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THE  
BAPTIST MAGAZINE

FOR

✻ 1903. ✻

VOLUME XCV.

(NEW SERIES.—VOL. XIV.)

Editor—REV. JAMES STUART.

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“Speaking the truth in love.”—EPHESIANS iv. 15.

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London:  
ALEXANDER AND SHEPHEARD, LIMITED,  
FURNIVAL STREET, HOLBORN.

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*Woodburyprint.*

*Waterlow & Sons Limited.*

*Yours sincerely  
C. D. Whittaker*

*From a Negative by Russell & Sons, London.*

THE  
BAPTIST MAGAZINE

JANUARY, 1903.

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**MR. CHARLES DAVID WHITTAKER, M.A., LL.M.,**  
**HEADMASTER OF TAUNTON SCHOOL.**



THE subject of this notice, whose portrait is given herewith, is a native of Harlow, Essex, where he was born in 1862. His father, Mr. Charles Whittaker, was a deacon of the Baptist Church in that little town for nearly forty years, an office in which he succeeded his father, Mr. David Whittaker, who held it nearly as long, and who had succeeded his father, Mr. John Whittaker, who sustained the same honourable and responsible position for many years. The office thus held from generation to generation by Mr. C. D. Whittaker's family gives clear indication that he possesses the rare and precious heritage of a godly ancestry. On the maternal side, too, he has the same gracious and happy advantages. His mother, who still survives, is of Scotch descent. Her forbears belonged to the Scobel Highlanders, and for generations "lived in homes in which prayerful service of God was regarded as the one thing worth living for." Thus our friend might adopt the words of Cowper :

"My boast is not that I deduce my birth  
From loins enthronéd and rulers of the earth;  
But higher far my proud pretensions rise—  
The son of parents passed into the skies."

With such an ancestry it is not surprising that Mr. Whittaker should be possessed of superior mental gifts, and great strength, and tenacity of purpose ; or that his moral and religious character and life should have developed as did those of his forefathers.

Until he was thirteen years of age, he was educated at the Fawbert and Barnard Endowed School at Harlow, and his first schoolmaster was Mr. E. F. Parker. From this school he passed to the Nonconformist Grammar School, Bishop's Stortford, of which then and for many years the late Rev. Richard Alliot, M.A., was headmaster. Here he spent six very happy years, during the last two of which he held the office of Senior of the School. While at Stortford he had for school-fellows many

who are now holding positions of influence and honour in the Christian ministry and in the scholastic world. Among these are the Revs. W. E. Blomfield, of Coventry, and J. W. Ewing, of Peckham; also Mr. W. B. Hayward, headmaster of Blackheath School, who was both a school-fellow and a college-mate. In common with the rest of his school-fellows, Mr. Whittaker always cherished the truest affection and deepest reverence for Mr. Alliott. He bears the following testimony to his worth as a man and his influence upon the boys: "How much all of us owed to the intensely magnetic influence of our headmaster it is impossible to tell. He was a man who took life and its responsibilities all too hard for his own health and strength; but no one could be for any time a pupil of his without realising, at all events to some extent, how lofty were the ideals that he set, first of all, before himself and then before all who were privileged to be his pupils."

In 1881 Mr. Whittaker won the Scholarship given by the Stortford School to a pupil proceeding to the University. He accordingly went to Cambridge, where, after spending two terms as a non-collegiate student, he entered Sidney Sussex College, gaining in his first term there a mathematical exhibition. In 1884 he took his degree as a senior optime in the mathematical tripos. A few months later he passed his final London B.A. examination, and was placed in the first class. In due course he proceeded to his M.A. degree at Cambridge. It was during his first year at Cambridge that Mr. Whittaker embraced the privilege and realised the joy of openly confessing Christ as his Lord and Master. He was baptized in the chapel at Harlow by its pastor, the Rev. F. Edwards, B.A., and became a member of the church with which the Whittaker family had been so long connected. During the greater part of his time at Cambridge, Mr. Whittaker attended the ministry of the Rev. T. Graham Tarn at St. Andrew's Street Chapel. It was also during his undergraduate career that the Nonconformist Union was started, of which he was one of the founders and original members.

In January, 1885, Mr. Whittaker, at the request of Mr. Alliott, returned to his old school at Bishop's Stortford, as mathematical master. Then followed fourteen years of busy and happy life as a teacher. Before long he found himself senior member of the staff, and as time went on he became more and more a helper to his chief. Though much occupied during the first half of this period in seeking to extend and improve the science teaching of the school, he somehow managed to find time to prepare for and to pass the intermediate and the final London B.Sc. examinations. After securing this distinction, our friend gave what spare time he had to the steady and systematic reading of Roman and International Law, and, in 1898, he passed the first part of the law tripos at Cambridge, thus obtaining the degree of LL.M. This was followed by the preparation of a thesis on "The King as a Juristic Person," which thesis was accepted by the Cambridge Regius Professor of Civil Law,

and, consequently, after the specified number of years, Mr. Whittaker will be enabled to proceed to the LL.D. degree.

In the autumn of 1896 Mr. Alliott had a long and serious illness, when, for a period of six months, the Stortford School was left entirely in Mr. Whittaker's hands. It must have been a great gratification to him when he was able to hand it back to his chief, feeling that its efficiency had been maintained, and that he had proved himself capable of bearing such a responsible charge. While at Bishop's Stortford, in addition to his school duties, our friend was an occasional preacher of the Gospel. Mr. Alliott was the secretary of the Congregational Church in that place, and as such had to provide supplies for some three or four country stations. In this work Mr. Whittaker, along with other masters, took a ready and helpful part, and he still gives to the Free Churches occasional and acceptable service of the same kind. It will not surprise any one to learn that a scholar so distinguished, a teacher so capable and devoted, and withal a man of such rich mental endowments and high Christian character as Mr. Whittaker, should have been an object of honest pride and truest esteem and affection to the headmaster by whom he had been educated, and who had found in him such a faithful helper and friend.

In the summer of 1899 Mr. Whittaker was unanimously chosen from a large number of candidates, and was appointed headmaster of the Taunton School. This school was founded in 1847. Its then name describes, at least in part, its character and objects. It was called "The West of England Dissenters' Proprietary School," and when later it became affiliated with the London University it was known as "The Independent College." By its agency its founders sought to secure for the sons of Nonconformists the benefits and advantages of a good secondary education without being compelled to subject them to what they deemed the disadvantages of the clerical and priestly "atmosphere" which then pervaded nearly all the secondary schools. Its first headmaster was the Rev. James Bewglass, M.A., LL.D. Under his guidance and that of his successors, the school has educated and sent forth into the world many who have filled, or are filling, worthy places among their fellows; while some have become distinguished in commerce, science, literature, the ministry of the Churches, and other spheres. The success of the school encouraged its governors and friends to erect the fine and commodious buildings at Fairwater, which it now occupies, and into which it moved in 1870. The structure is of the Elizabethan order of architecture, and stands in the midst of grounds twenty-six acres in extent. By plan, appointments, and surroundings it is in every way fitted for the purpose it was intended to serve. On one side of the grounds there is an old country mansion, which is used as a junior school and master's residence.

In 1897 the school celebrated its jubilee, in connection with which a scheme was adopted for the re-founding of the institution. This scheme

took effect on January 1st, 1899. By it the school ceased to be proprietary, was placed on a public basis, and took the name of "The Taunton School." Thus another public secondary school was added to those which are doing so much to foster the strength and hope of the Free Churches. By this change the shareholders sacrificed their financial interests in the institution, and for the future all its earnings will be expended upon its maintenance and improvement.

When in 1899 Mr. Whittaker entered upon his duties as headmaster, he found the school in a somewhat depressed condition. From various causes, not affecting its real efficiency, the number of scholars had fallen to eighty. But, supported by the earnest and sympathetic efforts of the Council of Management, he threw himself into his work with unstinted energy and enthusiasm, with the result that in three years the number of scholars has risen to 210, a figure never before reached.

Since Mr. Whittaker's appointment, and chiefly by his personal efforts, a new swimming bath, with heating apparatus, has been provided. New chemical and physical laboratories have also been built, fitted with the electric light, and with every modern appliance for the teaching of science. Thus the institution is in every way equipped for its work. It is also producing most satisfactory results. Supported by a competent and devoted staff, Mr. Whittaker has the growing joy of seeing the success of his efforts; and long may he live to serve his Lord in the sphere he so worthily fills.

Taunton.

J. P. TETLEY.



## A MOTTO FOR THE NEW YEAR.

"Thine is the Kingdom, the Power, and the Glory."—*MATT. vi. 3.*



**X**PERIENCE is the great interpreter. Examination of words may discover the skeleton, but it is life that discovers the soul of a text. Words which we have read a hundred times and which have become perfectly familiar to our ears and perfectly easy on our lips, have, through some new experience, been suddenly charged with an unexpected vitality and significance. "I will guide thee with Mine eye." is a sentence expressed a thousand times, but it is not until a man is compelled by the pressure of an Unseen Hand to leave certain happiness and prosperity and to venture into the unknown, with a possibility of disappointment and failure, that the words become full of reality and meaning. The new experience vitalises the old text. Not until a man has to visit a desolate home, where the husband has been unexpectedly cut down at the time when he was most needed, and left a refined and sensitive woman startled and dumb with grief, does he get an insight into a text like, "As thy days, so shall thy strength be."

I had heard the words: "God Almighty who appeared unto him at Luz in the land of Canaan," many a time, and had always been charmed by

their strange music, but never understood them so as to be able to preach from them until I stood by the side of an old Christian who was sailing into the unseen and losing sight of the landmarks one by one, until at last the only thing he saw was Luz; the only event he remembered was his conversion. No commentator could do what the experience of that old saint did. Experience threw a new light on Luz, and this principle is aptly applicable to the motto we have chosen. The words are unusually familiar, the Lord's Prayer is in everybody's mind, and howsoever much we may be perplexed about the intermediate petitions, we are all certain about the first and about the last; but familiarity is not always apprehension, acquaintanceship is not always insight, and ability to repeat is not always capacity to understand. Not until we engage in religious work, not until we are pinched by the burdens of service and confronted by its difficulties, can we see the wealth and the glory of this closing petition of the Lord's Prayer. No one can seriously and thoughtfully undertake any religious work without being pressed down by a sense of its futility. We do one little bit of work after another, but when at the end of a year we look back it seems so little, so insignificant, so ineffectual, that we are driven to ask what is the good of it all. One's effort is on so small a scale; it is simply the visitation of some obscure Christian or teaching of a Sunday-school class. It would never be missed if it dropped out of existence. God has His great workers, but our work has no relationship to theirs, it is detached and isolated. They are as the great rivers that irrigate vast spiritual continents, we are as drops, but we would be willing to be drops if we could only trickle into the streams, but we are evaporated before we are absorbed. We realise the apparent uselessness and isolation of our Christian service. That is the first difficulty, and it springs from the consideration of the work. The second discouragement arises from the consideration of the obstacles, and is a sense of helplessness. The forces that are against us are so great that, in spite of all our endeavours, we make little progress. If the churches of England go on working as they are to-day, and if the population goes on increasing as it does to-day, then England will never be won for Jesus Christ. We make so little impression upon the national life in a great crisis, that as churches we seem to be nowhere. A very capable business man said not long ago: "The mistake you make is in treating England as Christian—it is not Christian. Our business is not Christian, and our Government is not Christian, and they are not to be judged by Christian standards." National vices are fortified in vested interests. Disobedience shields itself in an impenetrable coat of indifference, and the worldly spirit surrounds us like a poisonous gas, too pervasive to expel, too subtle to attack, and too fatal to ignore. We ask, with the Apostle: "Who is sufficient for these things; who is equal to overcoming this formidable opposition?" Thus is driven home to us the sense of our own helplessness. Another discour-

agement springs from a consideration of the worker—the handicap of selfishness. The work is little, the opposition is active, and the labourer is often selfish. We are discouraged because our work is not appreciated, because we are compelled to labour on with very few to note, and none at all to praise. Not only that, but our fellow workers succeed where we seem to fail. Cheap effort is rewarded, while sacrifice is met with disappointment and defeat. We fail to get our own way, the purposes which are the dearest children of our soul all end in the massacre of the Innocents. Selfishness hinders us.

Now all this sounds very pessimistic. I have only read the dark pages, but I have added no glosses, nor suppressed any intelligence. The manly thing is not to ignore facts, but to look them in the face and try to master them. Let us turn to the bright side. Thine is the Kingdom, Thine is the Power, Thine is the Glory. Thine is the Kingdom—that is the escape from our sense of isolation and uselessness. Poor as our efforts are, they are parts of a great Kingdom. Thine is the Power—that is the escape from our helplessness and weakness. It is not our power that is to burst the walls of brass and the iron fetters break. Thine is the Glory—that is the escape from our selfishness and self-importance. The praise is not to be ours at all, but God's.

I.—THE ESCAPE FROM USELESSNESS.—We cannot ignore the fact that our religious service is made up of little and apparently insignificant efforts. To teach a restless boy or a wayward girl in the lore of God's love; to give a cup of cold water to one of Christ's disciples; to use the saying of an aged Norwich saint: "To smile on a stranger for Christ's sake"; to prepare so many addresses or sermons week by week; to welcome, to encourage, to comfort, to restrain, to smooth an invalid's pillow, to ease an invalid's pain, to lift an invalid's gloom. Little acts of kindness, little deeds of love, form the warp and the woof of the ordinary Christian life. Now, the corrective for that isolation is the ascription: "Thine is the Kingdom." The escape from loneliness is the consciousness that the humblest Christian worker belongs to a great kingdom. Amidst the snows of Canada revenue officers hold their lonely posts; in fortresses far away from their native land British soldiers keep their lonely watch; in sea-girt lighthouses brave men keep the lights burning bright, isolated from their friends. Well might each of them say, "What is the good of my struggling to do my work at this forgotten post? I can run away and never be missed." But no, over every fort there is the Union Jack, and the lonely worker lifts up his eyes to the flag and says: "Thine is the kingdom. I represent the British Empire. Every menial task I do, I do in the name of the king. True, I am insignificant, but I am a part of the mightiest kingdom on earth. I appear to be isolated; but I am not a unit but a link in a chain, a soldier in a great host, a member of a vast army. My work is not so unimportant after all. If it is poor, it is necessary; if it is insignificant,

the British Empire could not get on so well without it." He loses his loneliness in the Empire. It is exactly the same, only in an infinitely higher sense, in the case of the Christian worker. Over him there is the banner of the King of Love, overlooking him is the face of his Father King, and he can ever escape from the littleness of his efforts by looking up at that Face, and saying: "Thine is the Kingdom."

The humblest Christian worker belongs to a Kingdom beside which the British Empire is as a speck on the balance. He is a member of a mighty host beside which the British Army sinks into insignificance. He is part of a movement compared with which the whole of British history is but as a moment of time, and he is concerned with interests whose importance is divine and whose issues are eternal. His work may be trivial, may be only to procure a colt for the Saviour of the World, and yet without that the Kingdom of God would not progress, and the history of redemption would not be complete, for the Lord had need of him. Out of the great graciousness of God's heart His Kingdom has been so arranged, that were the humblest worker in connection with His Church to throw up his obscure labour, there would be something wanting in the great Heaven. Browning tells us of a little boy who played his pipe on the hillside, and who desired to go to Rome and do his work in the Pope's great way. But God is represented as being disappointed with the music of angels and archangels because He had missed the notes of this little musician. Theocrite was not too insignificant, or his music too poor to be missed by God. One sometimes wonders whether the comparisons of earth have any meaning in the sight of God, whether the great Master speaks of our efforts as great and small, but the God who bade Judas keep silent about his philanthropic schemes to appreciate the act of Mary, the God who ignored the magnificent subscription list of the Temple treasury in order to notice the two mites, the God who was discontented with the music of angels and archangels because He missed the notes of Theocrite, holds our honest effort at too high a value for it to be dropped without His great heart missing it. It is small, true, but the small part of a great Kingdom. "Thine is the Kingdom." Our work is not isolated. Around the obscure task of the most lonely labourer a crowd of witnesses press their eager faces, each stainless saint and each mighty angel so intent upon the effort as to forget that it is not their own. A little Christian boy that drops his penny into the missionary box is the comrade of John G. Paton and George Grenfell, the brother of Luther and Whitfield, of Foster and Hall, the fellow soldier of the mightiest archangel that is entrusted with the errands of the King, nay, a fellow worker with God Himself. God recognises the comradeship by making the boy's act fit into the mosaic of his purposes. His insignificant deed supplements the past, supports the efforts of Luther, helps the work of the angels, and is graciously permitted to supplement the miracles of Omnipotence. Some fourteen years ago there were seen in all our country



districts men of the Ordnance Survey Department, who went out two by two to measure and mark the land. On lonely moorlands and in mountain wilds they did their work, and when all the work of all the centres was sent up to London, there was the map of the kingdom complete. Because each man did his little part, and that part supplemented the other parts, the whole at last became complete. So, in obscure places, unbeknown to the world, humble Christian workers do their part, often discouraged, often failing to see the use of their efforts, but on the great Day of Judgment every deed, every piece of work will reach the great Centre; each part will be needed, each part will fit with every other part, and the map of the mighty Kingdom will be complete. "Thine is the Kingdom," and to Thee belongs its government and control. It is not our little social colony or spiritual experiment, it is not our little parish vestry or urban council, Thine is the Kingdom; and at last we shall know that the work which we most depreciated was most needed, and that no deed done in obedience to the King can ever prove useless or lost.

II.—THE ESCAPE FROM WEAKNESS.—We have seen that the tasks of a Christian worker are of necessity trivial and insignificant. We have further to acknowledge that his usual temper, nay, his indispensable qualification, is his sense of helplessness, his consciousness of febleness. To come face to face with our scholars or our people, with our children or our friends, to yearn to bring them into the fold of Christ, and to feel the utter inadequacy of our message, and the utter helplessness of our efforts; to come face to face with the tragedies of life, with blighted loves and blighted lives, with unaccountable deaths and unaccountable agonies; to be expected to utter the healing word, and to utter platitudes which seem hollow and out of place; to know the hatefulness of sin, to feel that at its approach all the powers of the soul ought to rush forth to repel its attack, as the natives of a country would repel the foe that invaded their land, and yet to realise that there is no eagerness and energy to do so.

But there is an escape from weakness—Thine is the Power. Behind the British sentinel, behind the lonely lighthouse-keeper, behind the isolated revenue officer, there stand all the resources of the British Empire. They are all the King's servants, and behind them are all the gold and might of the King's people. The Inland Revenue officer in the snows of Canada or the hill districts of India is not a solitary man, but a man plus the British Empire. And so every genuine Christian worker, who may be a poor, faltering, imperfect creature, liable to stumble and to err, has all the resources of Almighty love behind him. He is not seeking his own purposes, he is not fighting his own battles, he is on the King's business, and the resources of the Kingdom are behind him. The fatal mistake of modern Christian work is the endeavour to fight the King's battle at our own cost. In the past, men have prospered as they have appropriated the power which God has offered to them. To the savage

He offered the strange power of fire; he appropriated the force and thereby lifted himself up. To the isolated landmen He offered the power of the wind; and as he appropriated the force he became a citizen of the world. To us, in modern days, God has offered the dread electric power. We have appropriated it, and thereby lengthened time and shortened space. The ideal of every business man to-day is to surround himself with the forces which God has given him and control them. The winds are his angels, and the flames of fire are his messengers. He backs his effort with all the forces of God he can lay hold of. But if man in all the stages of his development has needed the power of God, how much more we, who have spiritual problems to solve, spiritual powers to subdue, and spiritual characters to upbuild! As God has stored the material world with fire and wind and electricity, so He has stored the spiritual world with spiritual forces. "If I be lifted up, I will draw all men to Myself." "Ye shall receive power when the Holy Ghost is come upon you." "I can do all things through Christ, which strengtheneth me." Our weakness is the opportunity of God's strength, and our impossibilities are His possibilities. Moody was formed by one sentence—"It yet remains to be seen what God can do with a man that is thoroughly consecrated to Him"—that is, it yet remains to be seen what man plus God can do. If we are weak we have no right to dwell on our weakness. We may be spiritual paupers, but we have every chance of being spiritual millionaires—"For Thine is the Power" affords a ready escape from all our feebleness.

III.—THE ESCAPE FROM SELFISHNESS.—Loneliness hinders, weakness cripples, but it is selfishness that most of all mars our work. However much our loneliness and weakness may discourage us, it is ambition and selfishness that torment us. Love of praise and fear of blame enter into our best attempts. In our noblest hours the question what will men think creeps into our minds like smoke from one room to another. Then the spirit of competition creeps in. We do not want to be bested by anybody else, we want our own work to flourish. Then, if there is the sign of a failure to recognise our labours we immediately resign. We are all human, and that means easily slighted and keenly sensitive to criticism. Self appears so persistently, so obtrusively, so impertinently, yes, in such petty, contemptible ways, that man is often inclined to pray: "Not only save us from all sin, but save us from all nonsense." Selfishness in its many hues is the one curse of our work.

But it is not only an escape, but a positive luxury to say: "Thine is the Glory." It is such a relief to forget our own petty ambitions and rise above all praise or blame and to realise that it does not signify whether men condemn or approve, that it is not for men's approval or care we work—such an aim would be too transient—but for God's eternal glory. We talk a great deal about getting peace, but I am persuaded there is no genuine peace until a man is lost in his work, and his own praise for-

gotten in God's glory. In that way one gets rid of the disappointment which comes from failure—the restlessness that comes from ambition—the gnawing wretchedness that comes from jealousy. Self is ignored, and when self is ignored, misery, with all its prolific brood, is scotched.

In considering our work, our minds have wandered from self to God, from God to self. Self—there is the mischief. God—there is the escape. Self, with its misgivings, with its limitations, with its ambitions—that is what spoils our best efforts. Self—isolated and therefore moody. Self—weak and therefore helpless. Self—ambitious and therefore miserable. So long as the work is lost in self, so long as the person is more prominent than the cause, there cannot be the noblest character, the highest efficiency or the deepest happiness. But God is the secret of success, of peace and joy. From self we turn to God. Self must be forgotten—God remembered. Self ignored—God magnified. Self surrendered—God enthroned. When conscious of the poverty of our labour and the isolation of the work, when conscious of the aimlessness of our efforts and the fleetingness of the years—“Thine is the Kingdom.” When baffled by repeated failure, when handicapped by the greatness of the work and the weakness of the worker—“Thine is the Power.” When distracted by petty aims and tormented by petty fears—“Thine is the Glory.”

THOMAS PHILLIPS.



### THE LATE DR. JOSEPH PARKER.



F the huge mass of appreciations of Dr. Parker which found their way into print at his death, worthy and unworthy, interesting and wearisome, the most just, to my thinking, was one from the Jewish community which saw in him a man who had the spirit of the Hebrew prophets of olden time. Like those spiritual giants, his message to his age was a stern, uncompromising call for right, and a fierce denunciation of wrong. Like those, he censured in no measured terms the sins of respectable society, the playing with just the fringe of unrighteousness. Like those, he was singularly gentle and sympathetic with the erring and repentant. Like those, he had an eloquence of his own, sometimes flashing with beauty, and sometimes sparking with scathing satire. His culture was not of the Greek type, but of the Hebrew, which is far higher, though less to the taste of the educated classes of our day. And like those he was a separated man. In my intercourse with him, I found that, greatly as he enjoyed communion with his friends, he yet loved to be alone. I recall one occasion in which he, after preaching a great sermon, asked me to guide him to some solitary place. I led him away from his friends, who had gathered round, to a seat on a hillside, where he sat for more than an hour, alone, where all was one, and that one God. This was not the only occasion

on which I found that he enjoyed solitude. I formed a strong belief that one great secret of his force was here—his noblest utterances were not those of the street, or of the drawing-room, or of the library. They were daring in showing an estimate of the wealth and the fashions of this world by one who had sought acquaintance with the eternal value of things. They were with him, not an evolution of human thought, but a message from God.

Yes; Dr. Parker was a man the mould of whom was destroyed when he was formed. He is not to be classified. Is not this true of every strong man? One very remarkable feature of his life was his "mysteriously complete" career. What may be the future of that City Temple and that Thursday service time alone can reveal. But the rounded work to which the great minister was called will ever stand alone and complete. He has left some good tools behind, which other workmen may use; but the sculpture he had to chisel out is finished. It is a figure of speech to talk of carrying on his work. Something good and even great may be done with that noble church and fine congregation, but if so, it must be on a new design; it will not be a reverberation of a voice which delivered its message and has passed away.

One prominent feature of Dr. Parker's character was bigness which, through grace, became greatness. He thought in large conceptions. At one time he repeatedly urged upon me the desirability of getting published weekly a selected sermon by some eminent living preacher, to be read on Sabbath days by all Christians throughout the world. It would be at first for English-speaking readers, but in time might also be translated into other tongues, so that the minds of all believers upon earth might be directed to the same theme. The idea was suggested by the International Bible Lesson for Sunday-schools. We agreed on the immense advantage of such an arrangement, and that it would be the most practical way of uniting Evangelical Christendom. He thought I could do it. I thought I could not. And so that grand proposal went to the museum of unrealised ideas.

Illustrations need not be given, but all who knew his private life were aware of a memorable sweet gentleness and large secret generosity. Truly great souls ever do lovely deeds which are hidden from the world. Otherwise they would soon become sounding brass, adding nothing to the harmony of their age. I remember meeting him one Sunday morning, when I had resolved to spend the sacred Sabbath hours in the woods and to seek God there. It appeared his mood was the same, and he had parted with his wife and friends, who had gone to a house of prayer. As we conversed, he suddenly said, "This is not the right thing; we ought to go to church." We found a small Methodist Chapel with a local preacher in the pulpit. We entered and joined in the worship. The sermon was what was to be expected. It was not the kind of preaching that would crowd the City Temple. To my surprise the doctor sat in silent, devout attention, certainly more interested than I was. At the

close he whispered to me, "That is a fine man; let us stay and thank him for his discourse." We did so. On returning, he had not a word of criticism, only remarking, with pleasure, on the Evangelical tone of the sermon. The fact is, Dr. Parker was great, as in other things, so in childlike simplicity.

Did he make no mistakes? Had he no faults? Now the truth of this humble appreciation is just this. I was asked to go into the woods to gather flowers, and I have not looked for nettles and garlick, but have simply brought a handful of anemones and violets.

Being great and unconventional, Dr. Parker became the subject of many amusing stories. Of these we may say, "Oh, the little more, and how much it is! And the little less, and what worlds away!" I recall one afternoon, when we were taking a walk together at Grindelwald. Being weary we rested at an hotel. There, in an alcove covered with vines, we ordered tea, and sat in view of the sublime giant mountain Eiger, near the great glacier and by the roaring, foaming Lutschine. The doctor and Mrs. Parker began telling tales, and the great interest lay in their recounting current stories of the doctor, in two versions—first, as they were generally related, and then as they actually occurred. His disregard of public opinion was soon apparent. Many of the stories, which represented him as being mercenary, were proved to illustrate his generosity. His unconventional ideas of money payments were amusing enough and very liable to be misunderstood. His childlike delight in pranks was exceedingly entertaining. In my judgment, however, quite enough has been said on that subject. I knew of some very large acts of generosity which were unknown to even his most intimate friends.

The controversy on some ecclesiastical questions which his distinguished career awakened has been interesting. Dr. Parker was a successor of the Hebrew prophets. And, very eminently so, a successor of the Christian Apostles. But it is just this which the little souls of some men who call themselves priests have denied him. If ever a man in London gave proof of his Apostolic succession, surely it was the minister at the City Temple. If the true sacerdotium is the possession of the Holy Ghost, it surely must be irrational to look for that elsewhere than in the possession of the Holy Ghost. The proof surely must be in the reality, not in the record of the touch of a bishop. To this man, who so evidently had a message to the men of this great city, any admission into the Churches and Cathedral belonging to the State was denied. The recognised clergy would visit the City Temple in troops to hear him. They would admit the spiritual force of his ministry and acknowledge that they found in it grand impulses. But in one sense they followed the Apostles, for they, by the position they took, forbade him, because he followed not with them. The true ministry of the Christian Church is surely more evident in the man who succeeded in rearing so noble a place of worship and kept together such a congregation than in one who lays hold of one

of the beautiful State Churches of the City, lives on its rich endowments, but has no Divine message that citizens gather to hear. The people are slow to learn the lesson, but this is clear that in this Twentieth Century God bids many of his chosen prophets and apostles, as in days of yore, to deliver His message outside the State patronised temples of wealth and fashion, and entirely unconnected with the "historic episcopate." Severely handicapped as they are, as compared with the Episcopal Church, Non-conformists are an equal, if not, as we imagine, a greater power in the spiritual life of the Empire. Churchmen, even of the best type, are not unaccustomed to regard Dissent superciliously. But were State Churches and Free Churches on an equality as to means and opportunities, where would the State Churches be?

It is the grand lesson of Joseph Parker's life, and the crown of his character, that he was especially steady and strong in faith in the Gospel. And this is the basal fact of all spiritual force. He had at times to struggle with honest doubt—all believers have—but he kept the faith. At one period it seemed to me that I could discern just a slight shiver in the sails of his ministry, as though he, too, felt the cold cross breeze from a sunless land which of recent years has swept over our Churches. But he kept the appointed course. He held that "Preaching is the most impertinent of all impertinences if there be not behind it and round about it a sense of authority other and better than human." Such a view is inconsistent with yielding to the "theological evolutions" of the hour. His life and ministry throughout had the note of trust in the eternal verities of the Gospel unenfeebled by the transient doubting evolved by some changes in the philosophy of our time. The true secret of his career was that God had called him for a special work, gifted him with a suitable utterance, and brought men to hear him. We went to the City Temple, not to gain doubt, but faith; not for the notions of an age biassed by remarkable materialistic discovery and eagerly thirsting for novelty, but for the truth that came to us by Jesus Christ. There the grand old book always appeared to be the Word of God, and prayer and praise realities uniting earth and heaven. There we heard new presentations, but truth as old as the days of the Apostles. Dr. Parker's way of putting things was undoubtedly an attraction, but a far greater one was the things that he put. We may not hear his like again, but the great Head of the Church has somewhere men as good, perhaps better; men as great, perhaps greater, which, when He sees well, He will send, and in His own way, to tell men the old grand, exhaustless story of salvation by Jesus Christ.

J. HUNT COOKE.



MESSRS. MARSHALL BROTHERS, Keswick House, have sent out *METHODS OF BIBLE STUDY*, by W. H. Griffith Thomas, a work which emphasises the value and importance of the study of the Bible itself as distinct from the study of books about the Bible. Its outline of the contents of Scripture and its exhibition of the relations of one book to another will be found of great help.

## BERNARD OF CLAIRVAUX.

**B**ERNARD OF CLAIRVAUX was a monk. Though he became the most influential man in Europe, he never ceased to be a monk. From the turmoil of cities, the glitter of courts, the excitement of public controversies, he returned to the rural quiet of the monastery, his simplicity undamaged, his yearning for humble labours and meditative studies dominant as ever. He persuaded multitudes that the secluded life of holy service afforded by the convent was the ideal life, and he lived in accord with his teaching. Consider this testimony: "After cities like Milan had almost fought to make him their Archbishop; after stubborn princes had been smitten before him into prostration; after cardinals had hated him, because his power with the Pontiff surpassed their own; after miracles, even in long series, had seemed to attend his triumphing steps—he came back, not merely to preach daily sermons to the monks, but to take his part in preparing dinners and washing the kitchen plates and vessels, to look after the poultry, to number the pigs, and to grease his own shoes."

And so it was to the end. This man, who might have commanded the state and wealth of a prince of the Church, who might, indeed, have sat upon the Papal Throne, died among his brethren, his children, a simple monk. And when, at last, in the delirium of their grief, his friends implored him not to leave them, raising his "dove-like eyes" he said, he wished that God's will might be done. And it was. "He was not, for God took him."

I have quoted his dying word almost at the outset, because I count it to be characteristic. Bernard was mortal man. He knew in part. His vision of truth was obscured and sometimes distorted by mists that rolled through the atmosphere of his time. But that he sought to do the will of God, with passionate devotion hardly surpassed in Christian story, no student of his life can doubt. I am no apologist of monks. The monastic ideal is an erroneous one, and much of Bernard's work was by consequence foredoomed to failure. Yet it may reasonably be maintained that only the monastic life could have afforded, to a character like Bernard's, appropriate environment and opportunities in the early half of the twelfth century. Paul wrote himself down "an apostle by the will of God"; and if in one of Bernard's epistles we met with the phrase, "Bernard, a monk by the will of God," I do not know that we could demur. Said one of my friends the other day, who is a militant Protestant: "If I had lived in Bernard's day I should have been a monk." The times were lawless and cruel. Nobles claimed and exercised the right of private war, and war was waged in most brutal fashion. Security of life and substance was sadly to seek. The rich were oppressive and

exacting; the poor were slaves. And the convent, aloof from the turbulent world, with its quiet life of regulated service and devotion, its opportunities for meditative study, and its continual call for scientific self-denial, showed like a fair and blessed haven whither the spiritually-minded might steer his bark and be at peace.

It is well known that the inner life of too many convents in those days fell abyssmally below this simple and austere ideal. "When Hildebrand was appointed director of the monastery of St. Paul, outside Rome, horses were stabled in the church, and women of loose character waited on monks in the refectory." The great Pope hurled himself against such abuses, not without success. But in the days of Bernard things were bad enough, and there is no more caustic critic of worldly and degenerate monks than the Abbot of Clairvaux. In one of his lively letters he gives a satirical description of a monk purchasing material for a new cowl, scrutinising costly fabrics and exhausting the patience of the merchant, with all the fastidiousness of a fine lady.

In the year 1113, at Citeaux, near Dijon, in Burgundy, there was a humble monastery presided over by an abbot named Stephen Harding, an Englishman. The Abbot Stephen was a godly man, and his institution was notable in that the Benedictine rule, scandalously relaxed in most houses of that order, was observed by him in all its severity. At first the earnestness and self-denial of the monks of Citeaux secured influential patronage. But times had changed. Patrons had passed away. Possible novices were repelled by the hardness of the life. The waning numbers of the monks were further lessened by an epidemic, and the Abbot Stephen was apprehensive that the institution would die with him. One evening a young man of twenty-two knocked at the door and requested admission for himself and for a band of thirty others. The young man was Bernard. His companions included his brothers older and younger than himself, his uncle, and other kinsfolk, whom his eloquent persuasions and spiritual magnetism had induced to give up all for the life of austere devotion at Citeaux. Their admission, to the great joy of the Abbot Stephen, marked a turn in the tide, and thereafter Citeaux flourished and sent forth many off-shoots, of which the most famous was Clairvaux.

The life upon which Bernard thus entered was one to which he seemed to have been predestined. He was born in the year 1091 at the castle of Fontaines, near Dijon. His father was a soldier-knight, attached to the Duke of Burgundy, a man of high principle, chivalrous, and devout, whose courage and loyalty were so well approved that he was able, without loss of caste, in the interests of equity and mercy, to disdain the brutal conventions of his time. But while inheriting his father's courage, it was from his mother, Alith, that Bernard derived the instincts and the in-



spiration that impelled him to a course in which he attained supreme distinction.

As a girl Alith aspired with passionate ardour to be a nun. Her parents thought otherwise, and married her early to their powerful and eligible neighbour, Sir Tescelin of Fontaines. With saintly submission she accepted the will of God, and set herself, according to her light, and with unceasing diligence, to approach the Christian ideal in her calling of wife and mother and lady mistress of a castle and estate. Her home life was ordered as nearly as might be on conventual lines. Her leisure was given to devotion and works of mercy among the poor. Her children were dedicated to God. Once in the year, on the Festival of St. Ambrose, it was her wont to assemble the local clergy for a modest banquet. Just before one of these festivals mortal sickness fell upon her. But it was her will that banquet should be held; and it was still in course, when her guests were summoned to her bedside to witness the end she had foreseen. The last rites were administered, and while her hand was lifted in an act of praise, her soul departed; and, 'tis said, the dead hand remained uplifted. She was buried with great honour, and promptly canonised by local sentiment.

Bernard, at the time of his mother's death, was approaching twenty. He was a promising student, and felt the pull of the world in a temporary yearning for secular literature and scholastic distinction. But his mother's influence, though apparently suspended for a time, was too potent to be resisted. She being dead yet spake to him. He saw her in vision. Neglected ideals repossessed him. While upon a journey, in an access of penitence and devotion, he flung himself from his horse, entered a wayside church, sank before the altar, and, in a passion of tears, "lifted his hands to heaven and poured out his heart like water in the presence of the Lord." From that moment his purpose to be a monk never wavered. During a period of self-imposed probation, he became a preacher in the interests of the religious life, and, tradition says, so irresistible was his eloquence that mothers hid their sons, and wives their husbands, and companions their friends lest they should be led away by Bernard, and lost to social life for ever. As we have seen, he bore with him nearly all his male relatives as trophies when he entered Cîteaux; a sufficiently remarkable achievement, bordering on the miraculous, when we observe that they did not repent of their decision, or fail in allegiance to their young kinsman, whom they recognised as their prophet and leader in the way of God.

Two years after Bernard's entrance, it seemed to the Abbot Stephen that the time was ripe for the putting forth of another branch, and Bernard was selected to lead the new mission. Twelve monks with their young abbot-elect were assembled in the Church; a band reminiscent of the Lord and his twelve Apostles. A cross was placed in Bernard's hands, and with the benedictions of the brotherhood upon them, the little pilgrim

company passed out to journey in faith, until Providence should bid them rest. They made their way in a north-westerly direction for nearly a hundred miles, till they came to a wooded valley formed by the forking of a range of hills and watered by the sparkling river Aube. The site bore the sinister name, "Valley of Wormwood," and had an evil reputation as the covert of bandits. But under Bernard's influence it merited and obtained a new name, "Fair Valley," or "Brightdale."

It was June when the pilgrims settled. They began to build forthwith in preparation for the approach of winter, and managed to erect a rude wooden structure, in the shelter of which, during a bitter season, they praised God with chattering teeth, and did a great deal of hard work on a diet of "beech-nuts and roots." We do not wonder that mutinous thoughts of return arose in the minds of some of Bernard's followers. But personal ascendancy prevailed, as it did with Livingstone's Makololo men and the sailors of Columbus. In the pinch, money and food came in answer to Bernard's prayers. The fame of such privations and such consecration elicited sympathetic gifts. Supplies were wisely used and multiplied by incessant labour. In an incredibly short time the original wooden structure gave place to a noble range of buildings, and Clairvaux boasted, in addition to its strictly ecclesiastical properties, mills and farms, vineyards and orchards, canals and fountains, and generally became a flourishing industrial institution, in which an army of monks and their lay dependents worshipped God with the more healthy earnestness by reason of winning their bread by the sweat of their brows. We began by remarking that Bernard was a monk. It is clear that he was also a man of business. So much so, indeed, that I think if he had lived in these days, *and lost his faith*, he might have risen to be the controller of a Transatlantic trust. In one respect, his splendid practicalness grievously failed him. While he was building up Clairvaux he was ruining his own health by extravagant and fanatical austerity: as Vaughan puts it, "exerting his extraordinary will to the utmost to unbuild his body, and then (later) putting forth the same self-control to make the ruins do the work of a sound structure."

Amid all his austerities, Bernard indulged in one luxury, the rapturous contemplation of the beauties of nature. In a letter to Henry Murdach, who afterwards became Archbishop of York, occurs the following characteristic passage: "Trust one who has learned by experience. Thou wilt find something larger in the woods than in books. The trees and rocks shall teach thee what thou never canst learn from human masters. Dost thou think it is not possible to suck honey from the stones, and oil from the flinty rock? But do not the mountains drop sweetness, and the hills flow with milk and honey, and the valleys stand thick with corn?"

Bernard was always a student of Nature in her broad aspects, and always and devotedly a student of the Bible. These facts are abundantly evident in the books which he wrote or indited, chief among which is his sermon-

exposition of the Song of Solomon. There his opulent and ingenious imagination runs riot : yet, amid much that is fantastic, and much else that may be in questionable taste, judged by modern standards, we meet with passages of splendidly poetical eloquence, fraught, too, with the spirit of a high and intuitional devotion.

But his letters, one of which I have just quoted, are of surpassing interest. He wrote in pungent, picturesque Latin. He is always rhetorical, and it is impossible to doubt that despite his unworldly austerity, he enjoyed the taste of a word and the turn of a phrase. He was a great correspondent, and his obvious attention to style did not obscure the tenderness, the courage, the passion of his great heart. Verily, when the Abbot of Clairvaux has his pen in hand, he is no respecter of persons. To Pope Innocent he writes, in denunciation of the hypocrisies and scandals countenanced by the Papal Court, with the boldness of Luther and the sarcasm of Isaiah.

Yet he could be tender as a mother, or as St. Paul. When his nephew, whom he loved dearly, recoiled from the severity of Clairvaux, and slipped away to enjoy life under easier conditions, Bernard wrote him one of the most touching love letters extant, reminiscent at points in spirit and phrase of Paul's Epistle to Philemon. Such persuasion was irresistible. The young man could no more stay away than Philemon could refuse to forgive Onesimus ; and Bernard, with transports of joy, welcomed his prodigal home.

It were easy to cite a hundred incidents illustrative of the force of his character and the fascination of his personality. On one occasion a warrior prince, who had refused the righting of a wrong at Bernard's behest, was rebuked with such overwhelming force that he fell in a fit as though stricken by the hand of God, and, recovering, arose to render meek compliance.

But his greatest and most dramatic ecclesiastical achievement was the healing of the great schism. In the year 1130 Europe was convulsed by a momentous dispute concerning the Papal succession. On the death of Honorius there were two claimants, Innocent and Anacletus, each avowing himself to be the true Pope. Kings and nations were compelled to make their choice, and many were in doubt, including Louis of France, who, having convened a great assembly of princes and prelates, urged Bernard to come forth from his seclusion, and, as arbitrator in chief, to determine this fateful question. Bernard's reluctance was overborne. Having formed his own judgment, he announced his decision with such force and cogency that his utterance was hailed as the oracle of God.

Henry I. of England was then upon the Continent. His mind was in suspense. For political reasons he was inclining to the support of Anacletus. But it was arranged that he should meet Bernard. The interview occurred. "The two foremost men in Europe were in the presence of each other, the wisest soldier-statesman of his age and the greatest

monk out of all the cloisters of Christendom. These two were thus brought for once face to face—the old knight and the young priest, the man of action and the man of meditation.” The argument was hotly contested on both sides. But Bernard was invincible, and not to be gainsaid.

“What do you fear?” said he, at the climax of his appeal. “Are you afraid of committing sin if you yield obedience to Innocent? But think only of how you shall answer for your other sins to God. Leave this to me; I will bear it if it is sin.”\*

Henry, amazed and overborne, yielded, and suffered Bernard to lead him away to Innocent, to whom he gave presents and proffered spiritual allegiance in his own name and in the name of his subjects.

We cannot follow the course of this controversy which embroiled Europe for years. It was still waged when Anacletus died. A successor was appointed, who was apparently a man of some discrimination, for he consulted Bernard, allowed himself to be convinced, surrendered his pretensions, acknowledged Innocent, and so gave a distracted Church peace.

These years involved Bernard in much journeying, much intercourse with kings and princes, and made his name a household word through Europe. His influence in Milan was enormous. “At his nod all gold and silver ornaments were removed from the churches, and shut up in chests, as being offensive to the holy Abbot. Men and women clothed themselves either in hair-cloth or in the meanest woollen garments.” The citizens would have taken him by force and made him their Archbishop, but he galloped away on horseback, and made all haste to his beloved Clairvaux.

His last years were darkened by the failure of the Second Crusade. Called upon by the Pope to stir the heart of Europe, he obeyed, and succeeded all too well. Cities were half depopulated. A vast multitude, who “mistook themselves for saints,” but ultimately proved unfit for any sacred enterprise, sallied forth, fell into turbulent and licentious ways, wooed and won disaster and defeat. Not a tithe of the volunteers returned from this unholy holy war. Bernard was blamed, naturally, if unjustly. But he repelled the censure, and laid the burden upon the recreant army, whose sins made it impossible that it should be honourably used as the instrument of God.

I had purposed to give some notice of his “daily preaching” to the brethren, and particularly of his lamentation upon the loss of his brother, Gerard, confessed to be one of the most pathetic and beautiful funeral sermons ever uttered. But mention must suffice, as also of his famous controversy with Abelard, in the study of which it is impossible for a modern Evangelical Christian to find all his sympathies on one side.

In attempting for a moment to distinguish some of the sources of this

\* Morison's “The Life and Times of St. Bernard.”

great man's amazing influence, it must be immediately observed that in the providence of God his parents were well chosen. From his father he derived the strength and daring of a gallant stock, and from his mother spiritual refinement and enthusiasm, wedded to qualities that make for efficiency in practical ministry. What irony that Alith, who was destined to give Bernard to God and to the world, should have aspired to be a nun!

Obvious, also, is what Vaughan justly calls his "extraordinary will." It goes without saying that when we talk of will-power, we are in the realm of mystery and groping among the foundations of personality. But whatever may be the genesis of will, Bernard had it, in immense degree: and when a man of grim strength, like our Henry I., looked into the "dove-like eyes" of this emaciated monk, he was conscious of the presence and the domination of a sovereign force greater than his own. In a shilly-shallying world, the man of imperious will is always to the front, and if he be otherwise high-minded will inevitably rule.

Again, there was in Bernard an extraordinary combination of character elements that are usually found apart. He was a poet, but, as we have seen, he was also a man of business. The mass of affairs, the infinite detail that claimed him in the management of Clairvaux, and in the founding and oversight of her numerous daughters, did not bewilder him. Despite transcendental elements in his theology, he had as fine a discernment of the practical as the manager of a railway, or the prime minister of an empire who is no child at his business. In "Ourselves and the Universe," Mr. Brierley has an essay on "The Sins of Saints." He notes that "there are two well-marked forms of religious character, each wielding immense power, each capable of noble service, but open both of them to dangerous and even deadly defects. We may call them respectively the æsthetic and the ascetic." I have no time to labour this thesis, but venture to insist that these types are blended in Bernard's character, and the blending tends largely to preclude the faults that each alone is apt to generate, and accounts in no small degree for the many-sidedness of his power. He was an ascetic. His self-imposed privations struck the eye and touched the heart of the sensual age in which he lived. But his asceticism left him winsome, human, emotional, responsive to the charms of friendship and the sweet ministries of nature's beauty. He was æsthetic with the higher æstheticism. The gew-gaws of worship were distasteful to him. His eyes, which looked daily on the radiant walls of God's city, had no liking for stained glass, and a jewelled crucifix was a gaudy superfluity to one familiar with the realistic vision shadowed forth in the words:

" O sacred head, once wounded,  
With grief and pain weighed down,  
How scornfully surrounded  
With thorns Thine only crown!

“How art Thou pale with anguish,  
With sore abuse and scorn!  
How does that visage languish,  
Which once was bright as morn!”

Bernard was a mystic, and dreamed of love rising to such heights that the grosser elements of our mortal life should be transcended, truth be won by immediate intuition, and the weary ways of dialectic forsaken. But his study of Scripture, and his knowledge of himself, kept his feet upon the ground. He never claimed the perfect love of which he dreamed, and never lost himself in those hazy regions where the human mistakes itself for the Divine, to the detriment of ethics and the hurt of society.

His eloquence was a power from his youth. Sixtus of Sienna bears this testimony: “His sermons are at once so sweet and so ardent that it is as though his mouth were a fountain of honey and his heart a whole furnace of love.”

But the master principle of his character was his real, imaginative, all-constraining love of Jesus. His passionate hymns, which have come into common use in the Church, are the rendering into speech of music which was for ever throbbing in his soul.

Respecting the real value of Bernard's work, opinions will, of course, differ. He did great things, but Vaughan\* is probably right in affirming that in his own judgment the abbot's business in chief was convent founding and convent ruling—a form of activity which it is easy to censure in proportion to its success. But however great his error, Bernard's ideal was noble. In a world given up to the wicked one, he would plant convents as garrison cities, where might be centred, and whence might issue, spiritual forces that should recover the world for God. He was mistaken. History records the failure of his purpose. His convents degenerated when the inspiration of his personality was withdrawn, and too many of the “garrison cities” were captured and held by the enemy. Yet, surely God has some use for sublime mistakes.

This, at least, may be affirmed of Bernard. He gave Europe fresh spiritual impulse. His contribution to the world's life was his character. He discovered anew the illimitable power of the Cross. He “lived the life” by the faith of the Son of God; and the life was the light of men. Being dead he yet speaks in the great style of the saints and martyrs; and as we gaze upon his form, dimly visible through the mists of centuries, it is not all illusion if we see upon him, as upon St. Francis, the holy stigmata, for he also bore in his body “the marks of the Lord Jesus.”

GEORGE HAWKER.

\* “Hours with the Mystics.”

## THE FLOWING RIVER OF LOVE.

**J**ESUS CHRIST gave a new meaning to the word love. Love, with its beauty and light, had ever been with humanity, but, like the filament of a glow-lamp, it was, for the most part, but a thread awaiting incandescence. Our Lord's special work on earth was to supply this. Until uttered by His lips the word had an imperfect meaning; until illustrated by His life the reality was almost unknown. The prominent leaders of men had delighted in war, the very opposite of love. And the poets had almost appropriated the name for that form of the emotion which, of all forms, has the greatest admixture of selfishness.

Herein is a great marvel, that the Missioner of love grew up in a most unlovely atmosphere. Love is a delicate plant. A wintry cold breeze may wither irrecoverably every bud of promise. Many noble spirits, full of generous feelings, have been stunted into selfishness; their lives soured by neglect and ingratitude. If ever there was One whose circumstances were such as would sour a sweet disposition it was Jesus of Nazareth. He was lavish in self-sacrifice for friends who, in the hour of need, treated Him with singular meanness and neglect. The multitudes whom He had sought to lead in the way of blessing hailed Him as a Divine Messenger one day, and cried "Crucify Him!" the next. He healed ten lepers of their horrible disease, and nine never took the trouble to express a word of thankfulness; and this was representative of the treatment He generally received. Never was love more worthy, and never was response more unworthy. Let the most confirmed misanthrope but plead that his generous feelings had met with a similar response, and the world would condone his selfishness. Christ's love rose above it all. The secret is disclosed. He came to reveal the infinite love of God. "Love," said the old Hebrew poet, "is a blaze of Deity which many waters cannot quench nor floods drown." Christ came to bring this to man. In Him was the fount of that stream of the Water of Life which is Divine and yet human; flowing from the throne of God, and from Him Who was called the Lamb by those who loved Him and knew His love.

Great is he who awakens thought, but greater he who enkindles love. Words cannot utter nor can thought conceive the amount of love which Christ has enkindled in human hearts. Through century after century He has lit the flame in countless millions. Travel through the civilised world, in any direction, and you cannot go far without seeing some temple, however humble, erected for love of Him, often with very imperfect view, yet at times jubilant with His name. On every Sabbath morning the atmosphere of earth is vibrant with songs of Christ's love, and the music is fuller and clearer every time. Where not felt in its

fulness it yet brings a sweetening, softening influence. It purifies all other affection and strengthens and hallows every true bond of relationship and friendship. Gradually it is making life beautiful with its harmonies, and overpowering the awful clang of selfishness now heard throughout the world. To a far greater extent than may be known, through Him multitudes are living loveful instead of loveless lives. No other name has such power. Plato and Socrates even now call forth admiration of cultured minds, but do not awaken love. Mahomet touched a chord in human hearts, but its note was not love. The hoary religions of China, although retaining a hold on the faith of many, yet have never called forth such a song as "The love of Kung-foo what it is, none but his loved ones know." Beautiful are some of the legends of the Buddha, but his tenets are powerless to influence men and women with affection. To no other name but the One are the hills and vales vocal as "the joy of loving hearts." Instances are not wanting of a great soul who has called out our deep enthusiasm, but it was ever local and transitory. None other has touched the hearts of those who were far off, either in space or time. Who would die to-day for any other name of ancient times save that of Jesus? But amidst all the luxurious ease of the present age He awakens an enthusiasm which would, should the occasion arise, call forth a noble army of martyrs, greater and more ready to suffer than ever. We may well stand aside to see this great sight. Selfishness is inherent in human nature; but a force is at work on every side which lifts souls to a higher level, and fills earth with unknown and unheralded deeds of generosity and self-sacrifice. It is flooding the world with a river of water of life, bringing fertility and fruit wherever it flows.

The unbeliever in Jesus Christ is called upon to explain this great fact. He forgets that to form a true judgment the arguments on the other side must be considered as well as those he may put forward. The advocacy of the sceptic is sometimes like the proposal of an insane architect to build a grand central tower in London, overlooking the fact that a cathedral stood on the site he had selected. He may produce the most carefully-prepared plans, with strong buttresses of doubt, and tracery of carved science, and gilded pinnacles of hope, the foundations laid deep in well-cemented argument; but the design is useless, for the site is occupied. He must clear the ground ere he begins to show us how he would build a home for anxious souls. He must explain and clear away this wondrous fact—love is the grandest force and beauty of humanity. Christ has for ages been gathering to Himself the chief human love. He is making the whole world beautiful by teaching men to love Himself, and therein to love one another. The fragrance of His name is filling the earth. By that name, and by that name only, is coming the universal brotherhood of man. Reason as we may, the fact stands impregnable that Christ brings to humanity precisely what is needed. Whilst sceptics are cavilling, His love is steadily accomplishing the very good at which



they profess to aim. The argument of the unbeliever may be lofty, and fair, and strong, but it is like the ice palace at Montreal which melts away at the breath of spring. Historic questioning and trains of reasoning never bring absolute certitude. The power and glory of Christianity is fullest seen in the region of love.

C.



## NATURE SKETCHES—OWLS.



KNOW a carriage drive, flanked on one side with Portugal laurel's fifteen feet high, and on the other with huge elm, oak, and plane trees, with now and again, almost flush up with the edge of the turf, some odorous pine

In these tall trees the tawny owl has its watch-tower, and from them, in the still night, there can be heard its strange voice. High up in the great clock-turret of the mansion the owls breed, and their unearthly hoot as they circle by the bed-room windows sounds strangely uncanny to the town-bred visitor.

The story is told of an American guest who, in pure Yankee, thus addressed the head gardener: "There's a strange bird goes by my window at night. It cries like a fog-horn at sea. Do you think it's a *partridge*?"

Two of these owls now stand mounted in a case in the manager of the nurseries' sitting-room. Fine creatures they look, splendidly feathered, with a plumage of many browns and a dash of white. I almost quarrelled with my friend the manager for bringing down such useful birds. But he said he had no conscience when bird-shooting was concerned, so the matter had to be left. The birds as they are show only the great skill of the taxidermist's art.

I know of a tawny owl with whom I can claim an intimate acquaintance. I hardly know which reads the other best. If to *look* profound proves anything, my friend "Jacob" can give me "points." He has, among other peculiarities, a dreadful habit of fixing you with one eye, while he pipes out a few feeble notes in the weak treble of a grandfather. He lives close to an orchid house. When the door is open, or even through the windows, there can be seen the brilliant colours and strange forms of the floral glories from Indian and American jungles. When studying "Jacob," my eyes stray towards these semi-human flowers. But the brown owl is only moved from stolid equanimity by mice or sparrows, or by the shutting of the trap-door which separates him from his sleeping place. If this is done, he will fly at the closed door in a great rage, crying all the while like a querulous child. "Jacob" used to be fed on live sparrows, but the skeleton of one of these were found in a niche of the roof of his house, whither the poor bird had flown out of the owl's way, and where it had starved rather than face its dread fate. From the time of that gruesome find my tawny acquaintance has had his food served dead. But even as it is, it makes one wince to see him pull off skin and feathers with his strong beak. Perhaps the change in the owl's eye accounts for this feeling in the onlooker; for no such revulsion is felt when a butcher skins a sheep or the cook plucks your

favourite chanticleer. But "Jacob's" eye gleams with fire as he tugs at his prey, securely held under one claw. The fire of that eye is probably paralysing to its prey when alive. All predatory things have a terrible eye—an eye which in pursuit and capture knows no mercy. And yet to see "Jacob" at midday you would take him to be a droll, innocent gentleman, somewhat feeble in speech, with a reputation for wisdom far beyond his deserts.

There is a grey parrot in a cage on the wall opposite. This bird persistently urges you to "Count your blessings!" All "Jacob" does is to leer at you out of one blinking eye. So you go over to the grey parrot to be entertained. He has no respect for any cloth. "Sing up, Thomas," may be your greeting; or at your time of life you may be told to "go to school." A favourite refrain is, "Up in the morning early." Rather awakening to some people! But the grey parrot is not to be trusted. You might presume on his familiarity, and find to your cost that he could draw blood. After thus treating you, he would probably swing to and fro on his ring, and in a nasal voice advise you to "Count your blessings!" Very human all this. Two old rogues are "Jacob" and the grey parrot, and which would best serve as a model for a Pharisee it would be hard to determine. I am almost ashamed to own them as friends, but they are entertaining, and is not that to-day the be-all of friendship?

But there are other owls as interesting as "Jacob." On the authority of a leading naturalist it is averred that the tiny gold-crest makes its way across the wild North Sea between the outspread wings of the snowy owl. There may be vouched instances of this, but great flocks of gold-crests come across. At any rate, it suggests a pretty sentiment. The snowy owl is clothed, like the knights of old, in a pure white mantle, but he is one of the mightiest hunters among birds, having great orange eyes that "glow with the lustre of a living topaz."

A farmer friend of mine has the wall of his best room ornamented with a spread-winged specimen of the common barn owl. This is a most handsome bird, the plumage being buff of different tints, with the under surface beautifully white. This is the "screech owl" of rural England, while the cry of the tawny owl is a monotonous hoot.

Now, on winter nights, as you sit by the heaped-up fire, while the wind without hisses through the sedge by the water-course, and the benighted fight their way to shelter, the so-inclined can open the page of the Bard of Avon, and read his immortal picture of the winter of his times:

"When all along the wind doth blow,  
And coughing drowns the parson's saw,  
And birds sit brooding in the snow,

\* \* \* \* \*

Then nightly sings the staring owl,  
To-who;  
To-whit, to-who, a merry note,  
While greasy Joan doth keel the pot."

H. T. SPUFFORD.

## SUNDAY MORNINGS WITH THE CHILDREN.

## I.—"THIS YEAR ALSO."

**W**E cannot do better, on this first Sunday of the year, than take as our motto the three words of the text, "This year also" (Lk. xiii. 8.) They are taken from the parable of the barren fig tree, and are part of the plea of the husbandman that the fig tree might be allowed to remain in the vineyard a little longer, and not be cut down in the hope that it might ultimately bring forth the fruit which so far it had failed to produce. It is simply as a motto that we use the words now.

"This year also" is a *new year*. Our time is—as you know—divided into minutes and hours, days and weeks, months and years, and at the end of every twelve months we arrive at a new year, the beginning of a fresh period of our lives, of another stage of our journey; another milestone on our way. Children like new things—new toys, new clothes, new pictures, and new books. This year is new—it is not, for instance, 1899 or 1900, but 1903—and we receive it with a sense of strangeness, wonder, and expectation, hoping and praying that, whatever other years have been, this may be bright and happy. It is natural at such a season, when we are looking forward to the days that are coming, that we should wish each other "A happy New Year."

"This year also" is the *gift of God*. Like all our time, our talents, and our possessions, it comes from Him. It is God who permits us to live, and sends us all the things that are needful for our life. Without His goodwill we could not enter upon the new year at all, or make any use of it if we did so. It is like a new book with clear, clean pages, on which we may write whatsoever we will. It brings with it opportunities which make it possible for us to increase our stores of knowledge, our wisdom, our wealth, and our influence. It is thus a very valuable gift, without which our life, our work, and pleasure would cease, and we could be nothing and do nothing.

"This year also" is a *messenger of mercy*, an expression of that patient love which seeks our salvation. In tender, pleading tones, it speaks to us on behalf of God, calling the wanderer to return and the disobedient to submit. It bids us all—thoughtless boys and girls, as well as reckless men and women—"Consider your ways." It is rich in opportunities of repentance, a promise of pardon, a pledge of victory. The New Year is a time to acknowledge our errors, to forsake our sins, to form good resolutions, and to seek strength from God to fulfil them. It calls us to God, whose favour is life, and whose lovingkindness is better than life. It tells us that God wishes us to escape from the city of destruction, and travel, like Bunyan's Christian, to the celestial city. The New Year, is, indeed, the voice of God, a messenger of mercy, the pledge of blessing. We may every one be forgiven, cleansed, and saved.

"This year also" will be *largely what we make it*. It is not in itself a fixed quantity, of precisely the same value to everyone; it is not a mechanical or material gift, whose worth is determined independently of ourselves. We have the shaping of it in our own hands. We may use it wisely and well, or we may abuse it. We may write upon the book true and noble things,

high thoughts, brave and generous deeds; or things that will degrade and fill us with shame—falsehoods, dishonesties, impurities. We may either turn its hours and days into the coarser and baser metals, or transmute them into gold, and fashion them into forms of grace and beauty. If you understand what this means—that the year will be what you make it—you will surely pray to God to give you a new heart, and to lead you into the paths of the new life, so that this year may be all that is high and holy and good.

“This year also” will in due time reach its close, and before long be numbered with the old years. Twelve months seems a long time to most of you, and the close of 1903 may seem so far off that you scarcely trouble to think about it. But the end of it will come, and you will have to look back upon it also, as you now look back on 1902, as a year that is gone. One after another our years take their place in the records of the past, and we can never recall them nor alter their character. Therefore use this year as you will wish you had used it when it has gone beyond your power. People often regret that they were not kind and gentle and forgiving to friends who have been taken from them. We should love and value our friends while they are with us. Death removes them beyond our reach. We cannot speak to them now, and tell them how much kinder we should like to be to them. How often we wish we could! “This year also” will die. Let us therefore treat it well, that it may not have to look at us with stern, reproachful eyes, or say “You have been cruel to me.”

And, last of all, “this year also” is one of which you will have to give account to God. Like all His gifts, it is committed to us as a trust, to be used according to His will, and when all our years have passed, and our lives on earth are ended, we must stand before Him in judgment to tell Him how we have used His gifts, and whether they have been employed rightly and to good purpose, or neglected and perverted to shameful ends. Think of this, and then, like the Apostle Paul, you will make it your aim to live so as to please Him in all things, and by and by you will meet Him with joy and not with grief. Every day will tell a tale of love and service, of gladness and triumph, the years will all prove “seasons of blessing”—the seed-time of a glorious harvest, the forerunners of unending and perfect joy.

JAMES STUART.



## NOTES AND COMMENTS.



**HAPPY NEW YEAR.**—In accordance with the time-honoured custom which has descended to us from our ancestors, we heartily wish the friends and readers of this magazine “A Happy New Year.” In giving expression to this wish, we have in view that happiness which corresponds with the Christian standard, and embodies the mind of Christ. Happiness depends on character rather than on circumstance, upon the life within rather than on the conditions without. The Eastern and Western forms of greeting, familiarised to us by the salutations of the Epistles, have a world-wide significance and application. “Grace and peace be unto you.” The two words stand together in the relation of cause and effect, “grace” expressing the Divine love which pardons, sanctifies, and makes perfect, revealed supremely in Jesus Christ our Lord; “peace” expressing the result of that grace, as

realised in the heart, ensuring reconciliation and harmony with the Divine will, and so becoming the dominating factor in our experience. Amid the most pressing duties, the severest temptations, the keenest disappointments and losses of life, "they shall be kept in perfect peace whose mind is stayed upon God."

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THE BAPTIST MAGAZINE AS A NEW YEAR'S GIFT.—Several of our Church contemporaries urge that copies of their issues for the year should be subscribed for by generous friends, and presented as a Christmas or New Year gift to clergymen and curates who cannot afford to subscribe themselves. May we urge a similar plea in our own behalf? Some friends already render valuable help in this direction, and they may be assured that their liberality is heartily appreciated. We are constantly receiving letters acknowledging the value of the gift. One minister, for instance, to whom the magazine has been supplied for several years, hardly ventures to hope that it can be continued another year, but assures us that he would greatly regret its discontinuance; while others speak gratefully of the refreshment and stimulus it gives to them. We wish it were possible to extend our free list in response to the appeals which reach us, and we trust that the wealthier of our readers will act upon the hint.

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THURSDAYS AT THE CITY TEMPLE.—No institution connected with the religious life of the Metropolis is of greater importance, or exercises either a wider or profounder influence, than the Thursday midday service at the City Temple. We have always regarded it as the greatest of Dr. Parker's triumphs that he could attract week after week, year in and year out, so large and unique a gathering, comprising men of the most pronounced diversities of age, calibre, and status—merchants, politicians, artists, preachers, and students, journalists, and artisans. To have kept such a congregation together for thirty years is a remarkable achievement. We are glad to learn that this lectureship is to be treated as a distinct and separate institution, and that the Rev. R. J. Campbell, M.A., of Brighton, has taken the responsibility of the service for an indefinite period. This strikes us, not only as a good arrangement, but as the best which could be made. Mr. Campbell is peculiarly well fitted for the post. His preaching is intellectually fresh and vigorous, he is profoundly sympathetic, apt in illustration, and intensely earnest. He understands the doubts and difficulties of men—whether they arise from intellectual, moral, or spiritual sources. He can arrest the attention of the educated and cultured, and can speak with acceptance to the common people. As the years go on Mr. Campbell will become more and more a preacher to preachers, and they will doubtless be found in large numbers among his regular hearers. He creates in the mind an atmosphere, and gives to it a tone which must be beneficial. We look for great things from his occupancy of this unique vantage ground, and heartily wish him God-speed in his great undertaking. And in this we can speak for multitudes of Baptists, whose appreciation of Mr. Campbell's ministry is as cordial as our own.

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THE PROSPERITY OF THE CHURCHES.—We have of late had ample reminders of the fact that we are entering upon a period of severe struggle against tyranny and priestcraft. The Education Act is the result of forces inimical to the life of our Free Churches, and, should the Act continue in operation, it

will make the existence of such churches, especially in the villages, more and more problematic. This new conflict with sacerdotalism is not of our seeking. It has been cruelly forced upon us, but we dare not shirk it. To hesitate, to falter, to acquiesce in such palpable injustice, of which the best Churchmen are ashamed, would be a disgraceful betrayal of our principles. We shall carry on the struggle as fairly and honourably as we can, for the sake of counteracting evil and unjust principles, rather than as against men. We shall have recourse to no weapons save those placed in our hands by truth and righteousness and unflinching loyalty to God. Let us further remember, even amid the din of the conflict, that first things must have the first place. Our aim as churches is to preach the Gospel and to extend the Kingdom of Jesus Christ, and no ecclesiastical or political discussion must be allowed to interfere with our discharge of this supreme duty—a duty which can only be fulfilled by men who live in communion with God, and are full of faith and of the Holy Spirit.

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THE PASSING OF THE EDUCATION ACT.—The Education Bill has now become law, and it remains for every well-wisher of his country to master its meaning, and to look resolutely in the face the responsibilities which have been so unceremoniously thrust upon him. Meanwhile, a few words on the final steps in the Houses of Parliament will not be wasted. In the House of Commons all attempts on the Liberal side of the House to make the Bill equitable in its treatment of Nonconformists were steadily voted down. On the other hand, an attempt to remove the Kenyon-Slaney amendment was also successfully resisted, only 35 votes being secured by the party in whose behalf the whole Bill has been engineered. The third-reading debate was well started by Sir H. Campbell-Bannerman, who spoke with a clear apprehension of the issues involved in handing over to the Church what ought to be a department of State, and so imperilling both religion and education. "The Bill does its best to smother and eliminate that popular interest in education without which the best system the ingenuity of man could devise would fail." Mr. Bryce pointed out how, without any adequate discussion of much new matter, the bulk of the Bill had been more than doubled in passing through Committee, and, while made more workable in many respects, yet, from the educational and religious point of view, it was worse than ever. On one-third of the Bill there was no chance of debate, and nine pages of Schedules were absolutely undiscussed. Mr. Balfour made no attempt to deal with the attack upon the Bill, but boasted of the improvements which it is supposed to effect, accused Nonconformists of ingratitude for the crumbs which had been thrown to them, and "Militant Nonconformists" of extreme, excessive, and almost unscrupulous violence. So it passed to the other House, with a majority of 152 behind it. The Lords dealt with the whole matter much more summarily than the Commons. Earl Spencer bravely and worthily led the attack upon the Bill, and was well supported by Lords Monkswell, Portsmouth, and Tweedmouth, and especially by Lord Rosebery; but, most of all, the debate was memorable by the speech of the Bishop of Hereford. Alone among the Bishops, he openly disapproves of the whole business. He took his stand by the side of outraged Nonconformists, and displayed in its true colours the policy of grab, which, bad enough in politics, was unendurable in the Church of Christ. But it was all in vain, and on the

other side the Bishop of Winchester, speaking both for himself and the Archbishop of Canterbury, insulted Nonconformists afresh by expressing the hope that generally the clergy would deal tenderly and patiently with them in the working of the Bill. Justice, not patronage or soft speech, is the heritage we care for. In Committee the changes were all for the worse. Additional money was provided for wear and tear in denominational schools by the narrow majority of twenty-eight, the Bishop of Chester and the Roman Catholic Duke of Norfolk being, significantly enough, the tellers for the motion. It was an impudent piece of business, and, withal, a violation of the Constitution—the Peers having no power to vote away public money—but that difficulty was easily got over by a small piece of trickery at a later stage, and by the aid of the Irish Catholics in the House of Commons. The Kenyon-Slaney amendment was modified to allow an appeal to the Bishop on the religious instruction wherever the trust deed required it; “associations of Voluntary schools” are to get representatives on the Educational Committees appointed by County and Town Councils; and, finally, all evening school work, however elementary, is to be regarded as “secondary education,” to be pinched itself and in turn to pinch the secondary work proper provided out of strictly limited resources. And so the Bill becomes an Act, and will presently start on its miserable career, hated and resisted by the most law-abiding and religious section of the English people, and introducing an element of bitterness and exasperation into the life of the whole country, which will undo the good work of years, and be a continual hindrance to all kinds of Christian work.

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LORD ROSEBERY AND NONCONFORMISTS.—In the absence of Lord Spencer, who was in attendance upon the King, Lord Rosebery received the Free Church deputation which waited upon the Liberal Peers in relation to the Education Bill. Like many others, at its first introduction, and on the basis of Mr. Balfour's first-reading speech, Lord Rosebery hoped that the Bill would form a basis for a real advance in education, but the Bill itself dispelled the illusion, and filled him with amazement—a Bill which (in his own words) “undermines all that we have understood to be the basis of our constitutional structure in this country, and makes us almost wonder whether many generations of civil and religious freedom must not have been wiped out of the memory of the people of England.” He then went on to say that “if the Nonconformists of England submit tamely to the enactments of this Bill, I will not say that they would be weakened religiously, but I will say this, that in my judgment politically they will have ceased to exist.” “What you have to do against this Bill must be done by yourselves, as citizens, and not merely as Nonconformists. . . . You have to appeal to the country at large, as to whether it is prepared to watch tamely and passively the obliteration of the principles on which our free Constitution has been built up.” We thank Lord Rosebery for these wise and true words, and we may surely venture to hope that he himself will be no unready leader in the inevitable controversy with which the next few years must be filled. So far as it is a citizens' question, the testimony of those who are outside the Free Church ranks will come with greatly increased force from the position they occupy, and will no doubt be ungrudgingly given. We thank him, too, for his words in the House of Lords, when challenged by Viscount Goschen: “I am not a Nonconformist,

and I, therefore, am not in a position to judge of the sense of intolerable wrong which had driven many just and God-fearing and law-abiding citizens to embark on such a course as "non-payment of the rate.

MR. BALFOUR AND DR. CLIFFORD.—For the first time in history, a Prime Minister has been drawn into controversy with a Free Church minister on a question of Government policy, and by that fact alone we may measure the severity of the blows which our doughty and well-equipped champion, Dr. Clifford, has dealt the Education Act. Pressure has been brought to bear upon Mr. Balfour by those who are aware of the movements of thought in the constituencies of the country, urging him to enter the lists with Dr. Clifford, and turn the edge of his weapons, or they would not answer for the results at the inevitable by-elections or when the next General Election should come round. The pamphlet is in form of a letter to Captain Middleton, the chief organiser of the Conservative Party. One part of it is admirably represented by Mr. Gould's cartoon, taken from the famous picture of John Knox preaching before Queen Mary, where Dr. Clifford is in the pulpit and Mr. Balfour as Queen Mary says: "I do not like his style." And, after all, that is the chief complaint, for, quibble as he may, the facts do not alter under even Mr. Balfour's attempted explanations, and the more plainly they are set forth, the more absolute does the injustice of the Government's proposals become. His two main contentions are, that the public will not bear all the cost of the denominational schools, because they provide the schools, and the clergy do not control the education, because on the board of management they are only one in six. With regard to the first matter, he is absolutely silent on three facts; first, grants in aid from the Exchequer; second, general contributions from all sorts and conditions of men, appealed for, and given for building the schools with a view to meet educational necessities; and, third, the use of these buildings, and their absolute necessity, for Sunday-school and other parochial work. With regard to clergy control, the appointment of four managers out of six by the public would certainly be called *public control*—why not *clergy control* if they are appointed by the clergy? "No case, abuse the plaintiff" is Mr. Balfour's method; but with the Act at work and the rate-collector at the door; the public will not so easily be deceived.

THE RE-APPEARANCE OF "THE PILOT."—Our reference last month to the discontinuance of the *Pilot* shows the estimate we have formed of the value of the paper, and of the ability, the candour, and the high-minded spirituality with which it has from the first been conducted. We are therefore glad to find that the suspension has been only temporary. After a cessation of three or four weeks, the publication of our valued contemporary was resumed, greatly to the profit of its readers, and to the maintenance of the high tone of journalism with which Mr. Lathbury's name is so happily associated.



WE heartily rejoice in the issue of a fourth edition of THE TRUTH OF CHRISTIANITY. Being an Examination of the more Important Arguments for and against believing in that Religion. (London: Jarrold & Sons.) It is a capital popular presentation of the claims of Christianity on the intelligence and practical obedience of men from the positive side, and in our judgment shows conclusively that the alternative before us is either Christianity or absolute scepticism and despair.



## LITERARY REVIEW.

THE HOLY LAND. Painted by John Fulleylove, R.I. Described by Rev. John Kelman, M.A. London: Adam & Charles Black.

WHO of us is not interested in everything that relates to the Holy Land? The Bible, as Frederick Robertson aptly said, "has made the most illiterate peasant more familiar with the history, customs, and geography of ancient Palestine than with the localities of his own country. Men who know nothing of the Grampians, of Snowdon, or of Skiddaw, are at home in Zion, on the Lake of Genesareth, or among the rills of Carmel. People who know little about London know by heart the places in Jerusalem where those blessed feet trod which were nailed to the cross." Happily, we have had a succession of books of the highest value, bringing before us its diversified scenery, and connecting its hills and valleys, its lakes and rivers, its deserts and mountain passes with the great events of sacred history. Mr. Fulleylove is an artist of marked originality and genius, and Mr. Kelman is no less distinguished as an artist in words. Their joint production is worthy of a place with Thomson's "Land and the Book," Stanley's "Sinai and Palestine," and Professor G. A. Smith's "Historical Geography of the Holy Land"—all the more so because it proceeds on lines of its own. Only those who visit the land and lovingly drink in its spirit can adequately depict it. Mr. Kelman's descriptions form a series of exquisite literary cameos—clear, sharply defined, and richly coloured. The work is divided into three parts, which deal respectively with the geography of the land, its history, and its spirit and meaning. It is not an itinerary or guide-book, though there is not a spot in Palestine which we cannot understand the better for the choice illustrations found here. The colour of the land seems to have made the deepest impression on the travellers, and its richness reappears alike in picture and letterpress. We see vividly the brown town, the white villages, the grey city, as well as the desolation which reigns in many places. How true and full of significance is the remark "Greece and Britain are not more truly children of the sea than is Syria the desert's child." The desert, as Mr. Kelman's thrilling chapter on it shows, played an important part in the life of Israel, as is instanced by the experiences of Moses, David, and Elijah, John the Baptist, and our Lord Himself. We discern the *differentia* of the original inhabitants and the invading Israelites, the imperial Roman, the Christian pilgrims, the Moslems, and the Crusaders. Mr. Kelman is impressed with the stagnation of life, the misery, the superstition, the shadow of death so widely met with to-day. "But Christian missions are making the power of Christ a potent fact. The Orientals feel that the Great Healer still goes about the land doing good. The future, whatever its political course may be, is religiously full of hope. It may take time—God only knows how long. The ancient miracles of Christ did not reveal the Healer to the world in a day; yet, quietly and out of sight, the world is learning that Christ is indeed the Healer of mankind." As instancing the value of Mr. Kelman's work, take the following passage (p. 100—1): "He who journeys intelligently through Palestine reads the history of Israel ever afterwards with a quite new interest. The Bible is incomparably the best guide-book to Syria; and you seem to journey through its chapters as you move from place to place. Here is the

fig-tree planted in the vineyard; there, the tower guarding the wine-press. Unmuzzled oxen are trampling the corn on the threshing-floor, from whence the wind drives the chaff in a glistening cloud. Women are still coming from the city to draw water, and grinding in couples at the mill. We saw the prodigal son, drinking and singing at Beyrout; and the owner of the waggon-loads of corn, we noted in Hauran, had kept them from the last year on the chance of a drought, which would raise their prices in the market—he was the rich man of the prophets who was grinding the faces of the poor. The people whom you meet are talking in Bible language. When they repeat the familiar words of Scripture, they are not quoting texts but transacting business in their ordinary way. We were told of a shepherd near Hebron who, when asked why the sheepfolds there had no doors, answered quite simply: 'I am the door.' He meant that at night, when the sheep were gathered within the circular stone wall of the enclosure, he lay down in its open entrance to sleep, so that no sheep might stray from its shelter without waking him, and no ravenous beast might enter but across his body. In the north, an American was endeavouring to persuade a stalwart Syrian lad to try his fortunes in Chicago. The boy evidently felt the temptation, but he turned smilingly towards the middle-aged man at his side, and, pointing to him, answered: 'Suffer me first to bury my father.' Mr. Fulleylove's water-colour drawings, exhibited a year ago, are among the happiest of recent efforts to illustrate the Holy Land. These pictures are reproduced from them, most of them by the three-colour process, the rest in monochrome. The picturesque buildings of Palestine are superb.

THE FATHERHOOD OF GOD, in Christian Truth and Life. By J. Scott Lidgett, M.A. Edinburgh: T. & T. Clark.

MR. LIDGETT has followed up his able book on the Atonement by another strong and valuable contribution to theological thought and to religious life. The aim of the volume is to establish the doctrine of the Fatherhood of God as the regulative principle alike of Christian thinking and practice. While recent thought has advanced in this direction, various considerations have hindered the full recognition of the supremacy of the Divine Fatherhood in Christian revelation. Partial views, as that God is a benevolent creator, a Fatherly Sovereign, have proved somewhat sterile. The large body of doctrine which the Church inherits was formulated in times when the forensic and governmental analogies were held to be more virile and more fruitful than the parental. But Mr. Lidgett goes behind doctrine to the New Testament, and finds that the characteristic revelation brought by our Lord is a universal sonship latent in all men, till it be rendered active by the redemption which is in Christ Jesus, and then developed after the norm of His unique sonship; a conception, in a measure, complementary to the view of Dr. Moberly on human personality. Paul's forensic analogies do but fill up the context of the conception of Fatherhood, which is wider than either that of Creator, Sovereign, or Judge. Justification is, in truth, rather of the home than of the State. The Old Testament had prepared the way for this teaching, but had not got beyond a growing apprehension of Fatherliness; and during the Trinitarian and Soteriological controversies the truth again became obscured. In our own day the doctrine has once more asserted itself, but it still awaits systematic expression. Thus far we have followed Mr. Lidgett's extremely able examination of the facts, and his

striking chapter on the doctrine in the history of the Church. We next enter on his positive statement. After admitting that the analogy of human fatherhood is defective, he defines the doctrine of God's Fatherhood, and unfolds its implications—that love is supreme in the character and activities of God; that as the source and end of life God is Sovereign; that Fatherhood determines all relations between God and man, and is the ultimate assurance of the things not seen. Only to name the matters touched on in this chapter would take more space than is at our disposal. Suffice it to say that the interpretation of life in the light of this truth is finely explicated, and many objections met with truth and force. The remaining chapters are in many respects the most valuable, dealing as they do with the bearing of the truth thus won on the Christian world view, on Redemption (here closely following the lines of Mr. Lidgett's previous work), and on the consummation of all things. One cannot read these pages without finding new light break forth at all points when his search is guided by the principle of the filial constitution of human nature. This is undoubtedly a great book, not only because of its subject, but because Mr. Lidgett's scholarly, sober, and comprehensive judgment has worked hand in hand with ripe experience, deep insight, and a true appreciation of the blessings that flow to men from the realisation of their true relation to their Heavenly Father.

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**EDWARD WHITE: HIS LIFE AND WORK.** By Frederick Ash Freer. Elliot Stock.

HERE we have a biography with a purpose. It aims to recommend the doctrine of a future punishment that ends a sinner's existence. The life of this doctrine's best-known nineteenth-century exponent is told modestly and considerately, without undue display of militant partisanship, though from the point of view of a convinced disciple, not to say a true hero-worshipper. The result is certainly the best possible literary help towards a correct appreciation of what the author and his hero indignantly refuse to call the annihilation theory. We are put in a position to trace the working of the new idea from its first source in the anonymous book of an obscure clergyman, picked up casually on a second-hand stall, through years of controversy and misunderstanding, patiently and hopefully met, to the end of a ministerial career, that was at once truly evangelical and eminently successful. The volume will be welcomed by many earnest seekers after light on a dark subject. For a man's life must help us to estimate the truth and error of his teaching. And surely Milton's dictum, "that all opinions, yea, errors, known, read, and collated, are of main service and assistance towards the speedy attainment of what is truest," has special weight as applied to the saddest and most mysterious department of Revelation. Those who think with Mr. White will gather from the biography that his specific views never made him a crank or a faddist, but that they existed side by side with qualities that made him a sound and strong thinker on other important subjects, and a trustworthy leader of men. Baptists, by the way, may note with special interest that in practice he was one of themselves, though they may be puzzled at his position as a "Baptist of the dispersion" mingling so closely with the Baptists of aspersion that he refused to be called a Baptist minister, and became chairman of the Congregational Union. Opponents of Mr. White's special doctrine may also glean from the facts collected by Mr. Freer, with such marvellous judg-

ment and good taste, material to justify their own position. They will remark the hero's contempt for the ordinary methods of theological education, and will contrast his apparent equipment of science, history, and classical languages with the vista of theological study which Dr. Fairbairn delights to portray in his public addresses. Is it the whole truth, and nothing but the truth, that one can expect to be arrived at, even by a man of real spiritual power, and great intellectual ability, who starts with the notion that classical Greek is the key to the New Testament, and employs something like the algebraic method of exegesis? Or is it reasonable to insist that Christianity can be no revelation to the Greeks, unless the words of the Apostles are regarded as precisely representing the ideas conveyed by the same words in classical literature? Of the way the biographer has done his work one can only speak with sincere praise. Very occasionally he puzzles us with long compound words that seem to have been technical terms with Mr. White. The "humorous" choice of text for the workhouse congregation ("Having nothing, yet possessing all things") need not have been chricled. The reflections on Mrs. Dale's death might also have been omitted. But these are trifling blemishes in a book of real value. The appendices, contributed by well-known personal friends, and the comprehensive index, are all that could be desired to make the work complete.

W. C. S.

HIGHWAYS AND BYWAYS IN LONDON. By Mrs. E. T. Cook. With Illustrations by Hugh Thomson and F. L. Griggs. Macmillan & Co.

THE series to which Mrs. Cook's volume belongs is one of the most popular and valuable of Messrs. Macmillan's spirited projects for making every inch of our island home known to its residents, and for directing us to some of the chief places of interest abroad. The fascination of London, with its alleys and streets and squares, its parks and gardens, its mighty river and docks, its churches and cathedrals, its Royal palaces, its Law Courts, its galleries and museums, its shops and markets, and the teeming millions which occupy it, is *sui generis*. There is nothing like it anywhere. And is there any place so rich in historic associations and memorials of the decisive battles and crucial events in the world's progress? What other city has so illustrious an array of poets and dramatists, of philosophers and historians, of painters and sculptors? All our great statesmen and warriors came into contact with the life of the Metropolis. How many shrines have been immortalised by Spenser, Shakespeare, and Sydney, by Milton and Addison, Samuel Johnson, Oliver Goldsmith, Sir Joshua Reynolds, Thackeray, Dickens, Macaulay, Carlyle, Tennyson, Browning, and Gladstone? Mrs. Cook has caught the *genius loci*. The London of the present—with its rush and hurry—the ceaseless roar of its traffic and the unparalleled triumphs of its merchandise—is linked on to the London of the past, with its quaint, old-world habits, its ample leisure, and, we must certainly add, its more limited resources. Of the many books which have been written on the city, which is, indeed, a miniature of the world, greater than Imperial Rome or classic Athens, or sacred Benares, we know none which is so compact, so rich in information and anecdote, so amusing and full of light and leading as this. The illustrations, which are of great merit, depict for the most part the humours of the life of London, though some are devoted to well-known buildings. We give as specimens, by the courtesy of the pub-

lishers, "Lincoln's Inn," and "An Old Book Shop in Charing Cross Road," a sight with which many of our readers are doubtless familiar.

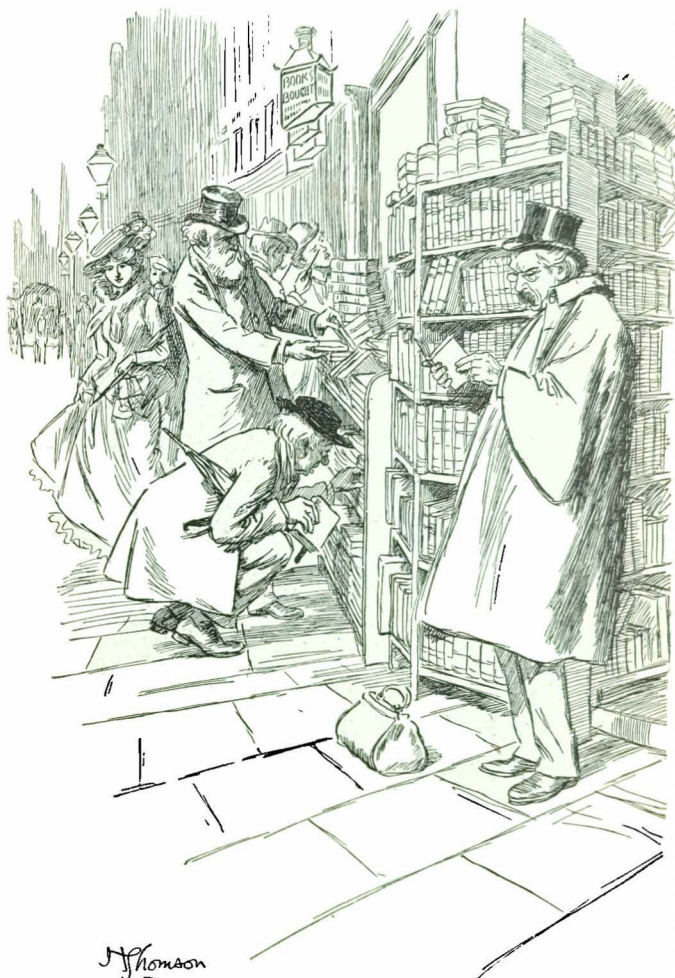
To their excellent "English Theological Library," which already contains Law's *SERIOUS CALL*, Bishop Wilson's *MAXIMS*, Bishop Butler's *ANALOGY*, *SERMONS, AND CHARGES*, Messrs. Macmillan have now added a fine edition of *THE FIFTH BOOK OF HOOKER'S ECCLESIASTICAL POLITY*, with Prolegomena and Appendices by Ronald Bayne, M.A., Vicar of Holy Trinity, Greenwich. It is based upon the second edition of Keble's elaborate "Hooker," published in



LINCOLN'S INN.

1842, making use of his valuable notes, but presenting them in a more popular form. For one thing, the Latin and Greek quotations are translated into English. Some of the notes are abbreviated, to others additions—often of great importance—have been made, as the result of more recent research, and we imagine that no one would have been more ready to acknowledge the value of Mr. Bayne's work than Keble himself had he lived to see it. Mr. Bayne has supplied a "Life of Hooker," with notes on his style, etc., a sketch of "Disciplinarian Puritanism," a dissertation on "Hooker's Doctrine of the

Eucharist," and certain appendices, which are of decided interest—making this edition in every way the most comprehensive and complete of a work which will never cease to be read, if only for the massive and stately music of its English prose. It may be that Hooker does not rank "among the great creative writers of the world," but there are few who have equalled him in well-ordered, majestic, and impassioned eloquence, and it is an open secret that



J. Thomson  
Dec. '01

AN OLD BOOK SHOP IN CHARING CROSS ROAD.

Ruskin was more indebted to Hooker than to any other of the great masters of style. Hooker's exposition of the unity and the all-embracing functions of law in the moral, as well as in the material, world is a contribution to religious thought that can never be forgotten. His fifth book is considered to be the most conclusive vindication of the status, the ritual, and usages of the Anglican Church which exists. His plea for the religious value of symbolism

is certainly grave and impressive. Like Arnold and Stanley in a later age, he identifies Church and State, and regards the Royal supremacy as the expression of the national will—the authority of the body politic acting through its head, as against sacerdotal or sectarian pretensions of any and every kind. It is, perhaps, a beautiful, but certainly an impracticable, ideal, and it will be in other ways that the final unity of Church and State will be effected. It is we'll to be acquainted with the great books of the world, of which this is indisputably one of the greatest, nor can it be secured in a more admirable or attractive form than this.

#### MESSRS. SEELEY'S BOOKS.

CHRISTMAS would to many of our young people seem as strange if it brought them no volume from the pen of the Rev. A. J. Church as it would if Mr. Andrew Lang were to overlook them. There can, therefore, be no doubt that *STORIES OF CHARLEMAGNE AND THE TWELVE PEERS OF FRANCE*, from the



THE BAND ON THE PANTILES.

old Romances, will be among the most highly appreciated volumes of the season, more especially as it is so choicely illustrated in a series of coloured engravings by Mr. George Morrow. Romance and history are not always

the same in their views of the heroes who figure in them, and the Charlemagne of Romance is a lesser man—more capricious and obstinate—than the great king to whom history bears witness. We are all more or less familiar—less rather than more—with the twelve peers of France; with the names of Roland, and Oliver, and Roncesvalles; with the fight with Saracens and Mohammedans; with the blast of the mighty horn and the slaughter of mighty giants. The ages of chivalry were in many ways coarse, rude, and cruel; but they taught lessons of loyalty and honour which cannot be overlooked to-day. These stories will win their way to every boy's heart. We welcome also the sixpenny illustrated editions of Prof. Church's *ILIAD* and *ODYSSEY*. When a story has reached its thirteenth thousand, as has Mrs. Marshall's *UP AND DOWN THE PANTILES*, it is virtually independent of criticism and



ST. MATTHEW, VIEW OF A MÆDIÆVAL SCRIPTORIUM (OLD ST. PAUL'S). 

eulogy. All that we need say is that it is bright and vivacious, and full of striking incident. It is a story of Tunbridge Wells a hundred years ago, and depicts the contacts and antagonisms of different classes of society, the aristocratic Sir Stuart Legh and the artist John Westmacott, the son of a grocer. The real charm of the book lies in the life of the Quaker family, of which Westmacott was an unworthy son, and in the love of Peregrine Charteris and Clarissa Westmacott, the cousin of the artist. The book is choicely illustrated, as witness the frontispiece, "The Band on the Pantiles." *OLD ST. PAUL'S CATHEDRAL*. By W. Benham, D.D., F.S.A. This latest monograph of the excellent "Portfolio" series deals with a subject of singular fascination. No small part of the life of mediæval London gathered round the old cathedral, which had so tragic an end in the Great Fire. It is



fortunate that so many of Hollar's plates, drawn for Dugdale's "History of St. Paul's," still survive, and from the score here reproduced, and the wealth of other pictorial matter, we are able to gain a clear conception of this lost feature of London's religious and civic life. Dr. Benham's vivid and complete account of the part St. Paul's played in history will, together with the previous volume on mediæval London, stand out as a classic. There is nothing to criticise unfavourably in this delightful work, and its marvellously low price should tempt every Londoner and every antiquarian to possess himself of a copy. He will be amply rewarded for his outlay.

THE AMEN OF THE UNLEARNED. A Lay Commentary. By M. C. E.  
London: Elliot Stock.

WE can best express our appreciation of the contents of this volume by stating that when they appeared in the *Spectator* we cut them out for the purpose of further perusal. The editor of the *Spectator* assures us, in a choice introduction, that he deemed it, as any editor would have deemed it, an honour to publish them week by week, and we know that many of his readers received them with unusual pleasure. Although the author is not a professed theologian, and lays no claim to Biblical scholarship, he has profound spiritual sympathy and broad insight. The subjects discussed are such as we are all interested in: "The Touch of Nature in St. Paul," "The Average Man in the Gospels," "The Gospel and the Parables," "The Sermon on the Mount," "St. Peter," "Grace, Faith, Forgiveness, Friendship in the Bible," "A Modern Mr. Fearing," "Good-breeding in the New Testament." There is not one of these topics on which M. C. E. does not throw fresh and welcome light, and express sound and helpful judgments. He is healthily evangelical, and has much of the sweet reasonableness which acts with something of the spell of a charm. He has the rare power of setting the mind to work, and stimulating it to form its own conclusions. Few volumes which have appeared during the present season are of greater value than this.

As a taste of its quality, we transcribe the following pertinent and forcible words on "How to Learn the Art of Forgiveness": "The truth is, it is impossible to formulate the law of forgiveness. The highest ideals of the spiritual life cannot be defined and codified; but forgiveness, like all the other mysteries of ethics, is briefly comprehended in this saying, 'Thou shalt love thy neighbour as thyself.' If we want to study our right attitude towards those who trespass against us, we must study our own attitude towards ourselves. Now, what most of us feel towards ourselves is not enthusiastic affection, not even uniform approbation, but unflinching charity. He must be an abnormally bad man who has never momentarily condemned himself for his own sins, and an abnormally conceited one who has not often cursed himself for his own folly. What we rightly feel with regard to ourselves we may legitimately feel towards our enemies, for no man ever yet hated himself. We all seek eagerly to excuse ourselves to ourselves. We take into full consideration every alleviating circumstance. We forget neither heredity nor environment. We refrain from looking at our characters in the light of a single bad quality which we know we possess. We do not generalise as to our future conduct, even in our humblest moods, on the ground of one sin we have committed in the past. We may know we have been cowards, but till the breath is out of us we shall recognise in ourselves potential heroism. A man may abuse himself when he is repentant, and ridicule himself while he feels

ashamed; but he will never hold himself up to any one else's hatred and contempt, and his anger will not be of long duration, for, though he may never be able to forget, he cannot nurse a grudge against himself. Now, as we believe, it is this grudge which Christianity forbids us to feel against our neighbour."

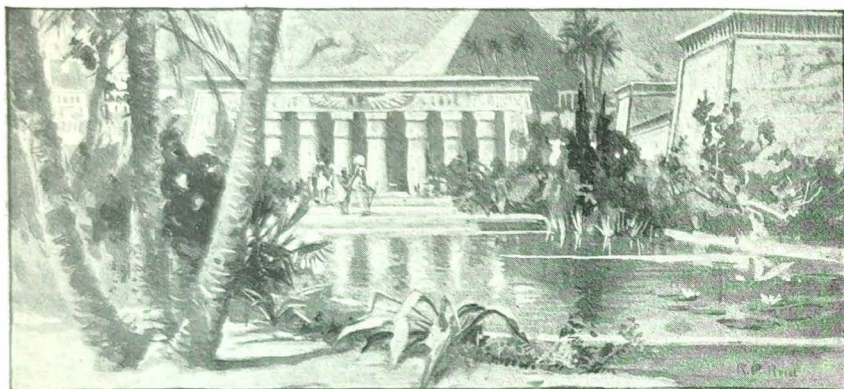
REVELATIONS OF DIVINE LOVE RECORDED BY JULIAN, Anchoress at Norwich, Anno Domini 1373. A Version from the MS. in the British Museum. Edited by Grace Warrack. Methuen & Co.

IN Mr. Inge's Bampton Lectures on Christian Mysticism, which we reviewed in these pages some two years and a half ago, there is a reference to this work which must create in the mind of every student of mysticism a desire to see it. At that time it was next to impossible to secure a copy, but Miss Grace Warrack, who had lent her version to Mr. Inge, has happily been prevailed upon to publish it, with an admirable introduction, biographical and critical. It is a remarkable book, containing very few traces of Romish error. The writer was perfectly honest and perfectly sane. "The great charm of her book is the sunny hopefulness and happiness which shines from every page, and the tender affection for her suffering Lord, which mingles with her devotion without ever becoming morbid or irreverent." She penetrates by sheer force of spiritual insight into the heart of the mysteries of redemption. This is a book in which Dr. Alexander Whyte will delight, and, unless we are mistaken, we shall not have long to wait for one or two lectures upon it. It is a noble expression of evangelical mysticism.—The last addition to Messrs. Methuen's "Library of Devotion" is A MANUAL OF CONSOLATION from the Saints and Fathers. Compiled and arranged by J. H. Burn, B.D. It is a very choice collection from the greatest theologians of every age, and will prove a valuable companion not only in times of bodily infirmity, but in our spiritual struggles, our anxieties about the future alike in this world and the world to come. The poetical illustrations at the end are of special interest.

#### MESSRS. NELSON'S BOOKS.

A HERO OF THE HIGHLANDS; or, The Romance of a Rebellion, as Related by One who Looked on. By E. Everett-Green. This story tells the adventures of Bonnie Prince Charlie, whose standard was raised in Glenfinnan in 1745. It contains many fine descriptions of Highland scenery, and of many historical characters. Basil Coningsby is a true hero. Flora Macdonald is presented in colours not less attractive than those in which Sir Walter painted her. The description of the fatal fight of Culloden is spirited and thrilling. FALLEN FORTUNES. Being the Adventures of a Gentleman of Quality in the Days of Queen Anne. By E. Everett-Green. The picture of society in the days of Queen Anne, with plots and counter-plots, captivate the reader's attention from first to last. The young man who renders service to the great Duke of Marlborough finds, by the Duke's help, his estates, of which he had been unjustly deprived, restored to him. STANHOPE. A Romance of the Days of Cromwell. By E. L. Haverfield. In the days of the Commonwealth life was not all occupied in warlike adventures, but then, as now, home had its charms, and love asserted its delightful sway. Miss Haverfield's romance will appeal to all young people among ourselves. THREE SCOTTISH HEROINES. By Elizabeth C. Traice. The heroines whose brave stand for God and freedom is here

held up for imitation are Grizel Hume, Grizel Cochrane, and Winifred, Countess of Nithsdale, the first two of whom saved the lives of their fathers, and the last accomplished the rescue of her husband from prison. **THE CHILDREN'S TREASURY OF PICTURES AND STORIES** is full of bright and interesting stories, which are sure to please the little ones. We gladly welcome also **JOSEPH THE DREAMER**. By Robert Bird. With three hundred illustrations. This is an illustrated edition of a book that has already won high favour among



JOSEPH'S MAGNIFICENT PALACE.

young people and their teachers, narrating in a simple and graceful form a story which has a perpetual charm. The edition is uniform with Mr. Bird's



LITTLE BLACK TENTS.

"Jesus, the Carpenter of Nazareth," and is very copiously illustrated, so that it has very special interest. It is a work we can cordially commend.

MESSRS. SMITH, ELDER, & Co. have carried out a happy idea in issuing the original seventeen-volume edition of **ROBERT BROWNING'S WORKS** in eight pocket-volumes, printed on India paper, in limp cloth and in leather, royal blue. The edition is one of those marvels of the printer's art at which, even twenty years ago, we should have been amazed, and have protested

beforehand that the thing could not be done. The possibility of compressing the contents of seventeen substantial volumes into such small space, and presenting them in such exquisite form, while retaining the large, bold type, which in itself is a sheer delight to follow, would have appeared incredible. The bulk of Browning's complete works has undoubtedly been a hindrance to their wider popularity. Now the hindrance is removed, and we have an edition, clear, compact, and in every sense convenient, so beautiful withal that the mere handling of it is a pleasure, and the profit of reading is greatly enhanced, and we have the satisfaction of possessing the profoundest and most philosophical and most learned of our poets in the most attractive form. Seven volumes have each as its frontispiece a portrait of Browning at different stages of his life, from the paintings by Girdigiana, Field Talfourd, E. F. Watts, and the poet's son, Robert Barrett Browning. The volume containing "The Ring and the Book" has a portrait of the scoundrel Guido Franceschini, the husband of Pompilia. There is in the last volume a good general index and a series of very valuable, if not indispensable, biographical and historical notes. Browning is emphatically the preacher's poet—not simply in the sense of furnishing apt and forcible quotations—words which crystallise as by a Divine alchemy luminous and far-reaching thoughts—but in the deeper sense of dealing effectively with the preacher's special problems—the problems that relate to God and the soul—the two realities of which the poet is so supremely sure. He is a seer of the soul, and understands, as few others have done, the secrets of the inner life, the laws of its growth and working, its temptations and proving, its aspirations, its victory through seeming failure, its gain through loss. Browning's bright and breezy optimism is infectious. His tone is intensely Christian. He incites to hopeful effort, and inspires heroism. His poems tend to make his readers such as he himself was—

"One who never turned his back, but marched breast forward,  
Never doubted clouds would break,  
Never dreamed, though right were worsted, wrong would triumph.  
Held we fall to rise; are baffled to fight better;  
Sleep to wake."

MESSRS. ADAM & CHARLES BLACK send out two year books, which must be of wide utility—WHO'S WHO, 1903, and THE ENGLISHWOMAN'S YEAR BOOK AND DIRECTORY, 1903. "Who's Who" is an annual biographical dictionary which now extends to over 1,530 pages. It is indispensable to literary men, journalists, newspaper readers, and readers generally, and contains a vast amount of information about the men of light and leading, who, in different walks of life, are exercising the greatest influence. It is often a great advantage to know something of the personality and surroundings of statesmen, artists, scientists and authors, professors and preachers, and those in whose career we are naturally interested. No similar work is so comprehensive and complete as this. The compilation is throughout careful, accurate, and authoritative. "The Englishwoman's Year Book" (edited by Emily Janes) is of a different character. It also contains an enormous amount of information bearing upon the position, the opportunities, and work of women in every direction, giving a full account of the principal schools and colleges for women, the employments and professions open to them, the industries in which they take part, their public work, as on school boards, boards of guardians, political associations, the various forms of philanthropic and re-

ligious work. The list of societies is very extensive. The account of different churches is very good, though in the case of our own we are not sure that women have the prominence in preaching, for instance, that one would infer on reading the account of Baptists on page 302. We may also remark that there is no mention in the book of the London Baptist Deaconesses' Institution, which has its headquarters in Doughty Street.

**THE WONDERFUL TEACHER.** By D. J. Burrell, D.D. Manchester: James Robinson.

THE addresses which are collected in this volume give in popular form the teaching of Christ—firstly, as to God, Man, and the God Man; secondly, as to the Kingdom of God; thirdly, as to the ethics of the Kingdom; and finally, as to the last things. They seem to us to go right to the root of the matter, and to bring common life into its true relation to the work of Christ and the service of Christ. They are always evangelical in tone, yet completely free from the fault often attributed to evangelicalism, of being indifferent to conduct and to the claims of human brotherhood.

IN continuation of their **MINIATURE SERIES OF PAINTERS**, Messrs. Geo. Bell & Sons send out **CORREGGIO**, by Leader Scott, and **GREUZE**, by Harold Armitage. The letterpress of the former volume gives an admirable ex-



THE HOLY NIGHT (CORREGGIO)

position of the art of Correggio, the great master of harmony, grace, and colour; and the eight reproductions of his best work, including "Ecce Homo"

and "The Education of Love," from our own National Gallery, are excellent. Mr. Armitage writes a vivid account of the life and work of Greuze, a painter whose art appeals to British taste in growing measure, if we are to judge by the demand for reproductions of his pictures. It was he, as Diderot said, who introduced morality into painting, which had been too



THE VILLAGE BRIDE (GREUZE).

long consecrated to debauchery and vice. Mr. Armitage sums up his virtues and defects pointedly and clearly, and illustrates them from the numerous photogravures of his works. The illustrations we give are "The Holy Night," by Correggio, and "The Village Bride," by Greuze.

THE JOURNAL OF THEOLOGICAL STUDIES, Vol. IV., No. 13 (Macmillan), should have been noticed earlier. Dr. Sanday's review of the Oxford Essays, "Contentio Veritatis," is one of the finest pieces of critical work he has ever given us, and abounds in subtle suggestions which all readers of the Essays should ponder. Dr. Emery Barnes has also an illuminating study of the first Lesson for Christmas Day (Isaiah lx. 1-7), while Mr. C. C. J. Webb passes under review Prof. William James' lectures, "The Varieties of Religious Experience," emphasising, on the one hand, their points of value, and showing, on the other, where their conclusions are inadequate. Mr. Jebb estimates these lectures very highly, and eagerly anticipates the promised sequel to them.

WE have before commended the principle and method of "The Unit Library" (Leicester Square), several fresh volumes of which have recently reached us. John Bunyan's immortal allegory, THE PILGRIM'S PROGRESS, gives the work virtually as Bunyan wrote it, incorporating the additions and corrections he himself made, and retaining the inconsistencies and eccentricities of the spelling characteristic of the times. THE POETICAL WORKS OF ROBERT BROWNING are in two volumes, and include all that he wrote between 1833-58.

They comprise much of what is universally regarded as his best work—"Paracelsus," "In a Balcony," "A Soul's Tragedy," the magnificent poems "Men and Women"—surely one of the most wonderful picture galleries in any language. This is a very handy and tasteful edition, and there are at the end notes which should be of great value to the general reader. Biblical students will cordially welcome Delitzsch's *JEWISH ARTIZAN LIFE IN THE TIME OF CHRIST*, a booklet which presents a very vivid picture of the conditions among which our Lord lived.

*SINGLES FROM LIFE'S GATHERING.* By William Jacks, LL.D. With an Introduction by the Very Rev. Dean Farrar. Glasgow: James Maclehose.

"GATHERING" is a Scotch term, somewhat akin to gleanings, and the separate essays here presented are selected out of many years' work. They are admirable talks to young men on the formative principles of life, dealing with stability of character and purpose, success in business life, friendly societies, thoughts on books, libraries, and reading, and on art. An essay on "Religious Toleration" is based on Lessing's "Nathan the Wise," which Dr. Jacks translated into English some years ago, and of this translation he here makes considerable use. The great charm of the volume lies in its manly autobiographical touches. The son of a Berwickshire shepherd, he was early left an orphan, and by his own tact, energy, and perseverance, combined with high principle, worked his way to wealth and position. The lecture on "Stability of Character" was delivered in the parish church of Fogo, which he attended as a lad, and from whose minister he received much kindness.

*REDEEMING JUDGMENT, and Other Sermons.* By the Rev. John Kelman, M.A. Edinburgh: Oliphant, Anderson, & Ferrier.

SUCH a volume as this is sure to do good. Mr. Kelman tells us in his preface that it sets forth the Gospel, which he has proved to be as efficacious as ever, not only in two great revivals, but also throughout the course of a forty-four years' ministry. It is therefore a verified Gospel, and that is the only Gospel a preacher need present to the world. Mr. Kelman follows old-fashioned lines, and, as far as the form goes, his sermons are like a voice from an earlier generation; but he takes great texts, and deals with subjects that are never antiquated, and there is here abundant proof that he has never lost close and sympathetic touch with the life of the men and women around him.

*SOME FATHERS OF THE REFORMATION.* By the Rev. Ivor G. Farrar, M.A. London: Religious Tract Society.

THIS is an able and inspiring little book. Mr. Farrar has the gift, in unusual measure, of seizing and presenting the essentials, without cumbering his chapter with side issues. In a hundred pages we have clear and vivid sketches of John Tauler and his secret, of the romantic career of Savonarola, of Wycliffe, of Luther, of Coligny, and of Ridley and Latimer. This is the best method of controversy, to relate the facts and let them speak for themselves. For these lives undoubtedly have a message for the present day, not only because their public testimony purged the Church of many abuses, but especially because the inspiration and the power through which they were made the leaders of a great spiritual revival came to them in the secret place of the Most High; a truth, it is to be feared, much overlooked in these days of rush and haste.

**ST. MARK.** Edited by S. D. F. Salmond, D.D. (The Century Bible.)  
Edinburgh: T. C. & E. C. Jack.

WE congratulate Dr. Adeney and the publishers on the completion of the New Testament section of this excellent series. We are glad to learn from the announcement concerning the Old Testament part that there is every promise of its being equally valuable. This latest volume contains an introduction which is really a marvel of clearness and compression, so completely does it deal with the numerous problems which gather round the study of this Gospel. The notes are full and clear, and offer just the information most needed. We note a proof of Dr. Salmond's candour and scholarship in the note on vii., 4, a verse which has been used by controversial pædo-Baptists to buttress many an untenable theory. He says: "The word (E.V., 'wash') is 'baptize,' a term always conveying in its New Testament occurrences the idea of immersion."

**MR. A. H. STOCKWELL'S BOOKS.**

**HUSH AND HURRY.** By the Rev. Arthur Mursell. (The Free Church Pulpit.) No one expects Mr. Mursell to approach or to handle his text in any conventional manner, or to make an end without having thrown fresh and unexpected lights on the familiar truths. In this volume we find all the old power, the well-known command of language, the familiar mannerisms, the firm grip of eternal truth and of the needs of the day. Fearless and outspoken, Mr. Mursell is not afraid to protest, as he does in his sermon on "Christian Philanthropy," against those diminished Gospels which have caught the ear of the public, or to point to the retrogressive elements in our fancied progress. Even his popular powers will not make such doctrine popular, but none the less it is the message for the age. We anticipate a large circulation for these breezy and truly optimistic treatments of things new and o.d. **THE MAKING OF MAN.** By the Rev. Daniel Hughes. (Baptist Pulpit.) The making of man in the highest sense is the subject of these ten sermons. They deal wisely and forcibly with various aspects of Christian culture, in a tone always earnest and sincere, and from a standpoint which is always Scriptural. **THROUGH CHRIST TO LIFE.** By the Rev. J. J. Ellis, M.A. Mr. Ellis has evidently chosen that type of ministry which comes down to the level of all his hearers, and deals in these simple, popularly-constructed addresses with the forces that fashion a true life. Yet somehow the pages lack the vitality of the spoken word. They are a little cumbered with quotations, and the illustrations are sometimes distracting. We could wish that Mr. Ellis had expanded these notes, as no doubt he did in delivering the sermons. **LIFE'S ASIDES.** By the Rev. F. J. Laverack. Pastoral work brings a minister into contact with many people whose circumstances demand special treatment, whose problems cannot be fully dealt with from the pulpit alone. Mr. Laverack has endeavoured to meet some of these cases by letters to the members of his church, dealing with the graces of life and the means of growth in them. These letters, collected into a neat little volume, form a helpful and stimulating study of many duties, moods, and difficulties, that confront the Christian. The subjects cover a wide range, from "the art of living together," to sorrow, meditation, and the like. It is sure to be a welcome and useful volume. **GOD'S LOOKING GLASS.** By the Rev. William Hay. It is not often that we meet with a volume of children's sermons so strong in definite teaching, and yet so full of interest. Most children's sermons leave off too



soon. These go right to the heart of the matter; and yet we venture to say that the preacher would not lose the attention of his hearers to the end, or leave them without some good seed planted within. **BYEWAYS OF BIBLE HIGHWAYS.** By the Rev. G. Watt Smith, M.A. If the sixteen sermons in this volume are fair samples of the writer's ministry, happy is the people. There is a freshness, a poetic fancy, a power of analysis, an insight into the deep things of God that raises the volume far above the average level, and we cordially commend it to the notice of our readers. **YOU, BUT NOT YOURS.** By M. H. Vinson. A series of brief addresses, stating various aspects of the Gospel message, and enforcing the truth with sympathy and force. **VISIONS OF THE MASTER.** By Horatio Pack. These brief studies in the life of our Lord are full of suggestion and inspiration. Slight in form, they are the outcome of deep study and thought. **JESUS IS GOD.** By the Rev. F. C. Spurr. We are glad that a new edition of this book has been called for. Mr. Spurr is a clear thinker and a strong writer, and can not only get to the heart of a matter himself, but can also make the way plain for his readers. In these days of thoughtless and ill-informed doubt, we need such work as this, books that can clearly state the facts, and judiciously, and without exaggeration, draw the consequences of refusal to submit to them. This volume should be read and circulated by all who have any contact with doubt. It is singularly free from any jarring controversial note, but it has the true evangelistic spirit of warning and appeal. We trust that this and many other editions of this valuable book will be read, marked, learned, and inwardly digested.

**THE IRIS, and Other Poems.** By John Thomas, M.A., of Liverpool. (Stockwell.) The best thing in this volume is the Coronation Ode at the end, wisely patriotic in its sentiments, and with many very musical lines. All the poems will be read with interest, and many of them will be treasured in the reader's memory. Mr. Thomas is a man of vivid insight and choice culture, and has at command a wide and expressive vocabulary. His style has lucidity and grace, as well as forcefulness. Whether he can be classed with the primary poets, who write in verse under a strong and irresistible impulse, we do not know. He has cultivated the power, and we do not wonder that he has felt the attraction of the divine afflatus. In his opening sonnet he writes on Poetic Aspirations:

“ Hail! glorious band of poets, God-inspired,  
 Rapt to the skies, and yet for ever near!  
 Your light, unquenched in death, my soul has fired,  
 Your voices from the silent land I hear.  
 When on the clouds the electric billows press,  
 The green leaf quivers and the dewdrop pants,  
 And in the air a tingling restlessness,  
 Like an unsettled ghost, the stillness haunts.  
 Thus do ye haunt the stilly-brooding air  
 Of my soul's contemplation, when the mind,  
 Full delicately poised, is minister  
 To subtle moods and motions rare as wind.  
 Thou drowsy ferment, linger not too long;  
 Break, break upon my soul in storms of song!”



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THE  
BAPTIST MAGAZINE

FEBRUARY, 1903.

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REV. GEORGE FREEMAN



HE Rev. George Freeman is a man who would attract attention in any society, and would set you asking questions about him. He is a man of distinct and strong personality, and whether you liked him or not you would ask, "Who is he?" For you would not carry on conversation on any important subject but you would find our alert friend eagerly joining in and either questioning your findings or emphatically endorsing what you had said. A man by nature richly gifted, of warm and impulsive temperament, hating shams, intense in his convictions, frank and unreserved in speech, passionately evangelical and evangelistic in spirit and teaching. A man who knows his own mind, and has a way of leading others to think with him. Magnetic and persuasive are terms in which Mr. Freeman may be truthfully described.

Unlike the great majority of our ministers, Mr. Freeman was born in London, and in London most of his life has been spent. After some excellent business training, he was admitted to the Pastor's College in 1887. To come into frequent contact with Mr. Spurgeon was a training in itself, and that was the good fortune of our friend. But while Mr. Freeman was deeply influenced by Mr. Spurgeon's personality, he has not fallen into the fault of slavish imitation. In his public speech and manner he imitates nobody, but has learned the wisdom of being himself.

At the close of his college course, Mr. Freeman settled at Halstead, Essex, where good work was done in a most promising and important sphere during a period of nearly three years.

But London has an irresistible attraction for the genuine Londoner, and it is not surprising to find our friend, in the early nineties, settled at New Southgate, where he had accepted the pastorate of the church which had been ministered to for many years by Principal Gracey, the cultured and devout president at that time of the Pastor's College.

The five years' pastorate at New Southgate were very fruitful. Mr. Freeman dwelt in the love of his people and in the warm esteem of

his brethren in the ministry in the north of London. There our brother served not his own church alone, but other churches freely and effectively. And many were the regrets expressed on all hands when he decided to remove to the west of London.

Some of us—to speak frankly—thought that he had made a mistake, so much blessing had attended the work at New Southgate. The chapel was filled. Schemes were afoot for a new building. The site had been bought and paid for. But our friend never wavered; he felt that he was called to the work at Westbourne Grove, and when he would not be persuaded we ceased, saying, “The will of the Lord be done.” No man can decide for another, and no one who knows him would think for a moment of questioning Mr. Freeman’s absolute sincerity.

It would be hard to discover a more difficult task than that to which Mr. Freeman put his hand at Westbourne Grove. The chapel is large—perhaps too large. It was built during the most prosperous days of the ministry of the late Rev. W. G. Lewis, for many years editor of this magazine. Some of Mr. Lewis’s friends thought at the time that it was too large even for him. After his ministry there came a time of great trial and disappointment. The congregation was devastated by strife and bitterness. The church was reduced to about 100 members. It looked like a forlorn hope. But wonderful blessing has come during the four and a-half years of Mr. Freeman’s ministry. The tide of life has flowed back to the almost deserted sanctuary. The premises are quite free from debt. Nearly 100 persons joined the church last year, seventy-eight of whom were baptized on profession of faith.

The most remarkable feature of the present work at Westbourne Grove, however, is the Saturday evening prayer-meeting. On this “busiest evening in the week” there are often more than 500 persons present at the service. Mr. Freeman never fails to be present, and it is in the conduct of this meeting that his skill and readiness in leading and prompting find their fullest scope. It must surely be well with a church when its members meet together in such numbers to wait upon God; and one is not surprised to hear that the church already numbers 400 members, and is experiencing much blessing. This meeting and the Bible-class for both sexes during the week form the outstanding features of Mr. Freeman’s ministry.

To resuscitate a failing cause is ever a difficult business, and it has been given to our brother to do this in an unusual degree. He is a born preacher, and he has the art of being *interesting*. Outside his pulpit he is interested in athletics, is an enthusiastic Freemason, and has made considerable studies in the realm of phrenology. He is a warm-hearted, human, brotherly man, whose ministry is altogether Scriptural, and whose preaching is largely expository; whose life is marked by deep devotion to Jesus Christ and to the work of the church over which he has been called to preside.

All readers of this magazine will join in the fervent hope that Mr. Freeman's ministry at Westbourne Grove may be continued for many years, and that it may be marked each year by increasing vigour and spiritual blessing.

CHARLES BROWN.



## THE MORAVIAN BRETHREN.\*



EVERY Church has a life of its own, sometimes lasting through many generations—a life which, although not separable from, is independent of the individuals who from time to time form part of it. A church is, in fact, an entity which, in the course of its existence, passes through an experience which indicates the peculiar nature of the work it has to do for the Kingdom of Heaven. Mr. Hutton's recent history of the Moravian Church affords an excellent example of this truth.

That Church originated in a land and in a time saturated with ideas commonly associated with the revolutionary formula—Liberty, Equality, Fraternity. Wiclif and Hus, Ziska and Mount Tabor, represent a period in that yet unfinished epopee, wherein the ever-foiled peoples of Christendom blindly endeavour from time to time to realise the social ideals of the Gospel.

Peter of Chelcic (pronounced "Shellsits" Mr. Hutton tells his readers), sympathised with the ideas, but not with the methods of the Hussites. However, he taught his disciples to take a course more opposed to the world than any violence could be. A society in Christ and governed by Him was sufficient in itself; its members could only give passive obedience to other kings, could not fight for them, or become their officials, or take the oaths required of such. He not only opposed the union of the Church with the State, but of the Christian with the trading world. Peter of Chelcic taught in effect the ideas of Leo Tolstoy. His gospel, however, was an integral one, for it took in the whole New Testament—the Apostolic as well as the Evangelic teaching.

One of the disciples of Peter, Gregory, known as the patriarch, obtained permission to found a community in the Valley of Kunwald, on the confines of Bohemia. They called themselves the Brothers and Sisters of the Law of Christ. They built cottages, cultivated the land, and worked as artisans, electing a body of elders to rule the community. Nothing seems so to provoke the world as any attempt to live this community life, and the brothers and sisters were soon persecuted. They hid themselves in the forest, and lived in its dens and caves. In the end they recovered their peace, and, ten years after their foundation, definitely

\* A Short History of the Moravian Church. By J. E. Hutton, M.A. Moravian Publication Office, Fetter Lane, London.

separated from the Papal Church. To find their new leaders they followed the primitive plan—popular election of a certain number—the choice among them being left to God, His will being sought by means of the lot. Then they sent their priest to a Waldensian bishop, who consecrated him a bishop, and he, on his return, consecrated one of the three elders designated by lot as a second bishop. Thus the Moravian episcopacy originated.

The community soon attracted, not only the poor, but many of the rich, noble, and learned. Under Luke of Prague the teaching of Peter of Chelcic was considerably modified. Noblemen in joining the Brethren need not lay down their rank, oaths might be taken, offices in the State filled, profits in business need no longer be confined to fair remuneration for work done. Luke, moreover, elaborated the ritual, and moved with the times to a fuller enunciation of Pauline doctrine. These developments aroused the jealousy of Rome, and a sweeping decree was issued against the Brethren—giving them the choice of expulsion from Bohemia, or entering either the Roman or Utraquist Church. The king, however, dying, they were left for a time in peace.

Bishop Luke had not overthrown the social ideas of the Brethren, he had only tampered with them in the interest of people of rank, wealth, and learning. The Sermon on the Mount was still upheld as the rule of life, and the ministers, at least, maintained the community idea. Minister, deacons, and acolytes lived together in a Brethren's house, and passed their days in prayer, work, and study. The social and religious life of the people was carefully watched over by the elders. But the doctrine of Christ—"Call no man master, for one is your Master, and all ye are brethren"—could not co-exist with Luke of Prague's alterations. There were "lords" and "serfs" among the Brethren, and the brothers and sisters were only equal before God. Naturally, it had been felt best to drop the title "Brothers and Sisters of *the Law of Christ*," and to take that of "the United Brethren."

They became prosperous and learned. They had 400 churches and 200,000 members, several famous schools, and counted among their number some of the greatest of the nobles. But it was just this that brought them ruin, for they were dragged into a political struggle with Ferdinand of Austria, who had become their new king. Their fate was decided when the Protestant cause was defeated at Muhlberg. Four Bohemian nobles were executed, one being a Brother. Ferdinand offered the Brethren the choice of expulsion, or of entering the Roman Church. Thousands emigrated to Poland. Here they gave a remarkable proof of the unity of spirit their principles and experiences had produced. At the Synod of Sendomir they succeeded in uniting the different sections of Protestants in Poland into one church.

Ferdinand dead, the Brethren again recovered their prosperity. Their leaders at the beginning of the seventeenth century were two great

nobles—Budowa in Bohemia and Zerotin in Moravia. These nobles had vast estates and their courts had a regal character. Budowa obtained from the Emperor Rudolph II. a charter giving Bohemia full religious liberty, and the Brethren in their gratitude followed Budowa's guidance, and, giving up their position as an independent church, subscribed to the National Protestant Confession. And thus the teaching of Peter of Chelcic was openly repudiated, and that which he considered the root of all evils—the union of Church and State—was accepted.

But this so-called "golden age" did not last for more than twelve years. Under Ferdinand II. the Jesuits began to be so aggressive that the twenty-four defenders of the new charter went to Prague to see the king's ministers. Unable to obtain satisfaction, they threw the ministers out of window, repudiated Ferdinand, and offered the crown of Bohemia to the Elector Palatine. The arbitrament of war turned against them. They were defeated, and the whole twenty-four executed. Half of them were Brethren, and the rest more or less in sympathy with them. The king now commenced such a ruthless persecution that 36,000 families left Bohemia and Moravia, and in the former country the population dwindled from three millions to one. For six years those that remained went through many horrors. In the end the Church of the United Brethren was dead.

As a fountain after sparkling in the sunny summer-time sinks when winter comes to a slight jet in the midst of a sheet of ice, so the Church of the United Brethren seemed in this hour of its death to be represented in Europe by one man. Bishop Comenius is the second great figure in its history. The soul of the whole *Unitas Fratrum* seemed gathered up in this sorrowful figure. From a child growing in favour with God and man, he had become an ardent lover of the coming generations, anxious only to spread the light, and awaken the world out of its ignorance. "The parent of all the evil in the world," said Comenius, "is ignorance," and he went from country to country trying to find one which would put his enlightened ideas on education into practice. The English Parliament entertained his proposals, and were preparing to appoint a commission to inquire into them when the rebellion in Ireland diverted their intention. Comenius never lost his faith in the future of the Church of the United Brethren. As he bade farewell to his country he prayed that God would preserve a seed in Bohemia. In expectation of the answer he did what he could to preserve the episcopal succession, and to prevent the order of discipline from being lost.

Near Fulneck, where Comenius was pastor and schoolmaster, was born in 1690, in a Roman Catholic family, one of those who cannot rest until they are born again. Christian David found his guide to the way of life in a Pietist pastor named Schäfer. He returned to Moravia to tell his countrymen, who recalled in what he said the old Gospel of the United Brethren. Bible readings were soon again taking place in the valleys of

Moravia, and the old hymns were again sung. The authorities had recourse to prisons, chains, and other cruelties. In this difficulty David went to Saxony to find Schäfer, who was the means of his introduction to the man who was to build up again the ruined temple of the United Brethren.

Count Zinzendorf was one of those exceptional beings who seem to go through the two births at the same time. At four years of age he loved Jesus Christ, thinking of Him as a brother with whom he constantly talked. "As a child he felt all his limbs ablaze" (his own expression) "with a desire to preach the eternal Godhead of Christ." Christian David found in him a protector for his persecuted brethren, and he hastened back to bring them to the home Zinzendorf offered them on his estate at Bethelsdorf.

The first company arrived in June, 1722, and, learning that the spot given them to build upon was called the Watch Hill, they gave it the name of Herrnhut ("The Lord's Watch"). Other emigrants followed, descendants of old "Brethren" families. At first, however, things went badly, the new settlers had faith and piety, but little love. However, Zinzendorf's word so affected them that the spirit of love began to pervade the whole settlement. From May to August (1727) quietly and gently it seemed to be falling on them like a soft, steady summer rain, and they became one. While this was going on, Zinzendorf came across the treatise by Comenius on the constitution of the ancient Church of the Brethren, and as he read the prayer of the writer for its renewal; "he resolved to sacrifice life and fortune in an effort to preserve this little remnant of the Lord's disciples till He came." On Wednesday, August 13th, 1727, during the communion at Bethelsdorf, the Holy Spirit fell on those present as on the first disciples—and the Church of the United Brethren was born again. From that time prayer rose hourly from Herrnhut ("The Watch of the Lord").

Life in the new community was now a living chorale, and each part of it was named a choir, each choir bringing its special note of praise, and performing its special form of work.

Zinzendorf stood between this new-born church and the authorities, to whom he described it as a church within a church. One day—probably he thought it would solve such difficulties—he asked the Brethren to give up their old constitution and fall in with the Lutheran Church. But when they sought guidance by the lot, the text came out: "Brethren, stand fast, and hold the traditions which ye have been taught." To preserve some unity with the Lutheran Church, Zinzendorf had one of the Brethren consecrated a bishop by the last remaining bishop of the ancient Church, who had apparently become a member of the Lutheran Church, while Zinzendorf himself was ordained a Lutheran clergyman. But the new growth was too strong, and he finally cast in his lot wholly with the Brethren, and became one of their bishops.

Meanwhile, his restless mind was revolving great thoughts of mission



work. He brought a negro to Herrnhut, who told the Brethren of the sufferings of his people. As this negro saw the desire they had to help, he said mournfully: "But you cannot come unless you are willing to be slaves." However, the community sent two of their number, who started off for the West Indies, August 31st, 1732. They were the first of a stream of Apostolic men who travelled in all directions proclaiming the love of God to man.

It is not necessary to enlarge on the missionary work of the Moravian Church, for it is famous all over the world. The Brethren may be called the pioneers of modern missions, and their heroism is a never-ceasing stimulus. It was in pursuit of this work that they so greatly influenced the Methodist revival in England. They had themselves a number of missionaries in this country and in Ireland, and they founded several settlements.

How is it that a church with so fine a history, with such Evangelical principles, with such a primitive Christian spirit, and with a missionary spirit no other church has ever shown—for the work was not left to societies outside the Church, but was done by the Church itself; how is it that such a church should have declined, that in this country few people know more about it than that it has done famous missionary work?

No doubt various explanations could be given by those who have had practical acquaintance with its later life. To me, after reading Mr. Hutton's book, it seems that Moravians, at least those in England, under the stress of the industrial revolution of the eighteenth and nineteenth centuries, ceased to have faith in the principles of their forefathers. They appear to have forsaken the community life, and to have returned to something like the individualism of the present Christian world. How could they help doing so? It is very hard to stand alone, and there was nothing in England, or in our national character to help them to go on struggling against the selfishness of individualism. Under the chilling blast of an ever-increasing commercial competition, the Brethren's houses became empty, the system of living as a community decayed, the choir meetings, the band meetings, the festivals, the prayer-meetings were less cared for. There was no longer the same heart-to-heart fellowship.

This is a sad ending to so glorious a history! Is there no hope of recovery?

Every section of the Universal Church is a witness for some truth. The testimony which the Moravian Church came into existence to bear was that the Law of Christ is as binding on the world Christ has redeemed, and over which God has made Him King, as the law of Moses was on the Hebrew people. This idea of their calling the Moravian Church allowed to be gradually obscured in the interest of a supposed wider sphere of usefulness, and a more tolerant attitude towards the love of individual distinction in wealth, rank, or knowledge, until it became possible for it to conform to the very things which Peter of Chelcic had

expressly declared were incompatible with the law of Christ. This accommodating temper has ever been the ruin of the Moravian Church. Luther sent them word "to hold fast to what God had given them, and never give up their constitution and their discipline." "You alone," said Martin Butzer, "in all the world combine wholesome discipline with a pure faith," "We," said Calvin, "have long since recognised the value of such a system, but cannot in any way attain to it." All these great Reformers saw in the fundamental ideas of the Bohemian Brethren the one thing to be desired—the community life in combination with the Evangelical faith. Possibly in the Moravian mission stations far away from our desolating commercialism its old order still flourishes. Possibly at Herrnhut one might find the spirit of it gathered up there as the life-blood gathers into the heart and brain of a dying man. Its resurrection from a period of dissolution and death, brought about by trusting to the leadership of Brethren laden with the wealth and honours of this world, might encourage it to believe that if it would only cast aside latter-day prejudices, and in place of losing its own individuality in an effort to copy the modern methods of the British and American churches, it would study the wants of the age as expressed so vividly in Germany by Social Democracy, and consider how God has led and trained it to supply them, it has, I believe, before it a future more glorious than ever.

From the foregoing it will be seen that the reader has in Mr. Hutton's book a history which ought to be most interesting to every Christian. Baptists, especially, should give it a place near their own church manuals issued by the Baptist Union, for it treats of a people closely allied to the early Baptist churches in Moravia and Silesia.

RICHARD HEATH.



## THE INEVITABLE.

I LIKE the man who faces what he must,  
 With step triumphant and a heart of cheer;  
 Who fights the daily battle without fear;  
 Sees his hopes fail, yet keeps unfaltering trust  
 That God is good; that somehow, true and just,  
 His plans work out for mortals; not a tear  
 Is shed when fortune, which the world holds dear,  
 Falls from his grasp—better with love, a crust,  
 Than living in dishonour—envies not  
 Nor loses faith in man; but does his best.  
 Nor ever murmurs at his humbler lot;  
 But with a smile and words of hope, gives zest  
 To every toiler; he alone is great  
 Who by a life heroic conquers fate.

S. K. BOLTON.

## FAITH AND SCIENCE.



CHRISTIANITY has possessed, from the first moment of its existence, two distinct notes—each the antithesis and, apparently, the contradiction of the other—peace and war. When the Divine Child entered this world on the first Christmas Eve, the angelic host sounded a new keynote for all mankind—“peace on earth, goodwill towards men.” When that Child became the Divine Teacher, all His doctrine was condensed into one word—“Come unto Me, and I will give you rest. You shall find rest unto your souls.” And when the Teacher, at the hour appointed, became the Voluntary Sacrifice for human sin, it was that “peace might be preached through the Blood of His Cross.” The first grand note of the Gospel, then, is the note of peace. But its corollary, the note of war, is sounded quite as clearly. The Gospel of peace forces a kind of war upon the world; it challenges everything that opposes the universal harmony, it offers the sword, it divides families, it sets the most intimate relatives against each other. Jesus Christ unequivocally predicted a moral war as the result of the preaching of His Gospel of peace. How can such a contradiction be understood? The solution is found, not in the imperfection of the message of Christianity, but in the incongruous and unnatural elements which sin has flung into the human heart. Men dislike God; they ignore Him, distrust Him, or forget Him. They force the doors which justice has barred, and delight in treading forbidden paths. Passion, independence, and pride dominate them. The Gospel demands submission to God and to Law, and demands it in the name of Justice. Men, rendered unnatural by the perversion of mind and will, affect to think that submission spells “slavery”—hence the war between a God who commands and men who rebel.

In this war every weapon has been employed against God, the Christ, the Gospel, and the Truth. In the early days the frightful weapons of barbarous persecution were used. Later, the weapons of indifference; later still, the weapons of ridicule; and to-day, amongst men of the world, the weapons of science have replaced all others. This, they declare, is the true holy war, in which facts fight fancies, truth fights superstition, humanity fights the spectres created by priests and clerics. Christianity must go, they say, since traditional religion cannot stand before the new light which science sheds upon creation, man, prayer, law and Providence. For the great thinkers, it goes without saying, this antagonism does not exist. But there are men who would be great, men like Haeckel and Büchner, who have quite recently given to the world, in a popular form, their last will and testament, in which all the old ferocity against the Gospel is reaffirmed and justified in the name of Science. Dr. Newman

Smythe may well sarcastically refer to Büchner as "gentle and modest," since he touchingly refers to Christians as "mental slaves," "yelping curs," and "speculative idiots." And his "last words on science" are as "modest" as his first. Now, it is precisely because the works and sentiments of such men as Büchner and Haeckel have been sent broadcast through the country—largely through the agency of certain rationalistic associations—that it is necessary for a Christian teacher to inoculate his people with the truth concerning Faith and Science, so that, when the vile moral diseases spread by Atheists, in the name of Science, threaten to become epidemic, they will have no chance of success.

Unhappily, in a vast number of workshops and offices in this country, a multitude of small persons, half instructed, possessing but a smattering of knowledge, who derive their information at third hand, are found engaged in a war against truth, employing for this purpose weapons of which they have no intimate knowledge, which cannot accomplish the end they intend, but which, by the report they make, seem to be doing something grand. These people understand neither science nor faith: they need to be instructed in both these things.

#### I.—WHAT IS SCIENCE?

There are few words more lightly or ignorantly used to-day. Amongst too many of the common people the word is a sort of fétish. To pronounce the word "Science" is equivalent to an argument, or a logical demonstration. It is the final word that may be spoken. "Science says so"; as if Science were a kind of Delphic Oracle, speaking once and for ever. What is science? Nothing more nor less than knowledge, assured, classified, proportioned, reduced to Law, and compacted for practical endeavour. It is knowledge in a special relation. Dr. Hill, in his "Introduction to Science," speaks of "knowledge as a pile of bricks, whilst science is masonry." But it is knowledge all the same. Let us hold by this definition. At once, then, we are compelled to distinguish between the things that have too frequently been confounded, Science and hypothesis. Hypothesis is a *sentier* which may, or may not, lead to the grand route, but it is not the grand route. It is tentative, vague, hopeful, but it is not certain. Hypothesis, at its best, is like circumstantial evidence, collected by a brilliant advocate. As it is forged, link by link, it seems impossible that it can ever be broken—this strong looking chain. It, and it alone, seems the truth, and there is scarcely room for doubt. And yet, how frequently has it been proved by facts—absolute facts—that have afterwards come to light, that the circumstantial evidence was leagues removed from the actual facts.

Men frequently do not distinguish between hypothesis and certain knowledge. They act upon the assumption that the former is equal to the latter. It is not too much to say that, even amongst students and teachers, much that shelters itself under the name of Science is not

pure Science, but a *mélange* of certain knowledge and hypothesis. Has the final word yet been spoken concerning Biology and Evolution? One might imagine so, to hear the confident assertions made by interested people. What is regarded as absolutely certain now may be discarded before many years have passed as impossible. The scientific history of the past fifty years has been a history of proofs, assertions and emendations, and the latter have been considerable. Those who so confidently affirm that their theories *must* be right would do well to quietly recall the many theories which once held the field as assured certainties, but which are now entirely abandoned. And history will repeat itself in reference to many things which are now tenaciously held as for ever assured. The experience of the past ought, at least, to teach modesty to the teachers of the present. When, however, this *mélange* of fact and hypothesis has been cleared away, there is left to us a grand residue of certain knowledge in many departments of life, and that residue is worthy of the name "Science." The question, then, may be asked: "Is this *certain* knowledge opposed to Faith?"

And this question naturally brings another—

## II.—WHAT IS FAITH?

If the word "Science" suffers through careless handling, so also does the word "Faith." It suffers at the hands of its friends as well as at the hands of its foes. The enemies of Faith choose to misrepresent it as a vague belief in something intangible and impossible, and Büchner was not the only one of his epoch who branded Christian people "mental slaves." Many Christians, too, on their part, have belittled faith by reducing it to a sentiment, a sensation. Revivalism, of a certain type, is guilty of this folly, and the "only believe," which is flung about in heated meetings, can only pain and shame intelligent believers. What is Faith? It is belief in things spiritual—belief resting upon the securest foundations, belief supporting itself upon human nature and the nature of things in general. *It, too, is certain knowledge*—the knowledge of indisputable facts, for Faith is historical as well as personal. There is a long history of spiritual facts and forces as well established as anything in the material realm. The definition of Science will do equally well for Faith. "It is knowledge, assured, classified, proportioned, reduced to Law and compacted for practical Endeavour." The method by which facts become science is the same for the material and spiritual realms: it is only in the realm that there is any difference. Faith, then, is Science in the truest sense.

With many professing Christians Faith, unhappily, is a *mélange* of fact and hypothesis. In Catholicism, and in many of the modern *bizarre* sects, there is a solid foundation of true Faith, but so mixed with hypothesis, and so overgrown with fungi and weighted with accretions as to seriously menace the truth itself. And, unfortunately, these ex-

traneous and unreal things are frequently the things that are most rigidly insisted upon.

But when all these elements—foreign to true Faith—have been cleared away, there is left a grand residue of certain knowledge in the Spiritual realm. The question, then, may be asked: “Is this *certain* knowledge opposed to Science?”

Nobody doubts to-day that the Universe is One. The very word itself holds the idea. The celebrated word of Mesmer—derided at the time he uttered it—is now regarded as an expression of the truth concerning the Universe. “There is but one life, one health, one disease, and one cure.” Modern philosophy, led by Mr. Herbert Spencer, has sought more and more to bring all our knowledge into one grand unity. The Scientist is compelled, by reason of the vastness of the field of knowledge, to select one department for investigation. No one man can master all the sciences. But the philosopher avails himself of the material brought to his hand by Scientists from all the fields of knowledge, and seeks in their totality for the common unity.

There is one source, and one source alone, from which everything has been derived, and to which everything is vitally bound. One universe, one life, one law. But although the Universe is One, it does not seem to appeal to us as if it were. It speaks with two voices—different, but not contradictory. To our senses it speaks in the language of matter; to our reason and to our hearts it speaks in the language of spirit. There is in the universe that which is manifest and that which is hidden. That which is manifest is perpetually changing; it is, so to speak, accidental. It is visible for a time only, and the whole of the physical universe will yet pass away. But that which is hidden remains. It is the essential and enduring substance out of which all the visible universe is made, and into which it is reabsorbed.\* Obviously, then, the invisible universe is greater than the visible, but as the latter touches us through our senses, it remains for a large number the greater. Now “Science” only professes to deal with the manifested universe. “It is limited to the world of sense; nor can it cross the border line which separates the world of the senses from the world of consciousness. Science cannot penetrate into the world of consciousness. It can throw no light upon religion in its inner sense. It cannot criticise religion. It can only recognise the existence of the other world and retire to its own domain.”†

This is an admission that must not be lost sight of. By “Science” men usually intend the certain knowledge of material things. It is certainly a restricted use of the term, and a misleading one, too, since it divides the universe into two parts, and has a tendency to set one part against the other. But let that pass, so long as we know what is meant.

\* It is remarkable how the theory propounded by the authors of the “Unseen Universe” is more and more accepted as the ultimate fact of the Universe.

† Dr. Alexander Hill’s “An Introduction to Science.”

Science only professes to deal with the material universe; Faith, *equally scientific*, deals with the spiritual universe. Their realms differ, but they are not antagonistic realms; rather, they are complementary. Where, then, is there room for antagonism between those who study in these different spheres? Why has there ever been talk of the "conflict between Science and religion?" The apparatus needed for the study of the one is entirely different to that needed for the other. The materialistic scientist can weigh brains; but let him try with the same scales to weigh thoughts and aspirations! And are the latter of less worth than the former?

Man's mind and truth were made for each other; and truth cannot be contrary to truth. If one man devotes himself to the study of material things, let him speak of what he knows. But his knowledge of one subject does not give him the right to play the part of Sir Oracle and to pronounce upon all subjects. Let it be repeated, no one man can know everything. A good biologist may be a poor chemist; a good chemist may be a poor astronomer, and a good astronomer may be a poor Christian. Because a man has mastered, in some degree, the science of astronomy, or chemistry, or biology, that does not authorise him to speak with contempt of the Spiritual world, of which he knows nothing. Bossuet once said, "The world has no greater spectacle than a great man *modest*." And modesty is a virtue which, in these days, is not in great request.

(a) Men who have devoted their lives to the study of the material sciences have often been guilty of grave and unpardonable errors towards spiritual matters.

It is an *abuse* of science when a man exclusively occupies himself with the body of creation and ignores the chief thing in it—its spirit. True science is bound to deal with causes; it must seek the *essentials* underlying phenomena. That "Force" which all admit to be present in the universe cannot be ignored in any investigations of matter. The universe is spiritual behind its envelope of matter, and man, who is a universe in miniature, is also spiritual behind *his* envelope of matter. Here is a double Spiritual Force to be accounted for—one within ourselves, the other around us. Mr. Spencer, Mr. Tyndall, and Mr. Huxley have all worked round the subject—they have got to "an Inscrutable Power," "a Commanding Intelligence," "a Primary and Directing Force." Why not say it plainly?—GOD. That first cause is God. He needs to be named, *and known*. True science leads to God. The efforts made by so many to avoid a Person and yet have the equivalent of one, witnesses to the radical necessity for God as the ultimate explanation of the Universe.

Is it worthy of manhood for any person to spend his years in the exclusive contemplation of things which are *beneath* him? We have men who can tell us everything about bees, ants and wasps, but who cannot appreciate the dignity of man as an immortal being, or the glory of

God as revealed in His works. When men ignore the higher elements of existence, they themselves always suffer. There are few things more pathetic in literature than the confession of Charles Darwin, that he had become a machine for the registration of phenomena. That clever observer would rise with the sun in the summer and spend an entire day in watching hops grow; yet, as time went on, he grew to dislike music, and he could not appreciate Shakespeare.

The late Professor Huxley so developed his power of criticism that he failed to appreciate the glories of a sunset. There is something wrong when a man's studies drag him down from the sublimest of life and substract the poetry from his soul.

Exclusive attention to the material sciences inflicts injury upon a man, since it shuts him off from the enduring realities of existence. Often, also, insult is offered to those who have sought and found the realities of life. That temper which can, in the name of Science, sneer at the Faith of such men as Paul, Augustine, Luther, Wesley, Newton, Faraday, Gladstone, Shaftesbury, and millions of other men, is a discredit to any man who possesses it. He disgraces the science of which he boasts.

(b) Equally grave are the errors of which many Christians are guilty towards Science. We have too many with us who tremble for the Ark of the Lord. The mediæval Church first ignored, then suspected, then persecuted investigators of truth. To-day many suspect every new discovery; the more ignorant ridicule or fear all fresh knowledge. The hostility of many scientists has, doubtless, been provoked, because of the unreasonable attitude assumed towards them by professing Christians. It is a thousand pities that this has ever been. A Christian can accept all knowledge, certain that God will never contradict Himself. Mohammedans cannot accept modern science without ceasing to be Mohammedans. A scientific Buddhist ceases to be a Buddhist. But some of the most illustrious Christians in the world at the present hour are scientists of renown.

The true Christian is a man of his time. He is what Lacordaire called "an ancient Christian in a modern man." Science, for a believer, is the expression of the beauty of God's work. He loves it, because he sees God in it. The Ingersolls, the Bradlaughs, and the Footes (I ask pardon for naming them amongst scientists) who say that Christianity has always been an enemy of science simply speak falsely. From the first the Church of God opened her heart to all knowledge as it came to her. She does the same to-day. The universities are the standing witness to the Church's love of knowledge—Oxford, Cambridge, the Sorbonne, Bologna, and Prague are Christian foundations. And if the new science should contradict the old, if evolution should yet pass into the stage of "absolutely proven" (which it has not yet done), the Church will accept it joyfully, and her faith will remain as luminous as ever.

Happily, between the better educated and the more noble spirited of



men, both in the Church and outside of it, there is a *rapprochement* which augers well for the future. Some of the old controversies have become unprofitable to-day. No man who respects himself will ever oppose the Bible accounts of Creation or man to the accounts rendered by science. For one thing, men are understanding how to read the Bible better. People are ceasing to be so stupid as to expect the results of modern science to be clearly stated in a volume which was written four millenniums ago. We do not look for science in the Bible account of Creation, we look for religion, and that is what we find, simply and sublimely set before us. "In the beginning GOD." It is enough. There was a beginning, and God was at the beginning. Whatever discoveries yet await us in the universe, *that* simple and sublime fact will remain unshaken. God will never be dislodged. "God created." That sentence is as lucid as any in any scientific book. The great thing always is to insist upon it that god comes first, and that He is master of all and creator of all. Let the scientist tell us *how* He created and in what order, and we shall breathlessly listen to the recital. And when the Christian cries, "God created!" let the scientist modestly and reverently bow his head, and say, "Amen; it cannot be otherwise." And so with the creation of man. If overwhelming evidence is offered that man is the final result of many previous creations, and that the "dust" out of which he was created was "animated dust," the Christian has nothing to urge against it. To him the miracle is not the less great because it was prolonged rather than suddenly accomplished. But when the scientist assures us that man has been evolved in the natural way from lower forms of life, and that his religious instincts, his aspirations, and his conscience can all be explained in this way, we, in our turn, at once flatly contradict him, firmly alleging that the *facts* of life, of archæology, of legend, and of history, supply no evidence whatever to warrant such a conclusion, but that, on the contrary, all the *facts* relating to man demand as their explanation the Word of God, which says that man was created in the Image and Likeness of God. We have no apology to offer there—we take no unsupported statements upon such a subject, we support ourselves on *facts*, and repel all unworthy and degrading hypotheses. The scientist cries for facts—he shall have them. But when he insinuates into the mass of facts a subtle hypothesis, which, like leaven, promises to pervade the entire lump—we object. A hypothetical account of the growth of man's religious consciousness is not science, and though a Herbert Spencer eloquently defend it, we refuse to accept a theory which the universal conscience in its most exalted moods indignantly repels. We must have *facts* on all sides—facts concerning matter, facts concerning history, facts concerning mind and affections. The Christian's faith can never be assailed by facts.

It is our duty to applaud all the true conquests made by the human

spirit. All knowledge is our heritage; we cannot afford to be ignorant of anything that God would have us know. But there is a supremacy which dominates and harmonises everything else—it is the knowledge of God. A man may master every other kind of knowledge, but if he remains in ignorance of God, he is, as Thomas Carlyle said, “only a pair of spectacles with no eyes behind them.” It is undoubtedly advantageous to be in possession of the material secrets of nature, but all that is material within and outside ourselves is destined to pass away; the spiritual alone endures eternally. To the knowledge of God we must unceasingly apply ourselves. There is nothing else that can so elevate the mind, purify the heart, and direct the practical life. Destitute of that knowledge, man becomes the victim of vanity, of passion, and of every ill: duty has no moral support, whilst base manners are engendered in the heart of the multitude. Possessed of that knowledge through Him alone who speaks the final word about God, JESUS CHRIST, the human spirit rejoices in the gift of life eternal, and every faculty of mind, heart, and life, energised by the Divine Spirit, fulfils its proper function, and so becomes harmonious with that Central Will which rules all things without fluctuation or error.

FREDERICK C. SPURR.



## THE SOCIAL AND RELIGIOUS LIFE OF LONDON IN THE EIGHTEENTH CENTURY.\*

**S**IR WALTER BESANT loved the greatest of cities, “the mighty metropolis of the world,” with a love as devoted and a patriotism as passionate as Sir Walter Scott displayed toward “mine own romantic town,” the grey metropolis of the North, and though he could not have known every building and street, with its associations and history, in so vast an area, as intimately as Scott knew the whole of Edinburgh, he expended on it an amount of fruitful study which has rarely been surpassed. Many interesting books have been written upon London in one or other of its myriad aspects, but no work exists so comprehensive and complete as this. This sumptuous and choicely illustrated volume, a magnificent work of art, is itself but part of a greater undertaking—the history of London from the earliest times, century after century, down to our own day. Sir Walter secured the co-operation of eminent experts in the special departments of London life and work, reserving for himself the general history. This part—which deals with the eighteenth century—is, perhaps, the most important of the whole, and was practically completed before the author’s lamented death. He justly regarded it as his *magnum opus*, and desired to be remembered

\* “London in the Eighteenth Century.” By Sir Walter Besant. (Adam and Charles Black.)

by it. Not only did Sir Walter feel the fascination of London, but having the qualities of novelist, historian, and philosopher, he knew how to bring his readers under its spell. The popular conceptions of history have greatly changed since the beginning of the Victorian era, and it is no longer regarded as a mere chronicle of the intrigues of courts and kings, of the debates of Parliaments, and of the defeats and victories of battlefields, but as a picture of the life of the people. The principles and methods so brilliantly illustrated by the late John Richard Green are being more and more widely followed. Green was once told by his friend, Professor Freeman, that he would just leave out "all that stuff about art and literature, and how people dressed and furnished their houses," his book would be all right, but as it was he was spoiling its unity! Happily Green disregarded the thrust, and has given us an idea not only of politics and military prowess, but of commerce and finance, of religious beliefs, of domestic and social customs, such as admirably unveils the complex life of the past. Sir Walter Besant's "London" has been written with minute painstaking care, nothing of importance has been overlooked, and the style is so clear, so sparkling, and is at times relieved by so rich a humour, that we are carried on from page to page without any sense of effort, and gain insensibly additional stores to our knowledge. The dry bones of history are everywhere made to live, and we move as among men and women of flesh and blood.

It requires an effort of the imagination to erase from the mind the familiar picture of the crowded thoroughfares, the long rows of shops and warehouses, of dwelling-places and offices, with overhead wires and sky signals, with a continuous rush of trams and 'buses, of vans and waggons, creating an incessant roar, and to replace it with the vision of richly cultivated fields and gardens, narrow lanes and sweet-scented hedgerows, and of all that gives charm to the country. The picture of the life of former days is not in every sense attractive, and they who imagine that the former times were better than these will receive a rude shock to their ideas. The position occupied by London is so dominating that we may infer from it the condition of the provinces and of England at large. The efforts of social reformers have by no means been lost—there has been, generation after generation, a very real and substantial, though occasionally slow, progress. The tide has ebbed as well as flowed, but it has not remained at low water mark. We are to-day in a much better condition than our ancestors could have dreamed of. It is well for us to take, in Scripture language, a look "at the rock from which we were hewn, and the hole of the pit from which we were digged." This will not only tend to sober and correct our judgment—it will act as an incentive to persistent effort, and remove the pessimism which so fatally cripples our efforts.

The general impression left on our minds is that London in the eighteenth century was in a deplorably dark and terrible condition, though

then, as now, the darkness was in various ways relieved, and life was a play of opposing forces, a scene of startling contrasts. Hogarth's pictures, many of which are here reproduced, give a not unfair or inadequate idea of the general morals of the period, though there were doubtless virtues not less striking, and many of them found in the most unlikely places. If some seventy or eighty miles of new streets are added to London every year, it is evident that many thousands of miles which now exist had no existence then, and that instead of bricks and mortar and busy thoroughfares there were long stretches of green fields and delightful landscapes. The streets in and near the city were, as a rule, narrow, dirty, and squalid. The best even of the middle-class houses were small, and often inconvenient. The traffic, partly because of the want of proper paving, was noisy, and the noise was aggravated by a continual succession of street cries and the brawls and quarrels of contending parties. The populace was, broadly speaking, coarse and brutal in its tastes, delighting in sports which have long since become extinct, in prize fights, cock fights, bull and bear baiting, and such like amusements. King Mob had a royal time. The law was often powerless to enforce its demands, and the people, when so disposed, took its administration into their own hands. Offenders against public opinion, though innocent of any real crime, were, when the mob was in the mood for it, ducked in horseponds and subjected to other reckless cruelties. The prisons and asylums were foul and loathsome, and the barbarities practised in them seem incredible. Debtors especially were treated harshly, and with gross injustice. Poverty was dire and hideous in many of its forms. Beggars swarmed in the streets, and respectable citizens were in frequent peril. On the outskirts of the city gangs of highwaymen were ready to prey upon their victims. We may draw from this volume a picture as dark and forbidding as the weirdest imagination could portray.

What, under such conditions, was the state of religion, and how far was the Church of Christ in its various branches faithful to its mission? Sir Walter Besant rightly contends that the Church of England was not, as is so often said, "dead." It may be that it had sunk to its lowest point of languor and inefficiency, but there were in it men of spotless character, profound intellect and vast learning, who devoted their talents to its service. The range of its influence was, in accordance with the theories that then prevailed, more restricted than it is to-day, and on the social side we should decidedly pronounce it weak. Thus, as our author accurately, and with a sly humour, observes :

"The Church provided instruction in doctrine for old and young, forms of prayer, consolation in sickness, baptism, communion, and burial for all. Some churches had charitable endowments; the rest was left to the parishioners themselves. It is not quite the modern idea of the parish, but it seems to have worked as well as our own practice. Their clergyman was a divine, and nothing more; ours undertakes the care of the poor first of

all; he is the administrator of charity; he is, next, the director of schools, the organiser of amusements, the leader of athletics, the trainer of the choir, the president of musical societies, the founder of working lads' institutes; he also reads the service at church, and he preaches a short sermon every Sunday, but the latter functions are not much regarded by the people."

There was also a too common identification of religion and ritual, and the prevailing idea was that if a man attended the ordinary services of the Church, and subscribed to its charities, he was a good Christian, and need not trouble himself on that score with anything beyond. There were penalties for absence from service. A man who stayed away was liable to the censure of the Church, with a fine of a shilling for every offence. . . . "I do not suppose that these laws were ever rigidly enforced, otherwise the Nonconformists would have cried out oftener and louder. But the spirit of the laws remained. During the week the parish, save for the services, was left to take care of itself." . . .

"Another indication that religion was not dead, but very much alive, may be found in the fact that so many divines, jealous of their Church, or infidel writers anxious to see it destroyed, were constantly lamenting, or proclaiming, this decay. If the decay were really universal, would all these divines, themselves a body decadent with the rest, be lamenting the fact? What they saw is what men see in every age, the prevalence of carelessness or of vice. Warburton acknowledged, thinking of the position of the clergy, that the condition of the Church was 'miserable,' but prophesied a revival. Again, some of the Dissenters complained that their churches, also, were showing signs of decay. Doddridge pointed out that if there were decay it was because the pulpit no longer proclaimed the old doctrines, and recommended a return to evangelical preaching. The world, for the time, was weary of the old doctrinal preaching and the Calvinistic creed; this accounts for much of the so-called 'decay.' Responsible people settled down, in London at least, to an observance of outward forms, to serious and sober views of life, to the natural and moral grounds on which religion rests, rather than to the definition of doctrine. A more comfortable form of religion was unconsciously adopted—the eighteenth century loved comfort in all things. The citizens of the time dreaded fanaticism; there were memories of fanatics and enthusiasts still in the minds of men; what divines called the decay of faith was often nothing but a weariness over the disputes concerning those points of faith which, as a listless and heedless folk were from time to time reminded, if a man do not hold aright there is no doubt that he shall perish everlastingly."

Again Sir Walter says:

"When some writers ask us to believe that religion was dead, we find that they do not allow Nonconformists to be considered at all. Now, in the eighteenth century something like a fifth part of the population of London belonged to the Nonconformists, and that fifth part was equally removed from the nobility on the one hand and the lower classes on the other. At both extremes—viz., among the nobility at one end and the lowest classes

at the other—one is quite willing to admit that there was decay, or even vanishing of all religion."

The mention of Nonconformists suggests the fact that there were in operation laws intended to crush out dissent. The oppression of the iniquitous Test and Corporation Acts was severely felt. Every mayor, alderman, and common councillor, every recorder, bailiff, and town clerk was obliged to conform to the Church of England, or, at least, to make a profession of conformity by taking the Sacrament at least once a year. The following is an instance of this miserable treatment: In 1753 Mr. Geo. Streetfield and Mr. Alexander Sheafe were nominated sheriffs, but refused to serve on the ground of their being Dissenters. Other gentlemen were elected, and fines to the extent of £400 were enforced for declining to stand for office, and £600 for declining to serve after being elected. "It seemed as if the city proposed to bleed the Nonconformists slowly to death," says Sir Walter, "for in six years they had amassed the sum of £15,000 by these fines, which went towards the building of the Mansion House, a fact which is little known or remembered by the guests of the Lord Mayor at this day." That under such conditions Nonconformity should have in any degree held its own is marvellous.

"There were many families who remained staunch to the old principles; there were many others who, for social reasons, went over to the English Church. To be only tolerated, to be refused office on account of opinions which really matter very little, while it stiffens and hardens some minds, makes others uncomfortable and unhappy—it is more pleasant to swim with the current. Since the Universities were closed to Nonconformists, by the end of the century the ministry of the chapels, with few exceptions, had ceased to be learned; the congregations were no longer composed of substantial merchants, but of humble tradesmen; there were Dissenters in thousands, but dissent no longer possessed any power. I am aware that power has now returned to dissent, perhaps because learning has returned to her ministers; but by the end of the eighteenth century dissent as a political force appeared to be dying.

"The Dissenters generally belonged to the class of tradesmen and the better sort of working men. The better families who belonged to the Nonconformist bodies in the seventeenth century dropped out, with few exceptions, in the eighteenth. Let us repeat the disabilities of dissent; are they not quite sufficient reason to account for the withdrawal of the educated or the least stubborn? It is intolerable to live under a ban outside the life of one's fellow countrymen. By the working of the Acts already described a Dissenter could not hold a commission in the Army or the Navy; he could not go to Oxford or Cambridge; he could not, therefore, be received by the College of Physicians; he could hold no municipal office; he could not become a judge, a Member of Parliament, or a peer. Every avenue of distinction was closed to him, except literature. What wonder, then, that, in spite of the most sturdy tenacity and the most unbending pride, young men were found willing to change the Church in which they had been brought up for the Church which oppressed them? The social disabilities of dissent, apart from the civil disabilities, have caused many to fall off."

These are the things that it is well for us to remember in such a crisis as the present. The liberties we enjoy to-day cost our fathers dear. Let us sacredly preserve them, and resist all encroachments upon them. Progress, notwithstanding such disabilities, and in spite of the fiercest and most resolute opposition, is a pledge of still greater triumphs.

Other aspects of this fascinating work, such as its statistical tables showing the relative strength of Church and Chapel, and its account of our own denomination and of the Seventh Day Baptists, we must at present leave untouched, hoping for some early opportunity of returning to them.



## RELIGION, MORALITY, AND EDUCATION.

### I.—WHAT THEY ARE.



**E**VEN before the dogs of war were last year captured, and once more enchained for the safety and peace of the Empire, the dogs of religious strife were sent out of the kennels from which the complacent optimist thought they would never again emerge. The more instinctive philosopher of human organisations may conclude that the recrudescence of religious conflict is a necessary, if undesirable, factor in a healthy and vigorous public life. He may regret that the day has not been reached in our land when the elementary question of religion in the schools has not been amicably settled, as it seems to have been in some Continental countries, and in the proverbially advanced systems of the United States. The strife of warring words will have to be endured beyond a few days in England and Wales, even if it does not come to more than a battle of words before peace is declared. There does not appear the least shadow of a compromise between the enthusiastic promoters of the Government and their not less enthusiastic and more numerous opponents. As strenuously as ever in the history of religious conflict the former contend that religion is an essential and necessary part of the curriculum needful in the training of the young, and that this ought to be supplied by the State through their particular Church. Their opponents do not either agree to this or subscribe to their philosophy. With a doggedness characteristic of men who know their own minds, they deny that religion should be supplied by the State, and certainly not through the medium of the Anglican Church or the Church of Rome. While the warmth of the combatants shows no sign of diminishing, it is doubtless true that both sides would admit, if it is possible to estimate opinion from the unceasing flow of correspondence through the Press, that education is in no sense complete without "religion," and that religion includes the teaching of morality. A section of the interested public—and that in all probability becoming less numerous—may hold to a strictly "secular" programme for elementary

schools, thinking that religion should be gained elsewhere. Practically, the contest is not about the fact that education should have in it religion and morality, but as to how "religion" should be injected into the youthful mind, and as to what "religion" is the fit kind to be injected. Around this two-fold question the strife rages. Apparently Lord Hugh Cecil and those he inspires and those who inspire him have very clear ideas as to the suitability of their religious dogma for the welfare of the British child. The Prayer-Book and their added genuflections of worshipful ritual—to what degree intended is not well known—would make education complete, as far as its religious aspect is concerned, for them. Others object to this, and regard it as an attempt to saddle upon the State the cost for the propaganda of ritualistic Episcopalianism of a Romanistic type.

Should not the question be asked at this time, What is "religion" in the Christian idea? Seeing that this holds such a prominent place in the present strife about educational matters, it would certainly do the combatants no harm if they refurbished their minds as to the true definition, if this is possible, of that which they all, more or less, earnestly desire to provide for in the training of the children. The whole nation is interested in the present crisis, but the Churches are mainly concerned about the question of "religion" in the day schools. What, then, is the distinctive characteristic of the "religion" of the Christian Church? Religion is a "life." "The gift of God is eternal life." The New Testament provides innumerable evidences to this fact, both from the direct teaching of the Saviour and the interpretation of His truth in Apostolic letters. So much stress is laid upon the differences between the past of those becoming followers of the Lord Jesus Christ and their after days that St. Paul describes the change in the most startling language.

"Once you were, so to speak, dead, because of your offences and sins. For at one time you lived in sin, after the way of the world, and in subjection to the Ruler of the Powers of the air—the Spirit who is now at work among the disobedient. It was among such people that we all once lived, indulging the cravings of our earthly nature, and carrying out the desires prompted by it and by our own thoughts. By our very nature we were exposed to the Divine judgment, like the rest of mankind; yet God, in His abundant compassion, and because of the great love with which He loved us, gave life to us in giving life to the Christ, even though, at that time, we were 'dead,' because of our offences. It is by God's mercy that you have been saved. And through our union with Christ Jesus God raised us to life with Him, and also caused us to sit with Him on high, in order that, by His goodness to us in Christ Jesus, He might display in the ages to come the boundless wealth of His mercy" (Eph. ii. 1-7).\*

Who fails to observe that the inestimable quality which, in the mind

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\* Translation of Twentieth Century New Testament.



of the Apostle, is so prominent and gratuitous for men, the kernel of Christian truth and promise, is a "Life"? When our Lord speaks of His mission in the world, He displays it thus: "I came that they may have life, and may have it abundantly" (John x. 10). And in that parable, which has always been considered as the clearest depiction of the genius of the Christian Gospel, the return of the spendthrift son to the home of his childhood is thus excused to the elder brother: "But it was meet to make merry and be glad: for this thy brother was dead and is alive again, and was lost and is found" (Luke xv. 32). It is well attested that the cults of Paganism, so numerous throughout the Roman Empire, have no similarity nor affinity to the Evangel of the New Testament. The characteristics of Christ's teaching are as far removed from the worship of pagan and civil Rome, on the one hand, as from the exalted and eclectic ideals of Stoic and Epicurean philosophy, on the other. Properly speaking, Christianity did not present to the world a religion, but a "life" obtained through "faith in the Son of God." "He that believeth hath eternal life." As Dr. Sanday has put it: "The entrance into the Kingdom is something more than a deliberate act of the man himself; it is a self-surrender to Divine influences."\* Another well-known scholar has said, respecting St. Paul's teaching: "One simple, yet complex, fact, rooted at the heart of St. Paul's experience, had made a new man of him. And the most adequate conception of it is that which represents the new relation to God in its most inward, vital, and causal aspect—the birth of a new manhood or personality within the old individual Saul. It is this which ever emerges in St. Paul's most spontaneous and personal utterances. Such are the great outbursts in Galatians ii. 20, and 2 Corinthians v. 15-17."† Religion, according to the New Testament, is nowhere represented as attached to a ritual—the Epistle to the Hebrews announced the abrogation of the Jewish system of ceremonial observances. Nor was there attached to the "life" preached during the Apostolic age any ritualistic formulæ, except the ritual (*θρησκεία*) of sacred charity and pure conduct (James i. 27). Nor can it be said that this "life" consists in the memorisation of any number of ethical rules. The order of procedure is not from instruction in morality to faith in the Risen Saviour; but rather the thought, so constantly expressed by Christ Himself and by His Apostles, delineates the growth of noble and humanitarian ethical qualities from life "in Christ." The virtues that adorn the teaching of the Gospels and Epistles are not "roots," but "fruits." They do not make the life in the Christian, but the "life" in the Christian grows into these fruits of the Spirit. It is depicted, therefore, upon every page of the New Testament that this "life," the religion of the Son of God, CANNOT BE TAUGHT. It is not

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\* Article "Jesus Christ," Hastings' Bible Dictionary.

† Article "Regeneration" (J. V. Bartlet), Hastings' B.D.

acquired through instruction. Being "life," it can be obtained through "faith" in Christ, "who loveth us and gave Himself for us." There is closely associated with it, so as to be inseparable, the highest moral dictums known to human language. But these are invariably placed, not prior to, but as the outcome of spiritual and moral affinity with the Saviour. "I can do all things through Christ who strengthened me," wrote St. Paul to his friends at Philippi. Morality in the Christian system is a growth from the life received through trust from the Saviour, from the Lord Jesus through personal faith in Himself; *it cannot be a part of any curriculum.*

This necessary digression will be allowed when it is considered how hazy, as far as expressions used indicate, are the statements about the nature of the "religion" suitable for the schools. Sir Joshua Fitch tries to define the present position. "In regard to religious teaching, it is seen that there are possibly three sharply defined forms of opinion on this subject: (1) There are those who contend that the State, being a secular institution, having no religious creed of its own, and yet composed of persons of very different religious belief, ought to confine itself absolutely to secular instruction, and leave the teaching of theology to the several Churches. (2) There are others who contend that education is wholly incomplete without religion, that the teaching of religion means the enforcement of a creed. (3) There is another, and a large, class of the friends of education who dread the exclusion of the Bible and religious teaching from the common schools, but who do not desire to make such schools the propaganda for any particular sect."\* This would probably be admitted as a fairly correct presentation of the opinions now held, but it will be observed that right through "religion" is understood to mean "the enforcement of a creed," and this does not in any degree set forth the Christian idea of "religion," for which we expect all Christian people to contend. There are many creeds, and if the most widely approved credal statement of the basis of belief were chosen, it would most certainly be incorrect to say that its memorisation is "religion" in the Christian sense. This, if the New Testament is taken as the expression of the teaching of the Lord Jesus, is "eternal life." The articles of those early creeds—

"Jewels five words long,  
That on the stretched forefinger of all time  
Sparkle for ever,"

cannot take the place of "faith in the Son of God."

Education is a national duty. The march of public sentiment has so far advanced as to allow this as a working principle. Those who, in earlier days, hindered the attempts of the Legislature to provide elementary schools for the children of the people are not to any extent represented on either side

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\* "Education," New Volumes "Encyclopædia Britannica."

of the present controversy. To leave education to chance enterprise and the exertions of private or sectarian interests is counted as a disgrace by every thoughtful patriot. There is not only folly in such un-wisdom; there is the grossest lack of the sense of corporate responsibility. And in the face of the stress of commercial and political life, in the nation as well as among all the countries of modern civilisation, it would be suicidal not to assume this duty as a most imperative and increasing necessity for our Imperial work and position in the world. It is true that "the commonwealth requires the education of the people as a safeguard of order and liberty." It is also true that education of the most approved type in every standard and with the best equipped "machinery" is demanded in order to fit the child to take his place in the welfare of the world. To leave the youth of the land to the precarious condition in which each shall rise or fall according to personal ability and helpful circumstance, this brings the curse of Cain down upon the head of the nation. Every man may have "received from God the faculty of being able to instruct himself," but common experience proves only too well how imperative is the need for stimulating influences and wise direction and control. No Government should have a lower ideal in its education policy than to make it pleasant and attractive for the average mind to seek entrance into those paths where the light of acquired knowledge quickens the eyes to see lands beyond and before steeped in sunshine, inviting the footsteps of the explorer. Would that those who are so concerned about the "religious" element in education were also as conscious of the necessity for a rapid advance in educational organisation and equipment for the best interests of the land! There is, it must be admitted, a lack of comprehensive "passion" for education as such with many whom we should expect to possess it in abundance. The strange phenomenon presents itself of men who have enjoyed the afflatus of our highest schools and most august universities, careless to attract thereunto their less favoured countrymen, while they are most anxious to dose them with the simples of Episcopacy.

Yet, in spite of an unequal sense of its worth among our people, it is tacitly allowed that education is a duty devolving on the nation. It must include morality as the basis of a successful career. There can, obviously, be no complete system of discipline and instruction of children that neglects the teaching of those moral axioms as evident as they are essential to the equipment adequate for the life of a child in any position afterwards. When a boy is being trained for a profession or trade, it is surely essential that he should have a basis of moral knowledge, if he is to hold himself honourably in the various relations of human experience. What good can come to a State, to a family, to an individual's life where there is lacking the sense of truthfulness, honesty, and honour? To keep out of the elementary schools all reference to the homely virtues that bind together family life, that control the social and business relations of

men, is to neglect most glaringly an all-important matter in the well-being of the child, and court disaster to the moral life of the nation. An educated man, who has no sufficient apprehension, no memory of moral laws, is a blight upon the earth, a rank undergrowth emitting fever and a poisoned breath. Therefore, while it is possible to differentiate moral axioms and sentiments from the Christian idea of religion as a "life" through faith in the Saviour, it can also be laid down as an uncontested dictum that education is incomplete if it neglects the teaching of morality. This should not be left to the haphazard likelihood that the child will pick up from one place or another in a nominally Christian land, from Sunday-school or companions, or parents, conceptions of right and wrong, of truth and dishonour, of honour and falsehood, that will provide against the demands of life. If things are in this condition, as some say our national ethical behaviour proves, it will be a matter of profound regret if they remain so for another generation. A brilliant lad, leading in his class, passing from elementary instruction to higher school, and then out into the business of life, who has a limp hold of moral duties, promises to wreck his influence and to fail, actually and ethically, in the career for which otherwise he is so well equipped and naturally fitted. There is no sovereignty in any walk of life unless it is made royal by "the sovereignty of ethics," and no person is "educated" who does not feel the glow of right against wrong, of truth against falsity, when these are presented in concrete instances. The acquisition of truth in other departments than that of conduct is vitally connected with the sense of ethical truthfulness.

FRED. J. KIRBY.



## NATURE SKETCHES—COOL ORCHIDS.

**I**N connection with many a country manse, if the will exist, the way may be mostly found for the cultivation of plants, which will afford relaxation to the mind and at the same time suggest a freshness of simile not to be found in books. The pity of it is that often, even where the opportunity is present, sufficient knowledge to confidently leave the beaten track does not exist. As a consequence, when the tenant of a country manse has a small glass-house, the only plants usually found in it are stock geraniums and, perhaps, a few roses.

Now, rose culture is most interesting, even when looked upon as a recreation. In one house where I lived the whole of the back was roofed in with glass, forming a covered way. Part was enclosed as a small greenhouse; the rest was open in front. Under this glass I trained a splendid *Glorie de Dijon*, with one branch inserted to grow within the greenhouse. In this way I obtained a succession of roses. Within the greenhouse I grew the exquisite tea-scented rose, *Niphetos*. The tender memory associated with the virgin whiteness of those delicate blooms is fresh to-day. They used to be gathered and laid upon the pillow of a dear friend who was slowly dying of consumption.

How her eyes fed on those precious flowers! I then saw more clearly than before how the ministry of the beautiful in Nature could be used to brighten and draw out the confidences of sick people. Much could be said on this theme, for it has many applications.

I have often deplored the neglected or cumbered-up condition of many glass-houses I have seen attached to suburban residences. Two or three dying summer plants, a straggling fern, and the rest of the contents bottles and boxes. Now, when a preacher allows such an annexe to become merely a place of lumber, it is most reprehensible, for it proves the neglect of an opportunity that might be turned to the comfort of the heart and the culture of the mind. Hear what could be done!

A business friend has a glass lean-to at the side of his house. He is in London all day, and keeps no gardener. Yet he manages to grow under this glass many choice orchids. Of all flowers, orchids need both patience and perseverance to be bestowed upon their culture. Yet in the modest greenhouse of this London business man you will see, any February, the fragrant, snow-white *Cælogyne cristata* in full bloom; *Cypripediums* that will remain in flower for weeks together; and at other seasons cool *Oncidium*s, and here and there an *Odontoglossum*. No one who has ever identified the *Cælogyne cristata* or seen *Odontoglossum crispum* in all its glory is ever likely to forget the sight.

It may be argued that the growing of orchids is an expensive hobby. It need not be as to many interesting specimens. Of course, you must set yourself to understand the varieties. But it is not generally known that there are orchids which can be brought to flower in a house from whence only frost is excluded. There are many more which can be added if the winter night temperature can be kept between the forties and fifties. Where there is the will there is the way. A country pastor of Bucks solved the problem of heat for his greenhouse by utilising the kitchen boiler, from whence he laid a length of piping.

Of course, such high-class plants as orchids must needs be well studied to do much good by them. But such a study, I am bold to say, will fascinate any flower-lover; and if the orchid student be a teacher of humankind, withal, I can go further, and say that very many fresh comparisons may be collected that may be used to furnish point to familiar truths. The orchid is such a marvel in its methods of fertilisation; it suggests so much of what is human in its structure and habits; it is so lasting in its beauty and so brilliant in its possibilities of colour, that when once the observer gets on the track of its mysteries, he is drawn irresistibly onward by the spell of the plant itself.

The country parson need not despair if he cares to become an orchid fancier, any more than he need despair of being a rose grower.

H. T. SPUFFORD.



MESSRS. SEELEY & Co. have sent out a new edition of *AGATHOS, AND THE ROCKY ISLAND*, and *Other Sunday Stories*. By Bishop Wilberforce. In one volume. They are old favourites, and we know no other allegories more worthy of the place they hold in the regard and affection of children. Among the earliest special efforts to reach the young, they are still unsurpassed, and they will, doubtless, gain in this more popular form a widely extended circulation. Of course, we demur to the teaching in "The Tent on the Plain" on Baptism.

## SUNDAY MORNINGS WITH THE CHILDREN.

### II.—THE EXCEEDING WISE CONIES.

PROVERBS XXX. 26.



HERE has been recently brought to the Zoological Gardens in London a little creature called a Hyrax. It was brought from Africa, and is valued as a curiosity. It has no tail, the forefeet have four toes, and the hindfeet have three toes; of these, one has a long, claw-like nail. It is a rarity in this country. We do not know that one of the species has been brought here before, and it is said to be the coney spoken of in the Book of Proverbs in the Bible, where we read: "The conies are but a feeble folk, yet make they their houses in the rocks." They are one of the four "little things upon the earth which are exceeding wise."

Agur, a prophet of God in ancient times, was; we may imagine, one day passing along a valley amongst the mountains of Palestine. There had been a flood. The scene had been darkened by black clouds, stretching across from mountain to mountain, like the cover of a tent, shutting out the blue sky. Then rain began to pour down. At first a little stream of water flowed along the centre of the vale. It grew larger and broader, till right across there was a deep, surging, strong stream, roaring and rushing and covered with foam. Some cattle that were grazing were unable to escape, and were drowned, and he saw their carcasses lying there. A serpent had crept into its hole, but the waters had risen, and it, too, had lost its life. But, looking up, he saw on a ledge of the rock, above the highest point the flood had reached, some conies alive and well. They had made a home there, and were safe when the flood came. Agur noticed it, thought about it, saw that there was a lesson in it, and wrote it down. He did not explain it, but left it as a parable. All things in the Bible teach about the salvation of the soul. The whole book is full of suggestions about Jesus Christ. The explanation is not difficult. When the storm came, the strong oxen and the wily serpent perished, but the feeble conies were saved. And why? They had made their houses in the rocks. And Agur called them "exceeding wise."

In olden times God was frequently spoken of as a rock. He was called the Rock of Salvation. You remember how David sang: "The Lord is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust." So when, on one occasion, Jesus Christ asked Peter: "Whom say ye that I am?" he answered: "Thou art the Christ, the Son of the Living God." And Jesus Christ said: "On this rock I will build My Church." That is to say, upon His Deity—for Jesus Christ is God. And the lesson is, that whilst many strong and many clever people are lost, they who make their home in Him—that is to say, in Jesus Christ, who is the true rock—are safe for ever, and exceeding wise.

The Lord Jesus Christ is the true rock of salvation. Now, Roman Catholics assert that to be saved we must enter their Church, which was founded by Peter, and that he is the true rock. See how false this is. The Church at Rome was never founded by Peter. There is no proof that Peter was ever at Rome. Paul wrote Epistles from Rome and to Rome, but never mentioned Peter being there. Peter wrote two Epistles, but there is not one word in

either that shows that he was at Rome. There is no evidence that Peter was the chief of the Apostles; he was most forward to speak, but that is all. The Rock on which the true Church is built is not a man, but God. To trust in a depraved Church like the Romish is exceeding folly. But to trust in Jesus Christ, our Divine Saviour, is to be where there will be safety, whatever storm may come, and to be exceeding wise.

To-day, my dear children, it may be all sunshine with you, but the time of floods will come. They are wise who prepare for the future. The wisdom of these conies was seen, not only in being prepared for peril, but in choosing the better place to make their home. Up in the cleft of the rock they were not only out of the reach of harm, but in a healthy place; they had a brighter view, and were nearer the skies; they lived high up above the mists and damps of the valley, they often saw clouds creeping along beneath, whilst they enjoyed the sunshine above. So is it with those who make their home in Jesus Christ. They are not only safe, but better and brighter in every way. There is no life upon earth so blessed and so happy, so full of sunshine, as that of the believer on Jesus Christ.

Our Lord, in the conclusion of the Sermon on the Mount, teaches just the same lesson, with the same illustration. He spoke of some who made their homes on the sand, and the floods came and they were ruined; and of some who built their house on a rock, and were safe. There is only one way for a really good life, and that is by faith on the Lord Jesus Christ. If you would understand this more fully, study that very beautiful hymn, "Rock of ages cleft for me." It is founded on this figure, and has been the comfort and joy of myriads of holy men and women, and is full of help in showing clearly the way of salvation. Whoever lives the life described in this hymn may be accounted by some foolish persons as among the "feeble folk," but at the last will be found to be "exceeding wise."

J. HUNT COOKE.



## NOTES AND COMMENTS.



ARE WE READY FOR A REVIVAL?"—The question is suggested by the visit to this country of two of our American brethren, Dr. Torrey and Mr. Alexander, fresh from what is reported to be most successful mission work in Australia. Their visit at once provokes comparison with that of Messrs. Moody and Sankey thirty years ago. Dr. Torrey is the head of the late Mr. Moody's Bible Institute, Chicago, while Mr. Alexander is a pleasing singer, and a capable leader of a great congregation. That there is a need for a great work of revival in the Metropolis, as well as elsewhere, the present census returns conspicuously declare. But these things cannot be made to order "simultaneously" or otherwise. We need both the men and the hour. God grant that these be among the men. Nothing could be more promising than Dr. Torrey's declaration that his hope of success lay in the power of prayer, in the power of the Word of God, in the power of the Blood of Christ, and in the power of the Holy Spirit. But in what measure are these things the living hope of our churches to-day? Thank God none of them are far away from us. "The Word is nigh thee, in thy mouth and in thy heart." And while we deprecate all expectation from men, the

coming of these brethren may be made the means of a more earnest waiting upon God, and a renewal of our consecration to the great work of winning men to Jesus Christ. From our own recent experience we are led to believe that whenever the Church feels her responsibility for the invitation of men to the feast of God, and tries prayerfully, humbly, and cheerfully to fulfil it, men respond and come with re-awakened desire to hear the Word of God, and this, indeed, is the universal testimony.

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**THE OLD ARCHBISHOP AND THE NEW.**—From Dr. Temple to Dr. Davidson is a great change, and for Society, so-called, no doubt a pleasant one. The late Archbishop in his time played many parts, from his Inspectorship of Schools to the occupancy of the Chair of S. Augustine. He began life as, for the times, almost an extreme Radical, both in politics and in religion; he ended it as a pronounced Conservative. But he never became a courtier, and he never altered his position as a temperance reformer, or gave up the practice and advocacy of total abstinence from all intoxicants. Dr. Davidson, on the other hand, has always been a courtier, and a Court favourite, winning his way inevitably and with great rapidity by the graces and gifts which are everywhere recognised and honoured. Before he was thirty he was appointed private chaplain to Archbishop Tait; at forty-two he was Bishop of Rochester, then of Winchester; and now, before he is fifty-five, he is Primate of all England. Dr. Temple was always regarded as a "strong man." Yet all his official life he was giving way on matters upon which he had declared his convictions and judgment. He had the appearance of strength before which the weak quickly go down. Up to a certain point he fought hard, but when the difficulties called for heroic action and self-denial he yielded ground. In our judgment Dr. Davidson will be the stronger man. He has comparative youth on his side, which often spells patience. There is no bluster, but a quiet consciousness of strength—the "velvet scabbard" holds "a sword of steel." He will be more patient in endeavouring to understand the position of Nonconformists, and under his leadership for a time there will be a general endeavour to make the new Education Act as little provocative of anger and resentment as possible, in the spirit of his own words in the House of Lords. But we need not expect any truly Catholic feeling or action from the Primate, and if we expect it we are doomed to disappointment. The Church is the church!

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**CANON HENSLEY HENSON'S APPEAL TO NONCONFORMISTS.**—It was to be expected that there should be from Broad Churchmen, who, in spite of subscription, find themselves able to make their home within the pale of the Establishment, an appeal to Nonconformists, who hold similar views, but have more sensitive consciences, to shut their eyes and open their mouths in dealing with the new Education Act. Certainly, if any one has earned the right to address us, next to the Bishop of Hereford, it is Canon Hensley Henson. Of his sincere affection and respect for us he has given many proofs during the last year or two, and we should be sorry indeed if he did not know that his advances are heartily reciprocated. Preaching in Westminster Abbey, on the last Sunday of 1902, he appealed to Nonconformists to "accept the Act, and join us in its working; give us a chance



of working with you. Let the faults of the Act come out in the working, but let us unite to do our best at this crucial time. Meet us in the same spirit as I desire to meet you. Look above party, and think only of the children of England. Not of the children of the Church and Nonconformists: they will be taught elsewhere. It is for the children of the streets I plead—the children brought up in drunken homes, in squalid slums. These are the lost lambs; and for the gathering of these into the fold it is our duty to unite." Now, if that were an appeal honestly made by the clergyman of a parish holding Canon Henson's views to the Nonconformists of the parish, it would, at any rate, deserve consideration, and might open the way for mutual understanding, and lead to the dismissal from the teaching of the school of all mere party Shibboleths, and to their being replaced by earnest and intelligent Bible instruction. It might also make the appointment of teachers depend on Christian character and educational efficiency only. But what can the appeal mean when it comes at the close of a successful deal between Romanists and Anglicans, the whole purpose of which, by its promoters, always includes the extinction of Nonconformity, and far as it goes only leaves the extremists of the party clamouring and scheming for more? Canon Henson knows that whatever the views of his contemporaries may be, so far as any real recognition of, and co-operation with, Nonconformity is concerned, he is in a hopeless minority. Almost everywhere "clericalism," the real enemy, is rampant, and can only be met by cheerful non-submission. In the inevitable struggle, we shall welcome any assistance which Canon Henson may afford us, yet not with the success but with the complete transformation of the present Act is the cause of the children and true religion bound up.

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**HIGH CHURCHMEN AND THE ACT.**—One of the surprises of the present situation is the dissatisfaction of the extreme High Church party with the provisions of the Education Act, and their consequent threatened hostility to the Government. *The Church Times* even went the length of advising its readers in the West Derby Division of Liverpool either to abstain from voting or to support the Liberal candidate as a protest against the Government. We are not quite sure that the part is not being overdone, that it is not intended as a set-off against the protest of Free Churchmen on the other side. Be that as it may, it proves up to the hilt their desire for more than Church control, for absolute clerical control of the schools, doctrine, teaching, atmosphere, and all the rest of it. The spread of Sacerdotalism among the laity has been at a much slower pace than among the clergy, and we can quite believe that in many parishes, where in church the extremists are supreme, it may be impossible to foist on the managers any of the catechisms from which Mr. Howard Evans and others have provided for us such unpleasant tit-bits in our daily papers. To their credit, be it said, these gentlemen are more anxious about control than about money; but control means a type of religious education which the plain man in the Church of England will hardly recognise as having any relation either to the Bible or the Prayer Book. Now, if ever, the price of liberty will be unceasing vigilance.

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**THE NEW LICENSING ACT.**—The new Licensing Act, which came into force

on January 1st, has caused more stir amongst the licensed victuallers of the country than anything which has taken place for a long time. The police and the magistrates, in the Metropolis at any rate, have risen to the occasion, and have shown some determination in doing the new duty which has been thrust upon them. Public-houses everywhere have been placarded with red-letter warnings to their tipping *habitues*, and already the black lists are in circulation, and in some cases the publicans are refusing to serve women who have children in their charge. It is a first attempt among us in modern times to treat the vice of drunkenness as a crime, and it is doing so with every promise of success. We may hope that our streets will soon become as free from the degrading spectacles to which we have been all too accustomed as are those of Continental cities. There is another part of the Act, however, which treads on much more delicate and even dangerous ground—it is that which provides for the judicial separation of husband and wife where it is asked for and the habitual drunkenness of either party can be proved. To many homes that have been scenes of tragic wretchedness for long years it will bring some alleviation and relief. Yet it is rarely punishment and degradation that are needed, but salvation everywhere. There will be need, for a time, of an immense extension of the provision of homes for inebriates, homes where not only medical and social influences, but also Christian counsel and example will have a real opportunity. But we may well hope that the general effect of the Act will be to make such cases more and more rare. Let temperance workers hail this Act as a friend, and labour with new heart and hope for the saving of the lost.

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BETTING.—The Select Committee of the House of Lords on Betting, appointed a year ago on the motion of the Bishop of Hereford, have just issued their report, and it proves a very interesting and in some respects a drastic one. Of the increase of betting among the working classes they have no doubt, and they deplore the increase as most injurious to the community at large, and as tending to degenerate into one of the worst and most mischievous forms of gambling. They see clearly that the sporting press is largely to blame, especially through the kind of advertisements from tipsters and others which they insert, and which in France are forbidden by law. After discussing and dismissing various proposals, their final recommendations will commend themselves as both reasonable and practicable. That book-makers betting with boys and girls, or inducing them to bet, should, for a first offence, be sent to prison without the option of a fine, and that book-makers convicted of betting in the streets should be liable to a fine of £10, for a second offence a fine of £20, and for a third £50 or imprisonment without the option of a fine, the police to have power of summary arrest—these would add greatly to the power of those who would deliver our youth from this terrible temptation. They also recommend sundry amendments in the Betting Acts of 1853, 1874, and 1892, to make their provisions both less contentious and more severe. Finally, they see grave difficulties in the way of giving much further power to the Post Office authorities to open suspected letters, or to distinguish between betting and other telegrams. When it is considered that the Commission represented to a large extent those who distinguish between gambling and the harmless

excitement and amusement of betting, we may be thankful for so sober and definite a report, and may venture to express the hope that it will receive more than the consideration usually afforded to such documents from His Majesty's Government. Gambling is running drink hard for a first place in the degradation of English life, and to a large extent can be much more easily and efficaciously dealt with. And now is the time to deal with it.

**THE LIBERATION SOCIETY.**—We greatly rejoice at the steps which the Liberation Society is taking to renew its youth and to make the present crisis an occasion for a resolute forward step in the Disestablishment campaign. There need be no fear that the plans and methods of the society will do anything but help the cause which those who wish with ourselves to see the new Education Act speedily repealed have at heart. With Dr. Clifford as the new and first president of the society, and with Mr. Lloyd George as one of his two henchmen, we shall be safe enough. For long the society has needed a rallying cry that appealed to the imagination and the knowledge of the average voter. One by one the smaller grievances of Free Churchmen have been removed—University tests, exclusion from churchyards, marriage disabilities—with the result that the main question ceased to excite anything like the old interest. Now all that will be changed. There will be a grievance in every parish, and once more it will be seen that the policy of “they shall take who have the power, and they shall keep who can” is inseparable from a State Establishment of religion, and that injustice is continually its handmaid.

**R. F. WEYMOUTH, D.LIT.**—By the death of Dr. Weymouth, at the age of 80, we have lost a most exact and painstaking scholar. He was the first, and for eleven years the only, Doctor of Literature of the London University, until a too short-lived son of the late Dr. Stock and another took their well-earned place at his side. He was a successful head master at Mill Hill School from 1869 to 1886, and did something to impart his own zeal for grammatical accuracy to the boys who came under his sway. His interest in New Testament scholarship was constant, and it was his own idea, carried out with infinite patience, to prepare a “Resultant” Greek Text from the separate recensions of the modern editors, from Lachman onwards. For several years he has had in preparation a translation of the New Testament into modern English, which he has left quite ready for publication. Its appearance will be looked for with great interest. In theology he was rigidly orthodox, save that he held Mr. Edward White's views on life in Christ. He took great interest in the work of Regent's Park College, on the committee of which he served for many years.

**REV. W. BULL, B.A.**—The Rev. W. Bull, B.A., who was a friend of the late Rev. J. P. Mursell, and who passed into the Unseen on Christmas Eve, had been for fifty years the pastor of the Church of Sutton-in-the-Elms. He was a good example of a type of country minister that we regret to say is far less common than it was: a University graduate and a good Biblical scholar, eking out his small stipend in early days by school teaching, and three times on a Sunday standing before his people to speak simply and earnestly the things of God. He rests from his labours, and his works do follow him.

MR. QUINTIN HOGG.—We greatly regret the death of Mr. Quintin Hogg, at the early age of fifty-eight, the pioneer of technical education, the founder of the Polytechnic Institute, the lover of all boys and young men, and by his broad Christian sympathies and devoted labours the creditor of all the churches. His devotion to his work and his generosity in it have been simply splendid, and we pray that where so noble a leader has fallen many may hear the call to come forward and engage in similar noble work.



## LITERARY REVIEW.

TALKS TO CHILDREN ON Bunyan's "Holy War." By Charles Brown. London: H. R. Allenson.

THE pastor of Ferme Park happily needs no introduction to our readers. They have often been charmed and instructed by the young people's addresses he has contributed to our pages, and when they expect good things they are not likely to be disappointed. "The Holy War" is a less widely known and a less valued allegory than "The Pilgrim's Progress," but it lends itself as readily to the purposes of the Christian preacher. We are all familiar with Dr. Alexander Whyte's lectures on Bunyan characters. Mr. Brown's method of treatment is entirely different, but equally striking and effective. The little folks at Ferme Park must have listened with deep and eager interest to Mr. Brown's representation of the famous town of Mansoul, with its five wonderful gates and strong citadel, to the description of the wicked Prince and his iniquitous expedition, to the coming of Emmanuel and his defeat of Diabolus, with all the other strange and marvellous occurrences which yet are a picture of things familiar and commonplace, such as go on around us day after day. In a singularly winning manner Mr. Brown makes us feel that our own hearts are the theatre of these momentous events. Every child in the congregation would go away with the feeling that he had to fight with Emmanuel and against Diabolus, and we doubt not many a strong and heroic purpose would be formed to take part in the Holy War. Parents will be glad to possess this volume for Sunday reading, while it will make a capital present, either in the home or in school.

THE NONJURORS: Their Lives, Principles, and Writings.

By J. H. Overton, D.D. Smith, Elder, & Co.

CANON OVERTON'S studies on the religious life of the seventeenth and eighteenth centuries are known to all who are interested in the subject. In this volume he goes more completely into the origin and progress of a movement, to which, from the first, unlike the majority of historians, he has aimed to do justice. We do not sympathise with the political and ecclesiastical principles of the Nonjurors. Their Jacobitism, with its attendant phases of non-resistance and passive obedience, we could not endorse, but we honour loyalty to conscience, courage, and self-sacrifice wherever we find them. It was too long the fashion to regard the Nonjurors as cranks, just as to-day we Nonconformists who object to the new Education Act are regarded with a bewildered tolerance and pity, as men who make "much ado about nothing." Wide as are the divergencies which separate us from the Nonjurors, we hold in reverence the names of men who gave up place and its emoluments rather than be false to their convictions. Sancroft and

Ken, White and Frampton, Collier and Dodwell had their limitations, but they were good, holy, and heroic men, and had there been no other name associated with the party than that of the author of "The Serious Call," who, at a later date, became one of its staunchest adherents, we should have had the assurance that its position was not without justification. The loving, painstaking, and scholarly research which has gone to the production of this volume, its orderly array of facts previously unfamiliar, gathered from letters, MSS., and public documents, and not generally accessible sources, and its fine exposition of the principles at stake, must win for it the gratitude of all readers who are interested in the more serious aspects of our national life, and who believe that a nation is made great, not by its learning, wealth, or military power, but by its conscience, its fidelity, and its willingness to suffer the loss of all things rather than be pusillanimous, self-seeking, and untrue. As a biographical dictionary, Canon Overton's work will take a high place. But it is much more than this. Its intellectual and spiritual appreciations of Sherlock, Kettlewell, Hickes, Leslie, Baker constitute one of its charms, and there is much of curious interest in its account of Nonjuring services and the correspondence with the Eastern Church.

LETTERS OF EMELIA RUSSELL GURNEY. Edited by her niece, Ellen Mary Gurney. London: James Nisbet & Co.

LETTERS—real letters—forming an actual transcript of the writer's feelings, unaffected and sincere, and touching on points of deep moment, are less common now than they used to be. The penny post has largely destroyed the correspondence which ranks as literature. All the more readily, therefore, do we welcome such a volume as this, a *rara avis*, indeed, in which we have the choicest utterances of a refined and graceful mind—not only in the artlessness and undress of every-day affairs, but in its loftiest and most sacred moods, and face to face with the two great realities of God and the soul. Mrs. Russell Gurney, whose husband was the Recorder for London and M.P. for Southampton, was the daughter of one of the masters at Harrow, her mother being the sister of the Rev. John Venn, of Hereford. She was an intimate friend of Miss Julia Wedgewood (whose letters add a distinct charm to this volume), of Dr. George Macdonald, Mr. Shorthouse, and other men of light and leading. She was a frequent visitor to Linlathen, the house of the revered and saintly Thomas Erskine, whose influence on such men as Bishop Ewing, Macleod Campbell, F. D. Maurice, Baldwin Brown, and other Christian teachers is well known. Nothing can exceed in grace the picture of this great Christian mystic, who lived as in the unseen and eternal. At a later period Mrs. Gurney was a frequenter of the conferences held at the home of Mr. Cowper-Temple (Lord Mount-Temple), whose name has gained such prominence in the education controversy. Exquisite descriptions of nature, profound meditations on life, fine appreciations of great books, with glimpses into the homes of the men we have named, render this an attractive collection of letters. In 1866 Mr. Russell Gurney was appointed one of the Commissioners to Jamaica to investigate the matters connected with Governor Eyre, and Mrs. Gurney's journal letters, written during the visit, are deeply interesting (though we should demur to various of her opinions), as, again, are the letters from America during another Commission in 1871-72. The account of Mr. Ward Beecher's service is exceedingly well written. Other

notable letters were written from Sicily. This is one of the books which is sure to be widely appreciated by thoughtful readers. An index would have increased its value.

**BIBLICAL AND LITERARY ESSAYS.** By the late A. B. Davidson, D.D., LL.D., Litt.D. Edited by J. A. Paterson, D.D. London: Hodder & Stoughton.

WE reviewed in our last issue a valuable volume of expository lectures from the pen of the lamented Edinburgh professor, and have now the pleasure of introducing another volume of a more academic type, though written in an equally simple and popular style. In fact Dr. Davidson's style—so clear, crisp, and direct, so apt in illustration and orderly in arrangement—is one of his strong points. The themes dealt with must, to some extent, be treated critically, but their main interest lies in their positive teaching. Dr. Davidson believed in criticism, sound and searching, though many adventurous spirits deemed him timid and over cautious. He did not care supremely who was the author of documents if their contents commended themselves to the spiritual consciousness. He was more anxious to feed Christian feeling than intellectual subtlety. The address on "Biblical Theology" is full of strong suggestive thought. The paper on "The Wisdom of the Hebrews" enters sympathetically into the quality it describes, though its value is less than the essays on the prophets Hosea and Amos and on Psalms ii., lxxii., and cx.—the last, a very reverent study of some questions not easily handled. There is a capital paper on "The Revision of the Bible," and another, which should be read by all preachers, on "The Uses of the Old Testament." The essays on Mohammed and Islam, and on Arabic poetry touch upon less familiar themes which yet throw side-lights upon Scripture. The volume does not, perhaps, fully explain Dr. Davidson's unique power in the class room, but it is a work which few men could have produced, and for which we are profoundly grateful.

**THE EDUCATION OF CHRIST.** *Hillside Reveries.* By W. M. Ramsay, D.C.L. Hodder & Stoughton.

ALTHOUGH this is one of Professor Ramsay's slighter books, it is of finest quality, bright, racy, and poetic. To the physical and geographical, as well as to the religious and social conditions by which He was surrounded, our Lord's human nature was undoubtedly susceptible, and their influence upon Him can in various ways be traced. He, as others, felt the power of the great plains, and the mountains were objects of special attraction to Him. The chapter "On a Mountain Top" admirably expounds the power of the mountains, and connects it symbolically with our Lord's temptation. In the course of the volume there are many choice apologetic touches, as, *e.g.*, those which prove the credibility of the Resurrection and show that the historical Jesus is the Eternal Christ. The volume is the fruit of a visit to the Holy Land, and its reveries will help those who have not been there to understand more of its wonderful charm.

**THIRSTING FOR THE SPRINGS:** *Twenty-Six Week Night Meditations.*

By J. H. Jowett, M.A. London: H. R. Allenson.

THE problem of the week night service—which is the despair of many ministers—does not exist for Mr. Jowett. He can command every Thursday an audience which most city churches would be thankful to have on

the Sunday. And in view of the nourishing fare provided we do not wonder that multitudes should be eager for it. These brief addresses are luminous and suggestive—expository in the sense of bringing out the meaning of Scripture; doctrinal, as illustrating the great themes of the Christian faith; experimental, as adducing confirmations of that faith from the preacher's own life; practical, as enforcing the obligations of the Christian law and urging to the attainment of the Divine ideal. The side-lights thrown on quoted Scriptures are not the least valuable parts of the addresses, which are invariably fresh, devout, and beautiful. All young ministers, especially, should make a study of this most welcome volume. Many a man will learn from it how to preach.

**PASTORAL VISITATION.** By R. H. E. Savage, M.A., Vicar of South Shields.  
Longmans, Green, & Co.

No series of "Handbooks for the Clergy" would be complete which overlooked the difficult subject of "Pastoral Visitation." The Church of England makes due provision for the fulfilment of the duty, which is so clearly recognised in the Ordinal by its system of curates, or junior clergy, to whom it is generally deputed. But it is an essential part of the pastoral relation, and is certainly not less highly esteemed or less effectively fulfilled among Nonconformists than in the Church of England. It devolves upon all Christian ministers to be, in the words of the Ordinal, "messengers, watchmen, and stewards of the Lord; to teach and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad, and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever." There is no duty in connection with which—by want of high purpose, concentration, and tact—so much time may be wasted, and even so much harm done: as on the other hand its results, through the operation of the opposite qualities, may be incalculably beneficial. Pastoral visits are not social calls, or a means of gossip—they have a distinct religious and spiritual purpose, and can only be properly fulfilled by a profoundly spiritual man, who is, on the one hand, in true sympathy with the redeeming Christ, and, on the other, with the people whose welfare he is striving to promote. Mr. Savage writes sensibly, practically, and to the point. With many of his directions, as in the chapter on "The Visitation of the Sick," we do not, of course, agree, any more than we agree with the underlying conception of the whole work which speaks of "the parish priest." The chapter on self-discipline at the close of the volume may be commended for its high ideal of the work of visitation, for its vigorous spirituality, and for the stringency with which it insists on the subordination of inclination and desire of every kind to the imperious demands of duty. Our own ministers may learn none the less effectively from the volume because they are not and do not aspire to be parish priests. They, too, have to watch for souls, of which they must give account.

**EUCLID: HIS LIFE AND SYSTEM.** By Thos. Smith, D.D., LL.D. "World's Epoch Makers." Edinburgh: T. & T. Clark.

Is it possible to write a volume on an epoch-maker of whom practically nothing is known, and to make mathematical discussion fascinating to readers

who know little of the subjects? It is, and it has been done by Dr. Smith, with a force and a vivacity which make it hard to realise that he is in his eighty-fifth year. This is as capable, scholarly, and yet racy a piece of work as any in this admirable series.

BY THE RAMPARTS OF JEZREEL. By Arnold Davenport. Longmans & Co.

MR. DAVENPORT, basing himself on the Scripture narrative for the outlines of his story, has given his imagination free scope in filling them in, so that in a sense many of the most striking of his incidents have been "evolved from the depths of his own consciousness." Many of these incidents have no claim of probability to urge in their favour, and we have to recognise the fact that we are moving in the realm of fiction. It was a stirring crisis when the baleful influence of Jezebel, "the lady of enchantments," was everywhere at work—deceiving, corrupting, bewitching all who came within its touch; overthrowing the sanctities of the Hebrew faith and establishing the superstitions, the abominable vices, and the desolating orgies of the Baal worship, as our familiar Authorised Version describes it. Her character is finely sketched—sketched with terrible fidelity, as are the other leading characters in the story, Elisha the prophet, Jehu, Jehoram, Hazael, Benhadad, and others with whose names we are familiar. Beautiful, too, is the conception of Idalia, the imaginary daughter of Elijah, who, in his early years, is supposed to have been an Egyptian high priest, by name Painotmu, and to have reigned at Thebes, where he worshipped Him who is, and was thence led on to his mighty work as a reformer in Israel! The author certainly displays a vivid imagination, power of skilful construction, and frequent brilliance of style. Granting the validity of this style of novel, Mr. Davenport's work will take high rank in it.

THE third edition, forming the eighth impression, of the MEMOIRS AND LETTERS OF SIR JAMES PAGET, edited by Stephen Paget, one of his sons, just issued by Longmans, Green, & Co., will, in consequence of the great reduction in price, appeal to a wider public than heretofore. It is unquestionably one of the great biographies of recent years, and, though it touches only indirectly on the work of theological students and ministers, we have heard more than one minister testify to the stimulus and strength he had derived from it. Sir James was one of the most distinguished physicians and surgeons of his day, and received, not only many marks of Royal favour, but the highest honours which could be conferred by our Universities and learned societies. He numbered among his personal friends men like Hunter, Pasteur, Darwin, Tyndall, Gladstone. He was thoroughly unselfish, displayed amazing industry and perseverance, and lived ever as in his great Task-master's eye. He had on some points an excessive caution, and was occasionally too sombre, but his manly self-reliance, coupled with unflinching faith in the Divine guidance, will always render his Memoirs a profitable study. We may have more to say of them on a subsequent occasion.

THE paper read by Professor Chase, of Queens' College, Cambridge, at a meeting of clergy in Sion College, on the "Supernatural Element in our Lord's Earthly Life in Relation to Historical Methods of Study," has just been published by Messrs. Macmillan. It deals in a trenchant style with the reality of Christ's resurrection from the dead, with His miracles, and with



the reality of the Virgin birth. It is as brilliant as it is concise, as forceful and conclusive as it is frank and candid, and altogether one of the best pieces of argumentative work we have seen. Its appearance at the present juncture is especially timely.

It is a sure sign of the interest taken in the Victorian Laureate's great poem as a "classic" that Professor A. C. Bradley's *A COMMENTARY ON TENNYSON'S "IN MEMORIAM"* (Macmillan & Co.) should already have passed into a second edition. Several admirable analyses and interpretations of this wonderful poem, which have deservedly won confidence, have been given by the late Fred. W. Robertson, Dr. Gatty, Miss Chapman, Mr. Gunning, Revs. H. C. Beeching, and A. W. Robinson; but Dr. Bradley's Commentary will be universally recognised as *facile princeps*. As such we described the first edition, on which the second is a decided advance, for Dr. Bradley has not only revised his former interpretations, but has had the advantage of correspondence with Dr. G. A. Chadwick, the Bishop of Derry, Mr. Beeching, Mr. Ferrall, and other Tennysonian authorities, who have, as he says, favoured him with valuable suggestions. The twenty pages of additional matter increase the value of the work considerably, especially in pointing out parallel passages in other poets. The enumeration of the principal additions in the preface is especially useful. All who have consulted Professor Bradley's Commentary will regard it as an invaluable companion to the "In Memoriam."

MESSRS. ADAM & CHARLES BLACK, the publishers of the late Sir Walter Besant's sumptuous volume, *LONDON IN THE EIGHTEENTH CENTURY*, have issued, under the general title of *THE FASCINATION OF LONDON*, four pocket volumes dealing with sections of the Metropolis and its surroundings, viz., "Chelsea," by G. E. Mitton; "Westminster," by Sir Walter Besant and G. E. Mitton; "The Strand District," same authors; "Hampstead and Marylebone," by G. E. Mitton. These dainty booklets form part of the general and comprehensive survey of London which Sir Walter Besant did not live to see completed. It is a good idea to issue them in separate form, as dealing with different boroughs and districts of London as they exist to-day. They are pleasantly written, and form a series of finely outlined and brilliantly-coloured pictures, amid an atmosphere of literary and historic associations. They will furnish an accurate idea of London at the beginning of the twentieth century and in the opening years of the reign of King Edward VII. The frontispiece in the volume on the Strand is a beautiful representation of the now demolished Holywell Street, latterly known as Booksellers' Row.

MESSRS. T. & T. CLARK have issued, as a sixpenny pamphlet, Chapter VIII. of the Rev. Frank Ballard's "The Miracles of Unbelief," the work itself having just passed into its fourth edition. The chapter is on "Jesus Christ, His Origin and Character," and is a close, compact, and convincing argument of His supernatural origin and character—in other words, His Deity. More than forty years ago, Horace Bushnell's fine chapter on Christ was extracted in a similar manner from his "Nature and the Supernatural," and exercised in that form an immense influence. We trust a similar success awaits Mr. Ballard's brochure.

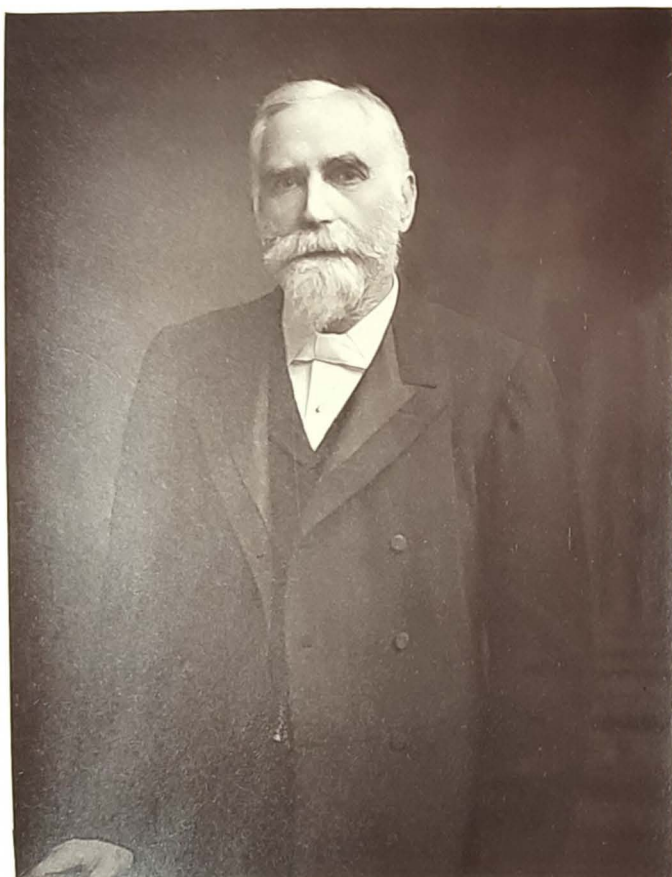
MR. JOHN MURRAY has published two volumes of **SELECT PASSAGES FROM THE THEOLOGICAL WRITINGS OF BENJAMIN JOWETT**, and from **THE INTRODUCTIONS TO PLATO**, edited by Lewis Campbell, M.A., LL.D., which will be sure to command a large circulation among thoughtful readers. We cannot assent to Dr. Jowett's theological positions, but are fully alive to the value of his patient and scholarly investigations. The dissertations on ethical and religious questions in his edition of the Pauline Epistles are full of clear, keen, and robust thought, and possess that illuminating power which places the mind in a new attitude, and presents every question in a new phase. In his sermons Jowett was a wise, sympathetic, and practical teacher, a profound Christian moralist, whose words were as nuggets of gold. The selections from the "Introductions to Plato" will give to English readers no unworthy idea of the principles and methods of this greatest of pre-Christian philosophers, and of the bearing of his speculations on the problems of our own age. Dr. Campbell has fulfilled his task with fine tact and judgment, and he will thereby win the cordial gratitude of a large circle of students and general readers.

THE latest addition to Messrs. Methuen & Co.'s "Little Library" is **SELECTIONS FROM THE EARLY POEMS OF ROBERT BROWNING**, with Notes and Introduction, by W. Hall Griffin. The selection contains many of this great poet's most characteristic and valuable pieces, such as give a fair idea of his genius. Mr. Griffin has rendered really good service by extracting many fine poems from Paracelsus, and several of the Dramas. The annotations are the fruit of a minute acquaintance with the conditions under which Browning wrote and the events which furnished him with his rough material, while such suggested interpretations as those which are given of "Saul," of "Over the Sea our Galleys Went," of "In a Gondola," and "The Bishop Orders his Tomb at St. Praxed's" are peculiarly valuable.

**THE BIBLE FOR THE YOUNG.** Moses and the Exodus. Joshua and the Judges.  
By the Rev. Paterson Smyth. Sampson Low, Marston, & Co.

DR. PATERSON SMYTH is an expert in popularising the best and most illuminating Biblical scholarship. These shilling manuals contain more real substance than many ponderous tomes. To Sunday-school teachers they may be commended as valuable expository and practical helps. They are full of pithy outline lessons, with apposite illustrations.

AMONG books published by the S.P.C.K., **THE BOYS OF SPARTAN HOUSE SCHOOL**, by Frederick Harrison, will appeal powerfully to the love of adventure, and show the need and value of discipline. **MRS. MOFFAT'S BROWNIE**, by F. H. Wood, is a capital girl's book, and shows the value of "counting our blessings." **MOLLY HESKETH** is the story of an orphan girl whose troubles arise from the contrast of her circumstances to others around her. **THE WILL AND THE WAY** shows the force, a steady purpose and reliance on God's strength. There are many smaller books which our space does not permit us to notice.



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THE  
BAPTIST MAGAZINE

MARCH, 1908.

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REV. JERVIS COATS, M.A., D.D.



HERE is no man better known to the Baptists in Scotland than Dr. Jervis Coats, and certainly no man has served the denomination more loyally or to better purpose. Though in his fifty-ninth year, he still has a youthful spirit, and gives an impression of physical vigour and mental alertness which argue that he is just in his prime. He comes of good stock. His father was the late Bailie William Coats, of Paisley, in his day a man of considerable influence in that town and in Storie Street Baptist Church. His brother was the late Professor Joseph Coats, the distinguished occupant of the Chair of Pathology in Glasgow University. In his fifteenth year, Jervis Coats became a clerk in the Union Bank, and soon rose to the position of accountant. When, however, religious impressions brought him to decision for Christ, the desire grew within him to devote himself to the ministry. He joined the church at Storie Street under the pastorate of the late Dr. Oliver Flett, to whose influence he always refers with gratitude. Believing that he had received a Divine call to preach Christ, he determined to fit himself thoroughly for so great a task.

In 1867 he entered the University of Glasgow, and during the course of five years proved himself, not only a diligent, but a brilliant student, carrying off three prizes in Latin, two in logic, one in English literature, one in moral philosophy, and two in divinity. The men who chiefly influenced him at that formative period of life were Edward Caird, who then held the Chair of Philosophy, and is now Master of Balliol College, Oxford; John Nicol, the professor of English literature, who is generally spoken of by his students as "brilliant but erratic"; and E. L. Lushington, the professor of Greek, to whom Tennyson refers as one who, even as a student, "wore his weight of learning lightly like a flower." Between 1870-72 Mr. Coats was for a short time a student of the Baptist Union of Scotland, with the late Dr. Culross as his tutor. After graduating in 1872 he went to Germany to attend the lectures of Albrecht Ritschl, at Göttingen, a theologian whose fame was beginning to attract many. It is interesting to know that among these was the late Professor Robertson Smith and Dr. Forsyth, now Principal of Hackney College, London. They

use to meet in Jervis Coats's rooms for Biblical study. An English Sunday service was begun by them in Göttingen, which still continues to be held. This record of studies shows how earnestly Mr. Coats endeavoured to prepare for his life work. But his student days have never been left behind, for he has always kept himself abreast of the scholarship of the time. This is the secret of his preaching, so keenly appreciated by his congregation, who, in the address presented to him at his semi-jubilee, referred to "the careful discrimination and wise scholarship which characterised all his work." His ministry has been mainly educative, but by no means lacking in the passion of the soul winner.

In the autumn of 1872 Mr. Coats accepted an invitation to form a church in Govan, where a mission station had been carried on jointly by friends from two Glasgow churches, Frederick Street and John Street. The present building was erected at a cost of £4,600, and was opened four years later. Few men are capable of the work of the ministry in one church under modern conditions for thirty-one years. The fact that he has now fulfilled this long term, and will, probably, finish his days in connection with the only church which has enjoyed his services, is evidence of his sterling character and ability, and of the courage with which he has done his work alike through prosperous and adverse times. Notwithstanding opportunities to go elsewhere on several occasions, he has preferred to build up a church from the foundation, and to identify himself with its fortunes. His fidelity and constancy have their reward in the esteem and confidence of his people. At the meeting held on October 12th, 1897, to celebrate his semi-jubilee, the address from his congregation contained these words: "We thank God for the life you have lived among us; for the noble consecration and singleness of aim and purpose which have characterised all your labours in the Master's service; for the uniformly high excellence of your pulpit utterances; and for the solicitous pastoral care you have shown in your people's welfare. We are proud of you, and of the work you have done, and are doing, in this community, and we feel it to be a high honour and privilege to be associated with you in this work." In his reply, Dr. Coats said: "I have my reward, and it is no small one, in your growing faith in my desire to serve you. And if I have anything to-day of the power to fulfil the high duties of the ministry, it is in great part due to the manner in which you have trusted me and loyally responded to the efforts I have made. You have from the beginning given me the three things which I regard as the best helps to a minister in his duties—liberty, co-operation, your prayers."

Reference has already been made to Dr. Coats's services to the denomination. They have been many and various. For a short time he was a tutor under the auspices of the Baptist Union, and has been associated with the work of the Baptist Theological College of Scotland since its initiation in 1894, holding the Chair of Apologetics and New Testament Exegesis. He is well equipped both by mental aptitude and sympathetic

nature for theological teaching. At the committees of the Union he is nearly always present, where his sagacious counsel is highly valued. In 1900 he was elected to the Chair of the Union, and delivered a most timely address on "Christian Union and the Denominational Spirit," suggested by the recent union of the Free and United Presbyterian Churches of Scotland.

In 1898 the University of Glasgow conferred the degree of Doctor of Divinity on Mr. Coats, and thereby recognised in some measure the work done by him for the community through so long a period. Shortly before this he published a book entitled "The Master's Watchword," a most suggestive volume, which may be heartily commended to thoughtful readers. It is an attempt to find the root idea of religion in Christ's great saying, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: and thy neighbour as thyself." Love is thus the "touchstone of character, the arbiter of destiny." The argument shows how this supreme law governs all Christian doctrine and practice. The book is characterised by clear thinking, by terse and vivid expression of ideas, by accurate exegesis and wide knowledge of theology, and the history of religion.

Dr. Coats is a man of fine personality, genial and kindly, evincing a rare charm of manner, combined with a stateliness of reserve which reminds one of old-world courtliness and grace. He is intensely sympathetic, entering into the life of others with genuine interest and readiness to be of service. His ideal of life and character has always been high, and his influence is, therefore, commensurate, leaving behind it the impress of Him who is "the Life Indeed."

T. H. M.



## THE DEATH OF CHRIST IN THE FOURTH GOSPEL.

**W**HATEVER theory we adopt with regard to the authorship, date, and aim of the Fourth Gospel, all will agree with us in looking upon it as occupying a very different standpoint from the Synoptists. We may look upon the work of the Evangelists as four cities built on Emmanuel's land; but after inspecting the first three, we soon discover how very dissimilar the fourth is in many respects, and we almost doubt for a moment whether we are within the bounds of the same kingdom, or whether we have crossed the line and now tread on another country. But we are soon convinced that we are in the same land, and under the same government. The national ensign hangs here and there, and the King's image is stamped upon the current coin of the realm.

We shall not be expected to enter on the question of authorship and structure of the Fourth Gospel in the present article. When we see critics of the advanced school subscribing to the theory of the Johannine origin

of this wonderful Gospel, we may well take for granted as the basis of our remarks that the witness we have before us is none other than John, the son of Zebedee. Though Wendt does not regard the Gospel as a unity, he adheres to the view that it is based in part on a writing of the Apostle John, similar in character to the Logia of Matthew.

Our object at present is much more humble, but it may be quite as important—viz., to inquire what reference is made in this Gospel to the death of Christ, and what import is assigned to that great event. With regard to the historical record of the trial and crucifixion of our Saviour, John agrees with the Synoptists; but in this, as in other matters, he goes deeper than the others to look for the origin of every event. Consequently we find suggestions how circumstances from the human side led Jesus on to the cross. Then there is an apparent discrepancy between the Synoptists and the Fourth Gospel in reference to the institution of the Supper, and also with regard to the hour of Christ's death; but this, possibly, is only apparent. It is evident that Pilate and his court were at first anxious to release the prisoner, whilst the Sanhedrin thirsted for His death. The two influential parties—viz., the Pharisees and the Sadducees—though bitterly opposed to one another, were at one in their hatred towards the Prophet of Nazareth. The Sadducees were afraid of a tumult, and the Pharisees were afraid of losing their influence with the people if they let Jesus free. John alone refers to the words of Caiaphas before the Council, and he detects in the most apparently trivial events the fulfilment of prophecies (see John xix. 26, 30), and John alone refers to the title of Jesus set up above the cross as being put there by the authority of Pilate.

Apart from the historical account of the trial and crucifixion of Jesus, the references of the Fourth Gospel to His death and the vicarious nature of His sufferings are not very numerous, but they are of great importance. Several sayings of our Lord Himself are recorded, referring to His death and His resurrection. The first was spoken to the Jews at Jerusalem, in connection with the cleansing of the Temple (John ii. 13-22), when He said: "Destroy this temple, and in three days I will raise it up," "He spake of the temple of His body" (19-21). Wendt argues that the supposed redactor placed the account of the cleansing earlier than the actual occurrence. He says: "The cleansing of the Temple, according to the fourth Evangelist (ii. 13-32) belonged to Jesus' first fatal visit to Jerusalem, whereas, according to Mark xi. 15-18 (and parallels) it belonged to His last stay there. To harmonise the two accounts by assuming that Jesus cleansed the Temple twice is out of the question. Such a demonstrative act, the expression of a holy zeal, can only once be morally justified." Starting from this premise, the learned and ingenuous author inquires with which of two different accounts the greater probability lies, and comes to the conclusion that it is decidedly with Mark (see Wendt's "The Gospel according to John," T. & T. Clark, 1902, p. 12). We have been much interested in reading this book, and we admire the skill and ingenuity

displayed, and acknowledge also the reverent spirit manifested; but at the same time we cannot help feeling that the author brings too much speculation to bear on the all-important questions involved, which leads to many arbitrary conclusions. How can we prove that such a demonstrative act is only once morally justified? There was certainly no limit to the holy zeal of our Saviour, and the unholy disposition, and consequent evil actions, of the people were constant and ever recurring. Even Wendt admits that, according to the Synoptists, "Jesus had from His baptism onwards the assurance given by revelation that He was in a special sense the well-beloved Son of God (Mark i. 11)" (p. 194). If He was conscious of His filial communion with God, and of His mission in the world, it is not strange that He should refer to it, though the saying might be misunderstood at the time, as it was far above the comprehension of the multitude. The idea of the body being a temple—a *naos*, and the special dwelling-place of the Most High—was corrective of the views of many of the philosophers of ancient times, who regarded the body, as they regarded all matter, with abhorrence, as essentially evil, and as an obstacle in the way of all progress. In the words of our Lord to Nicodemus we find reference to the necessity of the lifting up of the Son of Man, and, compared with other passages in the Fourth Gospel, and also in the Synoptists, we take it that the reference is to His death on the cross. The record of Jesus' teachings at Capernaum refers to His willingness to give His flesh for the life of the world. "And the bread which I will give is My flesh, which I will give for the life of the world" (John vi. 51). All attempts to eliminate the notion of sacrifice from these words, on the ground that they only refer to the teachings of Christ, utterly fail, inasmuch as the hearers, who were conversant with Eastern modes of expression, and who could not regard the saying as merely parabolic, ask in wonder, "How can this Man give us His flesh to eat?" (52). When we come to the parable of the Good Shepherd, in John x., we find ourselves verily in rich pastures of evangelical truth. The pictures before us, as Godet says, "are transparencies through which the Saviour's spiritual teaching pours its own illuminations." We have the same teaching as was given at Capernaum, clothed in the form of a beautiful allegory. We have often heard of the intimate relation between the Eastern shepherd and his flock. The calling of the shepherd requires patience, courage, devotion, and sacrifice. He must be prepared at any moment to enter into deadly conflict with furious beasts of prey. When we think of such a man spending the cold night in anxious toil, and think again of Jesus, the Shepherd of our souls, we have a comparison and a contrast. There is something beautiful, and even pathetic, in the work of the earthly shepherd, taking, as it were, his life in his hand in watching over his flock; but the self-sacrifice of the best of such men is an unknown quantity in view of what Jesus Christ bore for poor humanity. The earthly shepherd in the most extreme cases would merely *lose* his life, but our Shepherd *gives* His life on our behalf. It is not



unreasonable to suppose that had the shepherd known that his work would have terminated fatally, he would have preferred the shelter of a home to the perils of the field, and no one could have blamed him for regarding his own life as of more value than that of the flock. A brave man risks his own life in the attempt to rescue a fellow-man from a watery grave. It is only a risk; yes, and it is to the credit of poor humanity that so many are willing to run such risks in the case of danger, and for the sake of others. But it was not a mere risk in the case of our Redeemer—it was far more. He gave His life for us. And we are not to confine this giving of His life to the act of dying on the cross. His life was vicarious in all its stages; He was living for others in the workshop at Nazareth, as well as in treading the way of the cross. The greatest blessings are associated with this giving. "The thief cometh not but for to steal, and to kill, and to destroy; but I have come that they might have life, and have it in abundance."

It may be well to listen to what others have to say in regard to the death of our Lord, or of the atoning efficacy of His work, and in doing so, the testimony of John the Baptist, "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29), claims our attention. We must acknowledge that this witness implies a much higher and a more definite conception of the person of Christ than any words used by the forerunner in the Synoptists; but that may be accounted for by the fact of a vision from heaven accorded to the Baptist, a vision referred to in these Gospels. The difference may certainly be accounted for without having recourse to the theory that some redactor or other has put words into the mouth of the Baptist which were never used by himself. Many are disinclined to believe in visions from heaven, but the great power possessed by some men was a living witness to their reality. It is quite possible that the Baptist did not completely grasp the meaning "Lamb of God," which he applied to Jesus Christ, but probably he had in his thought, not the Passover lamb, but the mute, patient lamb of Isaiah liii. It is true that John is reported some time after this as sending an embassy to Jesus Christ, asking Him whether He claimed to be the Messiah! Of this Bishop Ellicott remarks: "The exact purpose of this mission will perhaps remain to the end of time a subject of controversy, but it has ever been fairly, and, as it would seem, convincingly, urged that he whose eyes scarce sixteen months before had beheld the descending Spirit, whose ears had heard the voice of paternal love and benediction, and who now again had but recently been told of acts of omnipotent power, could himself have never really doubted the truth of his own declaration that this was indeed the Lamb of God that taketh away the sin of the world." (Lectures quoted in "Encyclopædia Biblica.") But it is not at all impossible that John's faith suffered a temporary eclipse. He is called the second Elijah, and we know that the prophet of Horeb, notwithstanding his great courage, and shortly after a vivid exhibition of triumphant faith, fell into despair and was tired of life. In one case and in the other bodily weakness, consequent upon the enormous strain put forth,

may account for much. It may be a fleeting paralysis of the faculties, for each of these heroes was a man of like passions unto ourselves.

Caiaphas was a very different character, but he also in his own way gave his testimony to the efficacy of the death of Jesus Christ. His words cause a flood of light to be thrown on his own character, and on the motives regulating the conduct of the council. "And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not" (John xi. 49, 50). It is evident that Jesus Christ was the subject of a considerable discussion in the Council, occasioned by the raising of Lazarus and the consequent excitement arising therefrom. The honest teacher was hated by both Pharisees and Sadducees, inasmuch as His teaching divided truth from error. He had no partiality for any class, but condemned hypocrisy and wrongdoing even if found in the hierarchy, and praised truth and righteousness wherever found. He had no regard for the traditions of the elders when they coincided not with the truth, so the hatred of the Sanhedrin towards Him knew no bounds. But the simple question was, How to proceed so as to secure their purpose? It is evident that many were reluctant to take the extreme course of putting Him to death—not, however, from any sense of justice, but simply from motives of expediency. Then the high priest gives his view, and counsels the taking of extreme measures, taking for granted that the majority were ruled, like himself, by feelings of expediency. He was a very ordinary man, and in all probability far below Annas, his father-in-law, in personal influence; but the pride of office made him look down upon others with contempt. His counsel was as weak in logic as it was immoral in principle. He regarded Jesus as a sort of fanatic, who set the people on fire, and who would ultimately lead the many to assert themselves in such a way as to give offence to the Roman rulers; and, as he declared, it was better that the one should be sacrificed in order to save the many. Whether the one was guilty or innocent mattered little as long as the threatened catastrophe could be averted. The Gospel teaches us that the claims of the individual cannot be disregarded—you cannot possibly benefit the multitude by acting unjustly towards the one. The Evangelist invests the saying with a mystic meaning, "And this spake he not of himself, but being high priest that year, he prophesied that Jesus should die for the nation, and not for that nation only, but that also He should gather together in one the children of God that were scattered abroad" (51, 52). We learn from Numb. xxvii. 21 that the high priest was expected to give directions to the people in view of difficult questions, and his decision was received as the voice of God. So Caiaphas predicted. There was something deeper, profounder, in his oracular decision than he himself was aware of. He thought that it was expedient for Jesus to die rather than the nation should be rent asunder; but the death of Christ unites all the nations of the world in the bonds of righteousness and peace.

JESUS Christ came not to be ministered unto, but to minister, and to give His life a ransom for many. That is the Christ revealed throughout this Gospel. This is His teaching: "Except a corn of wheat fall into the ground and die, it abideth (itself) alone; but if it die it bringeth forth much fruit." "He that loveth his life shall lose it." "He interceded for others"—"and pray for them." He gave Himself to the men who came to the garden to seek Him, but was anxious that His disciples should be free—"If therefore ye seek Me, let these go their way."

The bearing of these references on the doctrine of the Atonement must be left for further consideration in another paper.

Corwen.

H. C. WILLIAMS.



### THE REV. D. J. EAST: AN IN MEMORIAM TRIBUTE.

UNTIL the latter half of last year we had with us a venerable trio of men, each distinguished in his own way in our denominational life, and each proud of his friendship with the others—Dr. Angus, the ex-President of Regent's Park College; the Rev. J. T. Wigner, and the Rev. D. J. East. Now they "all have passed into that world of light." Mr. Wigner, born in 1812, was the eldest of the three. Dr. Angus was born in January, 1816, and Mr. East in March of the same year. Their friendship dated from their college days at Stepney, Mr. East being, we believe, senior in point of residence. Several times it was the privilege of the writer to meet these three old friends together, and to listen to the exploits of their college days. At the funeral of Dr. Angus it was a touching sight to see the only one of the remaining two who was able to be present rendering a generous tribute of affection to the memory of him who was universally recognised as the greatest of the three. Mr. East was at the time very frail, and remarked to one or two young ministers who spoke to him, "My time cannot be far off, and I shall soon join my dear old friend in the heavenly rest." Mr. Wigner passed away on October 22nd, and now, on February 3rd, he has been followed by the last of his old comrades. It is somewhat singular that the two last of Mr. East's appearances, apart from his immediate circle, were in connection with Dr. Angus—one, the funeral service at the College in Regent's Park; the other, at the meeting of the College Committee, on September 23rd, when he proposed a resolution relating to the doctor's death, and of sympathy with his family. He had not known beforehand that he was to be entrusted with this duty, but he spoke with a grace and tenderness of feeling, a warmth of appreciation, and a keen discrimination which impressed all who heard him, while he was able to give reminiscences of the old Stepney days which added greatly to the charm of his speech.

Mr. East, who, as we have said, was born in 1816, entered the College at Stepney in 1834, and settled at Leamington in 1837. He held other pastorates at Arlington and Waltham Abbey. Towards the end of 1851 he accepted the invitation of the Baptist Missionary Society to take charge of Calabar College in Jamaica. He and his family set sail in November of that year, and landed at St. Ann's Bay on the 13th of the following January. The tidings which greeted them on their arrival must have struck terror into their hearts. A pestilence of Asiatic cholera was sweeping over the island, and this was followed by an epidemic of small-pox. Fearful was the havoc wrought thereby. A little later came seasons of drought, causing the failure of crops and ruining the sugar and coffee planters. "Poverty and distress stalked through the land." The churches suffered an intolerable strain, and the missionaries and their families were in the severest straits. In the course of 1853, Mr. East suffered a sore trial in the death of his young wife, and for several years was a widower. After the lapse of time he married Miss Vitou, who had laboured in connection with our African mission. This venerable lady, a true missionary's helpmeet, grateful for a companionship of eight-and-forty years, survives him, and will have the sympathy of friends in all parts of the kingdom.

On arriving at Calabar, Mr. East settled down, as soon as his troubled surroundings would allow him, to the work of his life. He had always had strong convictions as to the necessity of employing, for the extension of the Gospel, native agency. There were but four theological students when he reached the island, but during the forty years of his residence there, he had the honour of training some sixty ministers and missionaries—the majority remaining in Jamaica, but others going to Africa, to Hayti, Cuba, San Domingo, and the United States. But this ministerial training was but one part of Mr. East's work. He soon saw that little progress would be achieved among the churches, apart from a sound secular education, that the office of the teacher was second in importance only to that of the minister, and that the day schools of the missions imperatively needed both. He, therefore, projected the idea of establishing a normal school for the training of teachers. The idea found general favour, and was in course of time carried out. The buildings at Calabar were in various ways unsuitable for collegiate purposes, and the institution was removed to Kingston. Towards the erection of the new college at Kingston Mr. East collected £1,300 in England (1867-1868). During the last year of his residence there were eight theological students and twenty-six normal school students.

In addition to his tutorial duties Mr. East was pastor of the church at Rio Bueno, and later of the church at East Queen Street, Kingston. For some time he had the oversight of the church at Kettering. Other places in their need looked to him, and he served for various periods the churches at Dry Harbour, Waldensia, Shortwood, and Mount Carey, during the

absence of their pastors in England. He seems to have exercised Episcopal functions, and generally spent his college vacations in fraternal visits to the native pastors and their churches.

In 1859-60 Mr. East was greatly cheered by the visit to the island of the Rev. J. T. Brown, of Northampton, and Dr. Underhill, as a deputation from the parent Society. The churches had passed through trying times—times of deep poverty and manifold distress. There had been a sad decrease in their membership, and the outlook was cheerless. The deputation strongly urged, as of primary importance, the necessity of earnest and united prayer for the outpouring of the Holy Spirit, and their counsel was heeded. Meetings were held in every direction, and expectancy was aroused. A revival soon followed, attended in many cases with an excitement which was the reverse of healthy. Still, as Mr. East said, "Evils were repressed, and there were fruits of righteousness in unquestionable conversions and reformed lives." During the year 1861 upwards of 4,000 members were added to the churches, the majority of whom proved steadfast, and there was for some time after a steady advance. Mr. East was in Jamaica during the memorable disturbances at Morant Bay, and was a tower of strength to the misguided and suffering natives. He was well acquainted with George William Gordon, whose execution was declared by the Lord Chief Justice of England to have been a judicial murder.

Mr. East finally left Jamaica in 1892, the centenary year of our beloved Society, his return being hastened by an illness which would have terminated fatally had he remained at his post longer. For the first year or so he resided in London, but afterwards, on the advice of his friend, Mr. Rickett, the revered treasurer of our Mission, he removed to Watford, where, as one great attraction, he would have the society of Mr. and Mrs. John James Smith, whose names are known in every missionary's home, and who, throughout their long and honoured lives, have been in connection with this work "the succourers of many." Mr. East had on several occasions visited the town, and was acquainted with the church at Beechen Grove and its pastor. The prospect of congenial church surroundings, of a fellowship in which he could feel thoroughly at home, was a powerful factor in his decision. Shortly after his settlement, he was requested to serve as a deacon, and did so, greatly to the general advantage. As long as his health permitted, he was assiduous in his visitation of the sick and afflicted, many of whom still speak affectionately of his interest in their welfare. There was no need to exhort him or his beloved wife "not to forsake the assembling of themselves together," for whenever it was possible for them to be at the services of the church, whether on the Lord's Day or during the week, they were never absent—in fact, they occasionally ran great risk by braving the elements. On one occasion, in connection with the meetings for united prayer at the commencement of the year, Mr. East brought on a serious illness by being out

on a cold, frosty night, so serious that for a time his life was in danger. To his minister he was uniformly kind and enthusiastically loyal, and though he was never able to take a service in the chapel he frequently took a week-night meeting, and was always ready to conduct one of the senior classes in the Sunday-school. He had lofty ideas of the pastoral office, and insisted that those who filled it should be men of piety and culture, and should be held in high and affectionate regard for their work's sake. He believed in the power of intercession, and urged it as one of our most sacred duties. He often lamented the growing desecration of the Lord's Day, and the dominance of the spirit of pleasure. The cry for shorter services and shorter sermons awoke no responsive echo in his heart. On the contrary, he often said that to heed it would cripple and paralyse the Church and enfeeble its spiritual power, on which it must ever rely as its chief means of success. He delighted in the exposition of Scripture, and, though he knew that it was not generally popular, believed that in the interests of "sound doctrine" there would have to be a wider resort to it.

Mr. and Mrs. East had hoped to end their days in Watford, where they had won many attached friends, and felt that no other place could be to them quite what it had been. But between two or three years ago their son-in-law, the Rev. J. B. Balfour, M.A., who had been classical tutor at Calabar, was suddenly called to his rest, and after a time his widow, with her three children, came to this country. For various reasons it was desirable that she should live in London, and her plans could only be carried out if Mr. and Mrs. East joined her. Highgate was fixed upon as their residence. When the decision was announced, it was spoken of as a plain duty, but none the less a real grief and a sore disappointment. People of such advanced age and enfeebled health do not readily transplant themselves or take root in new surroundings. On the last Sunday in September, 1902, Mr. East's former and present pastors exchanged pulpits, and when he heard of it, an offer of hospitality was at once despatched to Watford, and promptly accepted. It was a delightful visit, enjoyed alike by the hosts and their guest. The converse necessarily ran on old times and old friends, on the work of the mission and its growing needs, on the College at Regent's Park, and gratitude for the class of men trained by it alike for our home and on foreign work, on the church at Archway Road, and its true-hearted and generous pastor, in whom the old veteran had found a congenial friend.

Our dear friend's interest in the college over which he so long presided, and the churches he so faithfully served, continued unabated to the last. He was always delighted to see any of his old associates and former students from Jamaica on their visits to this country, and his correspondence with them occupied no small amount of his time. He was consulted with regard to Government grants for the schools, trusteeships, repairs, and alterations of buildings, appeals for funds, and many

other things, and willingly responded to every call. His counsel was valued at our Mission House, and he placed at the disposal of Mr. Baynes and the Committee the results of his intimate knowledge of Jamaica and his long experience of its affairs. In a good old age he has fallen asleep, and has left behind him a memory which will be lovingly and gratefully cherished by multitudes in the homeland and in the land where the most of his life was spent and his best service rendered. May God raise up among us many who shall be worthy followers of the three veterans whose loss we have had to mourn.

EDITOR.



**MAJOR-GENERAL THOMAS HARRISON (1606-1660 A.D.).**



LIVER CROMWELL found two of his most trusted co-workers in the making of the Commonwealth among the Anabaptists. His Latin secretary was John Milton, and his foremost lieutenant-in-arms was Thomas Harrison, who became known as the "Head of the Anabaptists." Harrison was born in a house which stood opposite the Market Cross in the borough of Newcastle-under-Lyme, Staffordshire. The date of his birth is uncertain, but on September 14th, 1606, he was baptized, according to the register of the parish church. His father was a butcher, a circumstance that led such an excellent lady as Mrs. Lucy Hutchinson to say that "he was a mean man's son." The Harrisons, however, were successful in business, and the father and grandfather of our hero were, on several occasions, elected to the office of mayor of the

borough. Thomas had a respectable education, and in early life became a solicitor's clerk. While but a youth he was sent to London, in order that he might become successful in his profession. There he obtained an appointment as clerk to an attorney of the name of Hoselker, in Clifford's Inn, which post he kept until the outbreak of the great Civil War in 1642.



In the struggle between king and Parliament, Harrison was, from the first, with the friends of liberty, though his employer was on the side

of Charles I. His religious views led him to this position. He desired to set up on earth the personal rule of Jesus Christ. He believed the day had come for the appearance of the Fifth Monarchy, which is described

by the prophet Daniel. And though revelling in such visions as these, Harrison was neither a gloomy nor a solemn man. He is described as an excellent speaker, cheerful, vigorous, strong, and prompt. In many things he did not conform to the notions of the Roundheads or Puritans, either in dress or demeanour. He was fond of setting his handsome person off with ornament, and perhaps it was in imitation of those heroes of the Bible which he so much loved that he permitted his hair to grow over his shoulders in somewhat graceful tresses—in this respect even outdoing the Cavalier himself. No doubt, he would oftentimes be found in a conventicle of the Puritans, listening and dreaming of the time to come. Here, also, he would meet with those other heroes, Ireton, Ludlow, and Michael Jones, who became the companions of his life, and, two of them, sharers in his sufferings. Possibly, at these gatherings, he met with Cromwell himself; for the men we have mentioned were members of the Inns of Court, and all of them, as well as belonging to a learned profession, were disaffected with the Government and supporters of the Parliament. In a religious connection, these champions of the cause of liberty may have first been drawn together, as they afterwards were as soldiers.

Towards the end of 1643 the English Parliament made an appeal to Scotland for help—incited to this step partly by the fact that Charles had sent to Ireland for troops and money. The two Parliaments accordingly made a league—on the basis of the abolition of Episcopacy, the establishment of Presbyterianism, and the free power of Parliament. After this league was signed, twenty thousand Scottish troops crossed the Border, and marched on to Marston Moor, not far from the city of York, where they joined the Parliamentary forces. At this spot their combined armies were met by the royal troops. The battle began at seven in the evening of the 2nd of July, 1644. For the first time, the horse drilled and trained by Cromwell met the dashing and brilliant cavalry of Prince Rupert—the stern, God-fearing “men of religion” met face to face with the gallant “gentlemen of honour.” The result was decisive. “It had all the evidence,” wrote Cromwell, “of an absolute victory, obtained by the Lord’s blessing upon the godly party principally. We never charged, but we routed the enemy. God made them as stubble to our swords.” In this, the stiffest fight of the war, and the turning of the tide in the struggle between Royalists and Parliamentarians, Harrison, now a major, bore an honourable part, and was chosen by Cromwell to carry to London the news of the great victory.

In the army of the New Model the subject of this sketch was one of the chief officers, and at the battles of Naseby and Langport, as well as the siege of Basing House, displayed great courage and daring. Repeatedly he acted as the messenger to Parliament for his superiors, and in 1646 was one of the commissioners to receive possession of Woodstock Palace, which had been surrendered to the Army.



*Major-General Thomas Harrison (1606-1660 A.D.).*

At the close of the first Civil War Harrison opposed the treaty with the king, and advocated his punishment. In the second Civil War he was first sent to Ireland to fight there: then, in May, 1648, into Cheshire and Lancashire to oppose the Scots, who had now changed sides in the struggle. Harrison, now a colonel, delayed them with great skill, and held them back, with Lambert, until Cromwell was ready to attack them in full force. In one of the skirmishes our hero was severely wounded. The Scots, harassed and checked, had only pushed as far as Preston, when Cromwell swooped down on them, and drove in headlong flight, into Scotland, those who were not killed or captured.

Harrison was speedily known all over the kingdom as a soldier of skill and daring, and he was raised to the rank of major-general. For a considerable period, he was justly regarded as second only to Cromwell. When Charles I. was to be tried for treason against his subjects, Harrison was deemed the safest man to bring him from Hurst Castle to Windsor and London: for he was regarded as proof against bribery or fears for the future. The soldiers relied upon him for his well-known piety; he prayed in their meetings for worship, and sometimes delivered Gospel addresses burning with holy fervour; and his life was without a guilty stain. Furthermore, he was a decided Republican; so that the hero of Naseby, as long as he fought against tyranny, could trust Harrison, in whom, after himself, the army trusted. By the favour of Cromwell, and of the Parliament, of which he was a very influential member, he had acquired an estate worth £2,000 a year, in addition to his professional income: and he lived in a style corresponding with his ample means. He was selected as one of the judges to try the king, and his name stands boldly on the death warrant.

Some condemn his action in agreeing to the king's death; but, to him, to bring the king to judgment was no mere act of earthly justice; it was a sacred duty enjoined by the inward voice and outward signs of God Himself. For seven years the land had swum in blood, ruin, and confusion, and of all this Charles was the root and contriver. Slowly Harrison had come to know—not only that the man, Charles Stuart, was incurably treacherous, but that any settlement of Parliament with the old feudal monarchy was impossible. In January, 1649, a great mark was set in the course of the national life, for, as the head of the king rolled on the scaffold, the old feudal monarchy expired for ever.

By the execution of the king everything in the situation was changed. What had been a rebellion became a revolution; Parliament was superseded by a Council of State; the Monarchy gave way for a Commonwealth; and Cromwell was left the one commanding figure. Harrison was proposed as a member of the Council of State, but along with Ireton—Cromwell's son-in-law—was rejected either as Cromwell's man or as too violent a revolutionist.

Afterwards he reluctantly consented to aid Cromwell in dispersing

the Long Parliament. This was the greatest mistake of Harrison's life.

Supreme power being now in Cromwell's hands, he called the Convention of Puritans, nicknamed the Barebones Parliament, for the settlement of the nation. But this, proving itself too visionary and revolutionary, was dismissed, and supreme power reverted to Cromwell and his officers. Cromwell resolved to rule through his officers, and divided the kingdom into eleven districts, each of which he placed under a major-general. In the general pacification of the nation Wales fell to Harrison, and he was chief of the Council (another member was Vavasour Powell), which was spoken of as a Commission for the Propagation of the Gospel in Wales, and through it he accomplished inestimable good.

The major-general was the right-hand man of England's great uncrowned ruler, loving him tenderly, and beloved by him in return, until he proclaimed himself Protector, or, as Harrison viewed it, Despot. From that moment, as Hume states, Harrison and the other Anabaptists deserted Cromwell. The Anabaptists were all of the Republican party, and, having fought to dethrone the king, they had no intention of waging war to support the government of one man under any other name. Cromwell, afraid of the military talents and great popularity of Harrison, cast him into prison, until the masses of the country acquiesced in his dictatorship, when his former trusted friend was set at liberty. Still, Harrison was an object of suspicion, and oftentimes was arrested and put into confinement. The major-general, towards the end of the Protectorate, lived almost wholly in his native town, though he had a residence in London at Highgate.

At this time Harrison was known as "the Head of the Anabaptists." He and his wife were baptized on profession of faith in the winter of 1657, though they held Baptist principles years before their immersion. At the time of their baptism the cold was intense and the ice very thick.

When the English people for a season became demented, like the French in their great revolution, and showed their aberration of intellect by giving their throne to Charles II., the basest and the most immoral of men, Harrison, as one of the regicides, was excepted from the general pardon. He was arrested, at the bottom of Merrial Street, Newcastle, by Colonel Bowyer, of the Staffordshire Militia, marched up to London, committed to the Tower, and, in due time he was brought before unprincipled judges for trial as a regicide. The court sat in the Old Bailey, and when he was required to answer, as Ludlow states, "he not only pleaded NOT GUILTY, but he justified the sentence passed upon the king, and the authority of those who commissioned him to act as one of his judges. He plainly told them, when witnesses were produced against him, that he came not thither to deny anything he had done, but rather to bring it to light; he owned his name subscribed to the warrant for the execution of the king, as written by himself; he charged divers of his

judges with having formerly been as active for the cause in which he had engaged as he or any other person had been; he affirmed that he had not acted by any other motive than the principles of conscience and justice, in proof of which he said it was well-known that he had chosen to be separated from his family, and to suffer a long imprisonment, rather than to comply with those who had abused the power they had assumed (the reference was to Cromwell) to the oppression of the people. He insisted that having done nothing otherwise than by the authority of Parliament, he was not justly accountable either to this or any other inferior court, which, being a point of law, he desired counsel assigned upon that head: but the court overruled (the question); and by interrupting him frequently, and not permitting him to go on in his defence, clearly manifested a resolution to gratify the resentments of the court (*i.e.*, the king) on any terms. So that a hasty verdict was brought in against him: and the question being asked if he had anything to say why judgment should not pass, he only answered that, since the court had refused to hear what was fit for him to speak in his defence, he had no more to say. Upon which Bridgman pronounced the sentence. I must not omit (to state) that the executioner, in an ugly dress, with a halter in his hand, was placed near the general, and continued there during the whole time of his trial, but, having learned to contemn such business, after the sentence had been pronounced against him, he said aloud, as he was withdrawing from the court, that he had no reason to be ashamed of the cause in which he was engaged."

After the trial he was sent to Newgate, and there chains were put upon his feet, whereupon he said: "Welcome! Welcome! Oh! this is nothing to what Christ hath undergone for me. This is out of His great loving kindness and faithfulness, and my God is all sufficient in all conditions."

When the day of execution arrived, which was October 13th, 1660, Harrison told the sheriff that his support was, that his sufferings were upon the account of Jehovah, the Lord of Hosts. With his wife and friends he parted with joy and cheerfulness. On being carried away on the sledge, according to the sentence, "he bore," says an eye-witness, a "sweet, smiling countenance, with his eyes and hands lifted up to heaven, his face never changing all the way he went to the place of execution, but was mighty cheerful to the astonishment of many." He addressed the crowd several times on the way, and spoke with a loud voice: "I go," he said, "to suffer upon account of the most glorious cause that was ever in the world." Many of the people were silent, others mocked him, and one in derision called to him, and said: "Where is your good old cause?" Harrison answered with a smile, and, clapping his hand on his breast, said: "Here it is, and I am going to seal it with my blood."

We are told that when he came in sight of the gallows, which were at Charing Cross, he was transported with joy, and when his own servant, who was allowed to attend him, asked him how he felt, the reply was:

"Never better in my life." His servant then said: "Sir, there is a crown of glory ready prepared for you." "Oh, yes," answered his master, "I see it." When he was taken off the sledge, the hangman desired his forgiveness. Harrison replied: "I do forgive thee with all my heart, as it is a sin against me," and told him he wished him all happiness. And then added: "Alas! poor man, thou dost it ignorantly, the Lord grant that this sin may not be laid to thy charge." Then, putting his hand in his pocket, he gave him all the money he had. Having embraced and taken farewell of his servant, he went up the ladder with an undaunted countenance.

Harrison was allowed to speak to the people from the gallows, and he made full use of the splendid opportunity. He spoke with solemn confidence of the goodness of his cause. "God was with us and enabled us to overcome enemies who seemed so much stronger than we." He declared that he had no guilt upon his conscience, and that he would not willingly be guilty of any man's blood. He had always turned to God for advice and guidance, and aimed at the glory of God, and the good of God's people, and the welfare of the whole Commonwealth. At this point some scoffingly pointed out that he was trembling. "Gentlemen," he replied, "this is caused not by fear, but by the quantity of blood lost in the wars. If I had ten thousand lives I would willingly lay them down in the cause." Then he broke into an outburst of praise to God, who had so made use of him. He encouraged the men who agreed with him and followed the same cause by telling them that the cloud which now darkened their lives would soon roll away. He ended: "By God I have leaped over a wall, by God I have run through a troop, and by my God I will go through this death, and He will make it easy for me. Now, unto Thy hands, O Lord Jesus, I commit my spirit." Thus, with brave words and in quiet confidence in God, our hero met his fate.

From "The Trial of the Regicides," which was written by a Royalist, we learn that he was hung with his face looking toward the banqueting-house at Whitehall, in order that the king might have the pleasure of the spectacle. "Being half-dead, he was cut down by the common executioner; his bowels were burned, his head severed from his body, and his body divided into quarters. His head was placed upon a pole, on the top of Westminster Hall, and the quarters were exposed on some of the city gates."

According to a tradition, a part of Harrison's body was sent to his native town, and exhibited at the Market Cross, and was afterwards gathered up and buried by his friends in the churchyard. About the middle of the last century, the rector of the time displayed his bigotry and vandalism by having the tomb desecrated, and the gravestone removed. Very different is the spirit of the present rector of Stoke-on-Trent (Rev. C. H. Simpkinson), who has not only paid a noble tribute to Harrison's memory, but suggests that Newcastle should recognise, by erecting a

monument to his honour, the townsman who has left the greatest mark on the page of history.

As we think of the manly defence made by Harrison, with the executioner and his halter at hand all the time, and of his last words, which he uttered aloud as he left his judges, condemned to a frightful death by a wicked decree, "that he had no reason to be ashamed of the cause in which he was engaged," and of his choice of martyrdom instead of flight (for he was fully informed of the purpose to arrest and execute him), we are filled with admiration for the faith and the courage of the praying and preaching soldier. And then, when we think of him, in full view of Charles II., butchered and dressed, a victim of royal vengeance, full of the most triumphant endurance that ever made the death of a martyr glorious, we bless God for the invincible grace and fidelity to principle. The enemies of Harrison were ready to confess his extreme conscientiousness, his fearless daring, and his fervent piety; and his memory should be cherished as a sacred legacy by every Baptist.

Newcastle, Staffs.

ARTHUR S. LANGLEY.



## RELIGION, MORALITY, AND EDUCATION.

### II.—THEIR RELATIONS ONE TO ANOTHER.

**T**HERE is a difference, however, between morality and religion, using this latter word to stand for the unique contents of the Christian Gospel. And in the failure to mark this difference there has come about the supposition that religion, like morality, could be taught. The matter of fact is, that it never can be. The "salvation," the "life" of Christ can only be appropriated by personal faith, and is the gift of God. That such a statement as this should never require repetition to members of a Christian community is evident. It is a canon of modern exegetes of recognised scholarship, without exception, that "salvation" is of "faith." Clearly, then, while morality should be a part of the curriculum in every school, religion cannot be "supplied" by the State. This is the work of God acting, as those who call themselves Christians are apt to conclude, through such as already have the "life" within themselves, and are thereby through faith members of the Kingdom of Heaven. The work of those who want to extend religion is to draw out the anxiety and the consent of individuals towards the object of the Christian faith that they may "believe in the Son of God." But this cannot be the work of the State, unless the State and the Kingdom of Heaven are synonymous. On the contrary, morality can be taught both by precept, illustration, and example, and mainly by the last two methods. Men who have been most sceptical regarding the claims of Christianity have emphatically

declared that morality should have its "right" place in the discipline of the children. They have rightly supposed that truthfulness could be taught by means of some concrete example, that honour and generosity could be depicted so as to photograph themselves in no faint lines on the memory of childhood. Simple dictums of morality can be committed to memory, such as to admit of a correct appreciation of the worthlessness of wrong and the value of right in the conscience of the child. The State cannot be doing its duty in a system of national education if these are omitted, while it fails entirely to meet the case by allowing that there shall be the teaching of "religion," where this amounts to instruction in certain standard phrases, as in our creeds, that are formal statements for the memory of the cardinal doctrines of the Church. Most clearly, when children are able to recite a catechism and creed, noble in their significance and truth, the children do not by this possess "religion." They only possess the knowledge of dogmatic formulæ. The class of a parochial school may be taught the doctrine of the Incarnation, but no one who appreciates truly the New Testament would say that when these scholars could give suitable answers to questions on this doctrine they have "religion," "salvation," "life," or whatever term may be used to describe that which makes "a child of God." St. Paul says: "For ye are sons of God, through faith, in Christ Jesus" (Galatians iii. 26). But education by the State should include morality, even though religion cannot be taught. The real question for the politician and the schoolmaster is, How shall this be done? What is a suitable text-book for the teaching of morality? What are effective means and methods for committing to the memory of the child the homely maxims of morality? Who will not recognise that these cannot be impressed effectively upon the young mind, unless they are enshrined in attractive incidents such as have qualities at once human and true, while they stimulate the scholar? The mere reiteration of rules of conduct, like the repetition, before the arrival of the "inductive" method, of grammatical rules, unadorned and often repugnant to interest, would have no useful effect whatever. The question cannot be better answered than by the late Professor Huxley, in that fresh essay of his, written for the *Contemporary Review*, in 1870. While he has no apprehension, as far as one can gather, of the place of religion as distinct from morality, he yet fully realises the imperative necessity for the maintenance of what he calls "the religious feeling, which is the essential basis of conduct." "But my belief is that no human being, and no society composed of human beings, ever did or ever will come to much unless their conduct was governed by the love of some ethical ideal." He had no patience either with the religious theological party or with those who contended for a purely secular programme. He anticipated a pitfall for both of them. In his own inimitable way he pleads for the use of the Bible as the text-book of morality in the elementary schools.

"The Pagan moralists lack life and colour, and even the noble Stoic Marcus Antonius is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do, if left to himself, all that it is not desirable for children to occupy themselves with; and there still remains in this old literature a vast residuum of moral beauty and grandeur. And then consider the great historical fact that for three centuries this Book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is as familiar to noble and simple, from John o' Groat's House to Land's End, as Dante and Tasso once were to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilisations, and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanised and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?"\* "At least I know that some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible, which belonged to my grandmother. There were splendid pictures in it, to be sure; but I recollect little or nothing about them, save a portrait of the high priest in his vestments. What come vividly back to my mind are remembrances of my delight in the histories of Joseph and of David, and of my keen appreciation of the chivalrous kindness of Abraham in his dealing with Lot. Like a sudden flash there returns back upon me my utter scorn of the pettifogging meanness of Jacob, and my sympathetic grief over the heart-breaking lamentation of the cheated Esau, 'Hast thou not a blessing for me also, O my father?' And I see, as in a cloud, pictures of the grand phantasmagoria of the Book of Revelation. I enumerate, as they issue, the childish impressions which come crowding out of the pigeon-holes in my brain, in which they have lain almost undisturbed for forty years. I prize them as an evidence that a child of five or six years old, left to his own devices, may be deeply interested in the Bible, and draw sound, moral sustenance from it."†

These two long quotations will be excused on the ground of their intrinsic value at the present time, even coming from such a source. If one whose manufacture of a new sectarianism, the coiner of the word "agnosticism," the cardinal plank of its creed being a neglect of what W. Robertson Smith called "the religion of revelation," should so propound his faith in the worth of Bible teaching, unadorned and undogmatic, surely those who cherish a confidence in the unique mission of Christianity have an opinion of their Scriptures at least as exalted

\* "Collected Essays," Vol. III. 397 ff.

† *Ibid.*, 401 ff.

as that of T. H. Huxley. Whatever standard of authority may be taken by the numerous sections of the Church, not one of them, I take it, has so diminished a belief in the undimmed splendour of the Biblical presentation of ethical principles as to think these can be better supplied by any other literature in the world. It is, therefore, a natural supposition that the parties who are presumably contending for the place of religion in the national life, whether ultra-Protestant or Anglo-Catholic, would be content that our children should be taught in the morality of the Bible, seeing, also, that according to the plain reading of the New Testament, the "religion" of which the Bible is the vehicle cannot be taught, but comes "through faith in the Son of God."

Some will demur to the proposition that morality is of no avail apart from religion, though it will be readily granted by all who acknowledge the worth of the Christian revelation. This has always been the very motive for the extension of the Kingdom of God. There were moral axioms and ideals afloat. The Ten Commandments were common language in Jewry. when the fishermen of Galilee began their propaganda, but these were ineffective to chasten the mind and redeem humanity from moral filthiness. It required the infusion of new spiritual life, the entrance of Christ into human hearts, in order that the world might get back on to the rock of a decent morality. Because ethical ideals, apart from a regenerate ethical life, were impotent, and always are impotent, there is the mission of Christianity to the world. But the Church cannot delegate her ministry to the State. Christ does not appeal to Cæsar, even if Paul does. The Emperor could not "teach" the Empire, for reasons too patent, the "religion of the Cross." No Government can ever do this. Nor will it be the wish of those who desire to realise the mission of Christianity to seek the help of the State. Pilate cannot assist Jesus. If he could, he would let Him go free. But the Church of Christ sees it is her duty to persuade men to seek "salvation" in order that they may obey the moral law. For is it not set forth that "we are ambassadors, therefore, on behalf of Christ, as though God were intreating by us: we beseech you, on behalf of Christ, be ye reconciled to God" (2 Cor. v. 20)? The penurious condition of the Apostles and their coadjutors, as their activities are partially delineated in the Acts of the Apostles, is a standing demonstration, more grand as the distance of time increases between the present and those triumphant days, of the power they had to fulfil the injunctions of the Lord Christ without "State aid," and when they were not able to "control" the elementary schools of the *synagogue*. Apostolic Christianity met the moral corruption and the religious destitution of the "golden age" of Rome with no dogmatic formulæ. This Haarnack has, at least, striven to show, but by the preaching of "the Cross" of Christ, the "life" of those "dead in trespasses and in sins." And, doubtless, if to-day's Christianity has any work or place in the age it is for the same service, and to construe a similar ministry: under the



blue sky and in the tumult of storm, cloud and tempest guide the destiny of the world. If the mission of Christianity is confessedly so important for the welfare of the world, the "religious" man may object, as he has done, that the teaching of morality by itself, even in our elementary schools and from the Bible as a text-book, is useless, or worse than useless. The first benediction is that of religion. This is the healing balm for the sores of humanity, the bread that gives life. We may believe that it is so, and yet see how valuable and essential, even for the progress of Christianity, the teaching of morality is. The function of morality is to fit the child for citizenship, to take his place honourably in the State. It has also another function quite as prominent and as real. The mind educated in moral dictums when coming into the stress of experience finds their inadequacy. The boy learns that "honesty is the best policy" from school and in his home, only to find that the consensus of opinion with men "in the street" denies the workableness of this thesis in actual circumstances. To this sense of incongruity the truth of Christianity unveils the need and the possibility of "regeneration." What the person equipped with moral axioms cannot do though he sees what should be done the message of the New Testament declares can be done. "O, wretched man that I am! who shall deliver me out of the body of this death? I thank God through Jesus Christ our Lord" (Rom. vii. 24, 25). It will often be the duty of Christian preachers to declare the failure and chaos of morality, unless it is the fruit of religion. It is always their mission to announce the Saviour as "the Way, the Truth, and the Life." Who can doubt that sincerity rules in the breasts of men now diametrically opposed? They are certain of the importance of the stand they take. Are they as clear about the nature of the "religion" for which they zealously agitate? And if so, do they not see that if it were possible for them to have the right to control the schools of the land it would answer no fair Christian ideal, but only vitiate the sacredness of their cause? Assuredly the true means by which to finish the conflict is not an amicable allotment of power to the various sections of the Church. May it not be found in the ascertainment of the distinctive character of the Christian faith, a "life"; and of the true enterprise of the Church, to announce this truth to men, her bounden duty, to urge men "to believe on the Son of God"? The controversy rages, and the opposing camps are still on the alert for action. But it is always possible for every combatant, avowedly Christian, not to keep his hands clean in the muddy waters of disputation, but to seek the fountain of heavenly truth, where the heart is purified, and the radiant dawn of holy love shines upon the faces of those who pray for spiritual light to guide them in the paths of earthly life.

FRED. J. KIRBY.

## NATURE SKETCHES—WINTER BY THE RIVER.



HERE are typical mornings. Sometimes the white fog hangs on the water and the waste, a thin fog over which you can see the sky as a face through a fine lace veil. The newly risen sun will not altogether lift the fog, for his circuit will be both short and low. At the most, the winter rays will turn the mist whiter, and render the narrow way by the water's edge discernable. A pedestrian would be mad to take that path at night in such a fog without a light. Yet such an one did so not long since, refusing an offered lantern, saying he was near home. But a few yards further and he was drowned. However near to home we may be, if there is a fog on the river, it is folly to refuse an honest light. The Home that most of us are seeking lies the other side the flood. Over that river there often hangs a fog. The greater number reach the water's edge at night. Ah, then for a light! A light! so as not to miss the only bridge which spans the stream. A footbridge only allowing of one abreast, and washed by the waves full oft. Ah, then to come to the waterway with a light! Such an one as the psalm speaks of: "Thy word is a lamp unto my feet, and a light unto my path." The over-confident may eschew all aid, but the waters are deep and swift, and the unprepared may be carried down-stream, and cast to sink on a shore without foothold.

"When I tread the verge of Jordan,  
 Bid my anxious fears subside:  
 Death of death, and hell's destruction,  
 Land me safe on Canaan's side:  
 Songs of praises  
 I will ever give to Thee."

Such words rise to the mind standing by the river when wrapped in ghost garments, with the faint lap of the current coming up to the ear through the mist.

Many years ago we wandered down to an unfrequented part of the foreshore of the Thames. It was a black night in mid-winter. Great cakes of ice lay piled fantastically at our feet. The crust on the ice shone. At the verge we stood still. The river, broad at this point, hissed, surged, and crunched along, for the waters were full of broken ice. Perhaps a piece of ice would heave through the dark flood, like the under side of a great fish. Right out, in mid-stream, lights moved slowly seawards. We saw them dip and rise again, but though great ships were represented by them, freighted with human life and interest, nothing more was visible—they were ships that passed in the night—as little known as the men and women who carry their joys and sorrows in their eyes, and go by us every day.

That dark hour by the icy foreshore was a weird and not-to-be-forgotten experience. But winter by the river appears also in vestures of warmer hue.

It is a clear morning, with a soft westerly breeze, but sufficient to ruffle the surface of the stream, and to make the wild duck lively. To see mallards sailing along on such a morning is a beautiful sight. Hide behind one of these pollarded willows? Here come the ducks. Look at that leader, with

his glossy green head and neck, and clean white collar—quite a Beau Nash among birds. See the mallards leave the water at the sound of a gun, and fly aloft to a great height. The line they make you will recognise if you have seen Landseer's Highland pictures.

Keep very quiet! Those droll little things coming up-stream before the wind are dabchicks. How they hug the further bank, as if they knew by instinct that the enemy, man, was behind the willow tree! There they go under the water, one after the other, with absurd rapidity. You will not see much more of them, for, if they rise and scent danger, they will go down again immediately.

Turn to the marsh meadows! The tomtits are busy in the willows, and the lapwings are out foraging in flocks. These are birds that have come in for the most part from the colder Continent.

Look skywards! You can see into the very eye of the wind. The breeze is coming from the point where a streak of stratus drifts off in one direction and a few fleecy clouds trail away in the other. A lovely morning, but delusive. There will be more winter before spring.

H. T. SPUFFORD.



## SUNDAY MORNINGS WITH THE CHILDREN.

### III.—THE VISION OF A YOUNG KNIGHT.



GOOD many of you who read this page have been to the National Gallery and seen the wonderful collection of pictures that adorn its walls. You have possibly seen a small painting of Raphael's which is known by the name of "The Vision of a Young Knight." It is not one of Raphael's greatest works, but has attracted very wide attention. It was painted while he was still learning his art as a boy of nineteen in Perugino's studio. But it distinctly foreshadows his future greatness, and is indisputably a work of genius, happy in conception, careful in execution, and rich and warm in its colouring. The subject is allegorical. There is a moral and spiritual meaning in it, and its value lies largely in what it suggests. The knight, overcome with weariness, has fallen asleep in his armour beneath a laurel tree. His shield is his pillow. While yet asleep there approach him two beautiful women, ready to appeal to him as he awakens. Each has charms to which the youth will be sensitive, but they are of a different order. One woman is grave, reverent, and high-minded; the other is light-hearted and voluptuous. The one offers the knight a sword and a book—symbols of wisdom and heroic struggle, of learning and working; the other offers him flowers, as symbolising pleasure and delight—the absence of toil and strife.

The painting thus portrays a scene which occurs in every young life. The two fair and beautiful women are embodiments of Wisdom and Folly, as they are impersonated in the Book of Proverbs, each of them bidding us go with them and drink of the wine they have mingled. There are two voices—each, perhaps, sweet, winsome, and attractive—which summon us, and it may seem hard to decide which of them to follow. For folly, and even sin, can speak in bewitching strains—strains that thrill us with keen sensations, and throw us off our guard. Satan himself is transformed

into an angel of light, and comes disguised as a messenger of God and a generous friend of man. He leads thousands astray by the deceitfulness of sin.

You will see in your vision of life the forms of Right and Wrong, of Good and Evil. One will offer you the Sword of the Spirit, which is the Word of God—a sword bathed in heaven, and the Book whose counsels will guide you and warn you against all dangers; the other will offer you flowers, whose delicious fragrance fill the air and benumb your senses, and cause you to sleep and dream—to live amid shadows and illusions. One will call you to tread the hard and dusty road of duty, which leads to honour and usefulness; the other will woo you across soft meadows, where you may rest in luxurious ease, and forget the stern tasks which you should fulfil. One appeals to your self-indulgence, and bids you follow your inclinations, appetites, and desires; the other appeals to your self-respect and self-restraint, bidding you deny yourself all that is weak and mean and wrong, and let conscience, not inclina-



RAPHAEL'S—THE VISION OF A YOUNG KNIGHT.  
(From Bell's "*Miniature Painters*").

tion, rule you. One seeks to lay hold of your higher nature—the nature that is akin to God, the other of your lower nature—that which lays you open to attacks from the world, the flesh, and the devil. One would so hold the reins of your life that the graceful white steed shall draw the chariot upwards towards heaven; the other would allow the black and evil steed to drag you towards hell. The vision shows us, as claiming our allegiance and seeking to win us to His side, God in His beauty and goodness and love, and self, with its longing after ease and gain; Christ, with the transcendent grace of His character, longing to make us like Him and the world, which is the instrument of His enemy. One bids us care only for the present with its fleeting pleasures, and be reckless as to the future,

even though in it we should become bankrupts and paupers, our life ruined, our hopes blighted; the other bids us live so that we shall have enduring riches, and the future be full of blessing.

Between these two claimants for your service you must make a choice. One or the other you must obey—not one and the other, not both. As Jesus Christ told us, “Ye cannot serve God and mammon.” We must exercise our judgment and conscience, and determine which course we will pursue. Moses had to choose between the claims of his brethren, the Israelites—a race of despised slaves—and the splendours and fascinations of a royal palace and all the treasures of Egypt. Peter and John had to decide whether they would forsake their fishing boats and nets or be the disciples of One who had not where to lay His head. The young ruler who came to Christ asking the way of eternal life had, on the one hand, the opportunity of going back to his princely mansion, with its comfortably furnished rooms and gorgeous pictures, its richly laden tables, and the sounds of music and song, and, on the other, the opportunity of selling all that he had, and becoming, through Christ’s grace and strength, a source of spiritual blessing to the world, and he made, alas! “the great refusal.”

There is, perhaps, in every life a crisis which comes only once—one supreme moment of decision. But you children are being prepared for it by the thousand little things which interest you or fail to interest you to-day. In your home life and school life, among your brothers and sisters and friends, you can be truthful or false, brave or cowardly, generous or mean, pure or impure, masters of yourself or slaves to bad companions; you can be diligent or lazy, conscientious or careless in your work, obedient or disobedient, and all these things will influence your after life. You are now on the training ground which should fit you for service in the camp, where you may learn to fight with skill and courage, and become good soldiers of Jesus Christ. “Choose you this day whom ye will serve.” “As for me and my house,” said the hero who made the appeal, “WE WILL SERVE THE LORD.”

JAMES STUART.



## NOTES AND COMMENTS.



THE OPENING OF PARLIAMENT.—Parliament has again been opened with State splendour by the King in person, accompanied by the Queen, and both Houses are already considering the matters raised by the Speech from the Throne. Everybody is pleased that the Venezuelan question has ceased to give serious anxiety; on the other hand, the Near East is once more full of threatening rumours, and men hope, rather than believe, that the Sultan of Turkey will do something in the way of reform in Macedonia which will hold back the dogs of war on the Bulgarian border. The London Education Bill, the Irish Land Bill, the Sugar Bounties Bill, and a London Dock Bill are the chief Government measures, the three first bristling with points of controversy and likely to provoke long and heated discussion. It is still uncertain what form the London Education Bill will take. There appears to be a diversity of view in the Cabinet. In this case the main strength of the clergy is in favour of the more liberal view that the Education

Authority for London should be the London County Council, which is supposed to be Mr. Balfour's view. On the other hand, the London Tory members are in the main haters of the London County Council and all its works, and seem, as a body, strongly in favour of the formation of a Board of Education on the lines of the new London Water Board. Should their proposals take that line, we venture to think the Government will find it exceedingly difficult, if not impossible, to force the Bill through.

**MR. LLOYD GEORGE'S PLAN OF CAMPAIGN.**—The proposals of Mr. Lloyd George to the County Councils of Wales, *re* the new Education Act, seem likely to bear fruit both in the Principality and in some boroughs and counties in England. Carnarvon County Council, of which Mr. Lloyd George is a member, has, with practical unanimity, agreed to his line of action, and an offer is to be made to the managers of Church schools to the effect that the county will take the schools as they are, and bear the burden of all structural and sanitary repairs and improvements, provided that they become public schools, under public control, freed from all tests, but with full opportunity for denominational instruction at the cost of the denomination. Where this method of working the Act is refused, Mr. Lloyd George's policy is to starve the schools by the refusal of rate aid. Undoubtedly that will bring the Councils into conflict with the Education Department, and ultimately, no doubt, their decision will be overridden; but, meantime, the work of educating the country will go forward, and in every county where the Council's proposals are overridden by the Department the "passive resistance" movement will receive an extraordinary impetus, and will reach irresistible proportions. For Wales nothing could be better. In England, where the forces are more equally divided, and where the Anglican Church has generally a working majority upon County and Borough Councils, the best one can hope for is that not a few Councils will use all legitimate means to compel managers to carry out, at their own expense, everything that is necessary to put the buildings in a thorough state of repair. But that will leave questions of conscience untouched, and here Mr. Lloyd George is, we are glad to know, with us.

**PROGRESSIVES IN CONFERENCE.**—At the important meeting of Progressive representatives, held at Westminster, on February 6th, under the chairmanship of Lord Spencer, some differences of view as to the best methods of procedure naturally showed themselves. Up to a certain point there was thorough unanimity. The principle of popular control must be pressed, by admitting the right of nomination to the Education Committees only in the case of the representative institutions of ratepayers, by the authority refusing to delegate its powers, and by retaining a substantial majority of its own members upon the Education Committees. Schools must everywhere be reported on by a qualified inspector as to their structural and sanitary condition, and maintenance refused where these prove to be not up to the standard. Trust deeds must be inquired into, and the rights of the public enforced. Fees must be abolished. The local education authority must retain complete financial control, and pay all salaries. All schools, as far as possible, should be placed for management in the hands of Parish Councils or other locally elected bodies. So far, all went well, but division

occurred on part of a resolution drafted by Mr. Robson, K.C., M.P., which embodied in carefully drawn clauses Mr. Lloyd George's proposals, asking for the transfer of non-provided schools to the local authority, and, where that is refused, demanding in return for special facilities for denominational instruction the nomination or selection of half the managers, and, for teachers, the abolition both of sectarian tests and the requirement to give sectarian instruction. Mr. E. M. Buxton, Mr. Corrie Grant, M.P., and the chairman were against the proposal as seeking to evade the force of an Act of Parliament; it was supported, however, by six M.P.'s, and carried by the large majority of 106 to 36. The result is a most significant one, coming from men whose business it has been to carry out the behests of the Legislature, and all whose training has been on the lines of obedience to the spirit as well as the letter of the law. It is the violation of the eternal requirements of justice which has provoked the majority to their decision, and to the instinct of justice amongst the people everywhere they make their appeal.

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**THE BAPTIST UNION AND LAY PREACHERS.**—After a good deal of careful inquiry, conference, and thought, a scheme has at length been issued by the Council of the Baptist Union to the county associations, providing for the recognition and organisation of lay preachers. The demand for such a scheme has come chiefly from the Midlands, where already local organisation has been in existence more or less for many years. Now it is proposed to give denominational recognition for all properly qualified lay preachers. Qualification is understood to mean membership in a Baptist church, a guarantee of good character by recommendation, preaching ability, and, in the case of those who have been less than five years at work, an examination. We hope the latter will be conducted by sympathetic examiners, and will not be too strict in its demand for an educational standard in those who know "The Book," and are manifestly winning the attention and the hearts of their hearers. In addition to recognition, it is proposed to provide circulating libraries, suggested courses of study, meetings, and lectures, and to form a provident society. On paper the proposals look well, and they will, no doubt, receive earnest and favourable consideration at the meetings of county committees and associations.

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**THE ALLOCATION OF THE TWENTIETH CENTURY FUND.**—The Council of the Union has proceeded with the allocation of the Twentieth Century Fund on the lines already forecasted, certain departments, however—those which cover the work of the Home Mission and the Augmentation Fund— withholding from use of the money until the production and acceptance of a well-considered scheme. That part of the fund, however, which is specifically for denominational extension invites application from those who seek its aid in the promotion of local schemes not later than the first day of July. The 1st of March was the day at first proposed, but it was felt that adequate time ought to be given to associations to consider the condition of affairs within their own borders prior to, as well as after, the applications had been made to the Secretary of the Baptist Union. It is very properly insisted on that all help under this head must be for "a genuine extension, and for

aggressive and evangelising work." It is to be earnestly desired, also, that there may be an absence altogether of any endeavour to secure mere local advantage. The fund has been contributed from all classes, and from all parts of the country, that, as a denomination, we may bear our share in the great work which is more and more clearly seen to be necessary in the homeland for the hastening of the Kingdom of God. The Kingdom is more than the Church, and the Church more than the single congregation. We "seek first the Kingdom," and any exhibition of parochial selfishness should put applicants out of court. Under the wisest guidance, and with the most impartial distribution, many altogether valuable schemes will have to go inadequately helped, and it is important that schemes that are helped should in every sense be models for imitation, and the Central Fund should not displace, or merely assist, but in every case provoke local generosity. Only so will the fund prove a permanent blessing to us and to the cause of Christ.

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THE REFUSAL OF LICENCES.—The movement which began in Liverpool and Blackburn, and which received such strengthening from the legal decision as affecting the action of the Farnham magistrates, is now spreading to all parts of the country. It is evident that magistrates generally were not ignorant of the inroads made by the drink traffic on the general welfare and morality of the community, but they were afraid that any drastic action on their part would not be sustained in the higher courts. Now, however, that this fear has been removed, they are showing a seriousness and a determination which are quite new in dealing with the licensing problem. The large brewers have been plainly told to set their house in order, and to make suggestions themselves as to what licences they will surrender, while the magistrates, on their side, in hundreds of cases, are deferring the renewal of particular licences to allow time for inquiry as to the conduct of the business and the actual requirements of the neighbourhood. Temperance reformers must needs rejoice in all this; at the same time they must not relax their vigilance, nor, if they can help it, permit deals to be made between the licensed victuallers and the Bench, which, by the surrender of the licences of struggling beershops in neighbourhoods where the competition is too keen, will let them loose on new working and middle-class districts which have hitherto succeeded in keeping the publican outside their border. In their endeavours to limit the drink traffic the Temperance party has the great bulk of the population on its side, and in some way the people must be encouraged to express themselves to the licensing authorities, who, as long as they are themselves fairly free from the traffic, are very sensitive to public opinion resolutely expressed.

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"AN OLD MAN'S RETROSPECT."—In the Select Passages from the Writings of Dr. Benjamin Jowett, the late Master of Balliol College, Oxford, there is a section bearing the above title, which our contemporary, the *Spectator*, declares to be the most delightful chapter in the book, "instinct with the charm of stillness and recollection." The man who looks back is a religious man, his religion being derived not from books, but from the experience of life. "First of all, he has a deep sense of thankfulness to God for all His mercies. . . . He wonders how he ever escaped from the temptations of



youth, and is sometimes inclined to think that the Providence which watches over children and drunken people must have had a special care of him. He may have been guilty, too, of some meannesses or sins which are concealed from his fellow-men: he is thankful that they are known to God only. He is not greatly troubled at the remembrance of them, if he have been delivered from them, but much more at the unprofitableness of his whole life. Before he departs he has some things to say to his children or to his friends. He will tell them that he now sees this world in different proportions, and that what was once greatly valued by him now seems no longer of importance. . . . He sees many things in life which might have been better: opportunities lost which could never afterwards be recovered. . . . He would like to warn younger persons against some of the mistakes which he had himself made. He would tell them that no man in later life rejoiced in the remembrance of a quarrel. Above all, he would exhort them to get rid of selfishness and self-conceit, which are the two greatest sources of human evil. . . . A sharp thrill of pain might sometimes pierce his heart when he remembered any irremediable wrong of which he had been the author, or when he recalled any unkind word. . . . He need not disclose his fault to men, but neither will he disguise it from himself; least of all, if he have repented of the sin, and is no longer the servant of it, should his conscience be overpowered by the remembrance of it. For sin, too, like sorrow, is healed by time: and he who is really delivered from its bondage need not fear lest God should create it anew in him that He may inflict punishment upon him. . . . Once more, when a man is drawing towards the end, he will be apt to think of the blessings of friendship and of family life. He has done so little for others and received so much from them." There are other similar reflections, which our space will not allow us to quote. The sermon from which they are taken was preached in Westminster Abbey.

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BISHOP WELLDON'S TRIBUTE TO THE SPIRITUAL VALUE OF NONCONFORMITY.—In his essay on "The Consecration of the State," Dr. Welldon uses words which are as rare and generous as we believe them to be true, and which are well worthy of transcription to our pages. "English Nonconformity is dignified and sanctified by its history. It rests upon the solemn and sacred protest for the rights of the individual conscience. It declares man's responsibility to God, and to God alone, for his creed, his worship, and his church. No higher, no holier cause has actuated humanity. It has shed its light upon the holy men and women who, in the dark days of the Church of England, consented to loss, to suffering, to death itself, rather than to any compromise of the faith which they saw to be true or of the duty which they saw to be right. And as the principle of Nonconformity has been lofty, so has its life; for in the history of England it is written that the Nonconformists, not once or twice only, but at many a critical epoch, have evinced a conviction, a moral strength, a passion for righteousness, which have ennobled and exalted them and have given them a foremost place among the champions of reform, and have helped them, above other bodies or classes of Society, and, I am afraid to say, even above the Church herself, to take a stand in defiance of consequences, and, as the Psalmist puts it, to 'speak of' the divine 'testimonies,' even 'before kings.'"

THE DEATHS OF THE MONTH.—Several notables have passed away during the month. "EDNA LYALL" (Miss Ada Ellen Bayly), an earnest and sincere Christian novelist, who first won the ear of the public by her third novel, "We Two," with its somewhat idealised picture of a struggling and persecuted atheist, was one of the frail women who yet succeed in doing their work and leaving their mark. MR. AUGUSTUS J. C. HARE, a voluminous and interesting writer in biography and topography, has also gone from us. Of different metal was SIR GEORGE GABRIEL STOKES, M.A., F.R.S., &c., Lucasian Professor in the University of Cambridge, one of the most remarkable mathematicians of his time, and a true believer in Jesus Christ. MR. JAMES GLAISHER, F.R.S., also a mathematician and an astronomer, but best known as a distinguished meteorologist, who, in pursuit of science, made with Mr. Coxwell the highest balloon ascent (37,000 feet), has died at the advanced age of 93.



### LITERARY REVIEW.

THE OLD PATHS. Sermons by Rev. Samuel Chapman. With Preface by Dr. Maclaren. Melbourne: Varley Brothers.

DR. MACLAREN'S graceful eulogy of Samuel Chapman will be endorsed by all who knew him. Who, indeed, could fail to recognise his "maturity of judgment," his "singular force of character," his "tenacity of purpose," his "directness of speech," associated as these were with "a great tender heart"? Faithfully and even rigidly as he adhered to "the old paths," he walked in them with open eyes and alert and interested gaze, discerning everywhere around him fresh and unfailling beauty. He trod in the paths in which he had the continuous presence and companionship of Christ, where he could trace the footprints of prophets and apostles, saints and heroes, and near to which were the green pastures and still waters. Mr. Chapman was too strong a man either to be a copyist or to aim at eccentricity in any form. He knew what men needed for their rest and satisfaction, for freedom from weariness and doubt and sorrow, from sin and death, and he knew also where and where alone their need could be supplied. He was emphatically a preacher of Christ. This memorial volume has been prepared for the press by Dr. Moore and the Rev. S. Pearce Carey, M.A., to whom it has plainly been a labour of love. There are still many in Birmingham, Rochdale, and Glasgow, as well as in Melbourne, to whom the volume will be a welcome reminder of a robust and helpful ministry. To the writer of this notice Mr. Chapman was endeared by many strong and tender ties, formed in far away college days at Rawdon, and unbroken to the end. The memory of his predecessor, which Mr. Carey has here helped to preserve, will be an inspiration to him for many a year, and it may perhaps be permitted us to say that not a few of that predecessor's oldest friends delight to know that the Apostolic succession in the Church at Collins Street is being so well maintained.

A HISTORY OF THE PROBLEMS OF PHILOSOPHY. By Paul Janet and Gabriel Seailles. Translated by Ada Monhan. Edited by Henry Jones. 2 Vols. London: Macmillan & Co.

PHILOSOPHY and theology are so closely related, and their problems so in-

extricably intertwined, that students of the one are bound to be, in some measure, cognisant with the other. Every minister of the Gospel who wishes to have a mastery of the great themes which engage his attention should be a student of philosophy. To make its acquaintance in its different branches he will find many text-books, but for a comprehensive survey of the whole subject we know nothing equal to this latest history, which comes to us even in its translation with fresh and vigorous discussions in pellucid and beautiful language, with nothing of the ruggedness—not to say crabbedness—of the German. There is no intellectual dimness, confusion, or fog, but a noonday clearness. The plan pursued by the authors is novel. They have not given a history of the systems of the philosophy as a whole, but of the separate problems of philosophy, taking them in their dogmatic order, and indicating their origin, their various aspects and forms, and the stage they have reached in our own day. Thus, *e.g.*, if the student is interested in the questions of perception, reason, memory, association of ideas, language, freedom, habit, ethics, mind and matter, theodicy—the problems of God and a future life—he will find a section devoted to the history of the leading conceptions of each, in chronological order, and for the most part in the very words of the great philosophers themselves. Professor Henry Jones, in a charmingly candid preface, indicates the chief defects as well as the merits of the volumes. They tell very imperfectly the story of German philosophy since Kant; they conclude their survey of the Scottish philosophy with the criticisms of Mill and Spencer on Sir W. Hamilton, thus saying little of the Neo-Hegelianism, of which Professor Jones himself is a distinguished advocate. The idealistic theory, which, in one or other of its modifications, sways with almost tyrannic power not only philosophic reflections, but science and theology, and is creating new intellectual conditions, should not have been so perfunctorily passed over. But happily the defect can be supplied from various sources, though we cannot avoid a wish that Professor Jones had undertaken the task of writing a brief supplementary chapter. The volumes are beautifully printed and got up, so that it is a pleasure to handle them. They will be, and deserve to be, among the most popular of their class.

**THE BEAUTY OF HOLINESS.** By the Ven. C. W. Furse, M.A., late Canon and Archdeacon of Westminster. With Introduction by the Bishop of Bombay. London: John Murray.

If we knew of a minister whose early ideal of Christian service had insensibly been lowered, and who mourned because the magnificence of his youthful promise had been lost in the poverty of its fulfilment, this is exactly the sort of book we should like to place in his hands. It consists of meditations and addresses delivered chiefly at Cuddesdon, and is, therefore, written from an Anglican standpoint. We have no belief in a ministerial priesthood and in indispensable orders. But how true it is that in the deepest things we are at one, and here on every page we feel the gentle pressure of a hand that would lead us to higher things, and hear a voice whose tones are inspired by the Eternal Light and the Perfect Love. Canon Furse must have been, as Bishop Gore said of him, "a spiritual teacher of wonderful richness, sympathy, depth, and power. The first section deals with the principles of Christian ministry, and sets forth Christ's intention to win

souls, His severity with the soul, and the persuasiveness which is to be cultivated by His ministers. The two series of biographical studies—one on St. Peter, the other on St. John the Baptist—are remarkable for their insight into character and the value of training. The section on Emotion and Habit is also notable. But the addresses on Natural and Supernatural Influence, Haste and Waste, Preaching in the Present Day, and the Upward Tendency of the Priest in his personal life and character, and the effect of this in the work of conversion, are full of choice and pertinent suggestions. The speaker lays his hand gently, but firmly, on the weak places in the preacher's own nature, the discouragement, the weariness, the tendency to compromise and adopt unspiritual devices for the sake of success, and shows how unworthy and how inevitably doomed to failure they are. Our readers will be interested in the following, which forms part of such an exposure: "I turn to the sermons of John Foster, in Broadmead Chapel, with an alleviating sense of Christian quietness and holy culture, which in our rush and hurry and noise and fussiness we seem to be tending to lose in our own church services. We want more quietness in our worship, more strength and happiness and thoughtfulness and savour of eternal truth in our sermons. We are, if I mistake not, accumulating materials for a great reaction." The man who could speak thus had a message for us all, and the addresses abound in such wise and practical sayings.

**THE PATHWAY TO REALITY.** Being the Gifford Lectures, delivered in the University of St. Andrews, in the session 1902-1903. By the Right Hon. Richard Burdon Haldane, M.P., LL.D., K.C. London: John Murray.

THE ten lectures contained in the present volume deal simply with the plan of the Universe—the conception we are entitled to form and should form of it, while a subsequent series will deal with the meaning of that plan for Conduct and Religion. The Reality—the Ultimate Reality, whose nature and meaning Mr. Haldane seeks to discover—is, in plain words, God, for God cannot be less or lower than the Ultimately Real. There can be nothing beyond Him. Is it not a necessity of thought to believe that the Highest Being we are capable of conceiving affords the most rational explanation of the universe, and is the source and ground of its life? The conception which an enlightened Christian philosopher has of God is the only object that satisfies the demands of our nature. We cannot rest in anything short of the highest, and it is self-evident that we cannot go beyond it. That which is higher than the highest is necessarily itself the highest. Whether we find God or not in the world as known to us doubtless depends largely on the conception we have formed of Him; but we needs must not only love, but know the highest when we see it. We so far agree with the lecturer as to admit that God must be sought for and found in this world, and that whatever the limitations of an ordinary vision, it may become apparent that, "seen at its highest, viewed from a different standpoint, and with fuller insight, this world may turn out to be but appearance, and God and the Ultimate Reality disclosing Himself in that very appearance." The path trod by Mr. Haldane is not one in which the plain man or "the man in the street," as the expression now is, can easily follow him. His argument, whether based on physiology or psychology—and he uses the facts and laws of both to good

purpose—whether he is evolving the contents of self-consciousness or unfolding external phenomena is somewhat abstruse. But it is worth while attempting to master it. "All that is in these lectures," it is frankly admitted, "I have either taken or adapted from Hegel," and the Hegelian philosophy in all its forms is confessedly difficult. It requires the literary genius of a John Caird to make it fascinating to ordinary mortals. But it is simple justice to say that Mr. Haldane takes us far on the road to discover "the secret of Hegel," and shows us how to think rationally of the world as it is, and of the life we live in it.

A HISTORY OF THE BABYLONIANS AND ASSYRIANS. By George Stephen Goodspeed, Ph.D., Professor of Ancient History in the University of Chicago. London: Smith, Elder, & Co.

PROFESSOR GOODSPEED'S volume is one of the "Historical Series for Bible Students," several volumes of which have already been noticed in our pages. The subject with which he deals is a living one, and is continually growing in interest and importance alike for the confirmation and the illustration of Scripture. Archæology is in no way opposed to belief that we have in the Bible a distinct Divine revelation, though a great German authority has recently declared that it is. Many a premature pæan of triumph has been raised, only to be shamed into silence, and the latest will share the fate of its predecessors. Christian men should not be "terrified by their adversaries," neither should they deny the facts which are brought to light. Even the Code of Khammurabi does not overthrow the authority of the Mosaic legislation, though it may prove that the great lawgiver was learned in more than the wisdom of the Egyptians. Professor Goodspeed gives a lucid, succinct sketch of the excavations in Babylonia and Assyria, mentioning the labours of Rich, Botta, Layard, Rassam, Loftus, Taylor, Oppert, George Smith, Rawlinson, etc. He describes in admirable fashion the physical features of the land in the neighbourhood of the Tigris and Euphrates, the political and social condition of the people, their remarkable civilisation, and the strength of their religion. Though there is no mention of the latest find, the Code of Khammurabi, there is a full description of his remarkable reign, dating from B.C. 2300, as there is of the rising of Kassite power, and, later, of the Assyrian power and its ultimate ascendancy. Then we come into contact with names that are more familiar—Tiglathpileser, Sargon, Sennacherib, Esarhaddon. The fall of the Assyrians was followed by the rise of the Chaldeans, under Nebuchadnezzar and his successors. In its turn it fell, and Cyrus was supreme. Next to the delight of discovery is the knowledge of it gained through such descriptions as we have here; the massive walls of great cities, the fortifications, the stately palaces, the magnificent temples, the Royal libraries, the tablets and cylinders. What a world of marvels they form—Nineveh and Babylon! How unparalleled their greatness! As we read these pages we understand what must have been the feelings of those who first heard the announcement: "Babylon the great is fallen." Professor Goodspeed has produced, not only an instructive, but a fascinating, volume. The map and plans are admirable.

**MAZZINI.** By Bolton King, M.A. J. M. Dent & Co.

THIS is the first of the "Temple Biographies," a series similar in appearance to the "Sainly Lives." Rev. Dugald Macfadyen, M.A., its editor, aims to secure an adequate presentation of lives which have been both saintly and practically beneficent, of men distinguished both by character and service. Mazzini (1805-1872) fulfils this double test. He was one of the purest, grandest, most self-sacrificing men of the nineteenth century. Condemned as a visionary, an agitator, and revolutionary, he was of fine intellectual calibre—saw clearly and deeply into the heart of things, and in his resolute determination to overthrow injustice, tyranny, and despotism, rejected offers which would have gratified the highest personal ambition, and endured years of exile and hardship. He was the chief founder of the Young Italy Association, took part in the Lombard revolt, was the friend and associate of Garibaldi, not only in Lombardy, but in his more famous expeditions against Sicily and Naples. Mazzini was in some respects the most potent factor of Italian Unity. His ethical ideals were pure and elevated. His religion was enlightened and reverential—in its essence Christian, though, as Mr. King admirably points out, he misunderstood some features of our Lord's teaching, and confused it with interpretations which misrepresented it. Mr. King writes with full knowledge, tersely and gracefully, and his treatment of various moot questions is luminous and judicious. This is a really enjoyable biography.

**STRENGTH FOR THE WAY,** and Other Sermons and Addresses. By W. T.

Davison, M.A., D.D. London: C. H. Kelly, 2, Castle Street, City Road.

DURING his year of office as President of the Wesleyan Conference, Dr. Davison greatly increased his already high reputation, both by his administrative tact and ability, and by the fine, vigorous, and inspiring tone of his public addresses and sermons. It was natural that his friends should desire those addresses and sermons to appear in a collected and permanent form, in which they will appeal to a wider than any denominational circle. The speech throughout is that of a devout, cultured, and magnanimous soul—of a man whose knowledge of God in Christ supplies him with a gospel to preach, a message to deliver, a summons to enforce. Several of the discourses bear directly on the work of the ministry—those, *e.g.*, on Christ's gift to His Church (Eph. iv. 11-12), the teaching office of the Church and preaching in relation to modern unbelief. Others discuss the relations of the Church and the world, the great missionary problem, and the crying imperative needs we have to meet. To day-school teachers Dr. Davison spoke of "Thomas Arnold and After," giving a masterly sketch of that great educationalist's character and methods, especially as to the best means of inculcating religious truth and principle. There is some incisive criticism of the Schmeidel School, and a capital article on the Christian Ideal, suggested by Professor Osborne Taylor's "Ancient Ideals."

MESSRS. MACMILLAN & Co. have added another volume to their admirable Library of English Classics, **CHARACTERS OF SHAKESPEARE'S PLAYS AND LECTURES ON THE ENGLISH POETS**, by William Hazlitt. Interest in this great writer has recently been revived by Mr. Birrell's monograph on him in "The English Men of Letters" series, and finer examples of his remarkable literary skill

could not be given than in the two works here issued in a single volume. Hazlitt undoubtedly possessed the incommunicable power of genius. Had his moral qualities been equal to his intellectual he would have left behind him work such as not more than two or three men in a generation can achieve. His appreciations of all the chief characters of our great dramatist were remarkable. He was, if we may use the word in this connection, strong as an expositor and as a philosophic critic. Shakespearian students cannot fail to delight in these eloquent and discriminating essays. The poets discussed in the lectures are Chaucer and Spenser, Shakespeare and Milton, Dryden and Pope, Thomson and Cowper, Swift, Young, Gray, Collins, Burns, and the old balladists, Rogers, Moore, Scott, Southey, Wordsworth, and Coleridge. Many of Hazlitt's sonorous paragraphs are richly coloured, and exert a rare power of fascination.

Two small books by J. E. C. Welldon, D.D., Lord Bishop of Calcutta, now Canon of Westminster Abbey, were published some time ago by Messrs. Macmillan & Co., and ought to have been noticed sooner. One, entitled *I LIVE*, deals with the motive, the nature, the cultivation, and the triumph of the Christian life, as a former volume dealt with the Christian creed. The chapter dealing with the ordinary means of grace, as distinct from the extraordinary or sacramental, is specially good. We are less sacramentarian than Dr. Welldon, and could not endorse all his interpretations, but the work as a whole is an admirable exhibition of the Christian ideal and the means of reaching it. Young Christians will not be slow to appreciate its value. The other work, an essay on *THE CONSECRATION OF THE STATE*, has grown out of a sermon on the Coronation of the King. It is a protest against the absolute secularisation of the State, the non-recognition of God in any form. With much of the argument we cordially agree, more especially as it does not necessarily involve the maintenance of an authorised Established Church, with its inevitable social sanctions and disabilities. In the United States of America there is a recognition of the religious side of life as distinct and effective as that which we see in England, with none of its injustice, and most of the Nonconformists with whom we are acquainted would gladly accept it. We are glad to see so generous a tribute paid to Nonconformity on pp. 25-6, but Dr. Welldon fails to realise the extent of the disabilities from which we still suffer. In regard to education, it is not Nonconformists only who advocate the exclusion of the teaching of religion from State-aided schools. Canon McColl, the editor of the *Pilot*, and many other High Churchmen, plead for it, on the condition that facilities shall be given to all the churches to do the work which the State cannot do. The point in dispute relates simply to the agency by which an absolutely and avowedly indispensable work shall be done. With the following words we are in full sympathy: "In a national view every wise citizen will recognise how far more important it is that English children generally should receive a religious education, if it be only in the elementary truths of religion, than that a certain number of the children, and they alone, should receive what is, in his eyes, a full or sufficient religious education. Is there not a danger that if they learn no religion, they will learn but little morality? Is not the supreme interest of the State that its citizens should be good—thoughtlessly sacrificed to a supposed or exaggerated religious difficulty?" These

are wise words, and if Anglicans generally had acted on them, as Nonconformists have, we should have been spared the recent bitter conflicts and the strife which must be relentlessly continued until this unjust and retrograde Education Act be amended. Beyond the elementary truths of religion children cannot be wisely taken, and when they are so taken another agency than that of the day school is needed.

THE JOURNAL OF THEOLOGICAL STUDIES for January (Macmillan & Co.) is of more than ordinary interest. Dr. Moberly's sermon, "A Religious View of Human Personality," amplifies some of the hints on this fascinating subject in his "Atonement and Personality." Dr. Lock has an able dissection of "The Partition Theory of St. John's Gospel," as advocated by Wendt. Dr. H. A. A. Kennedy has a suggestive note on "The Purpose of the Transfiguration," and Mr. Webb's review of Dr. Fairbairn's "Philosophy of the Christian Religion" is one of the three or four that stand out above all others, and none the less welcome because it touches on one or two limitations in the argument. But the article which will attract most general attention is that on "The Code of Khammurabi," by the Rev. C. H. W. Johns, Professor of Assyriology at Cambridge. It contains a full account of its discovery, and gives the burden of its contents. The "find" is of unquestionable importance. It is certainly a remarkable code to have existed more than some two thousand two hundred years B.C. Khammurabi has been identified with the Amraphel of Genesis xiv. Abraham and his family must have been influenced by him, though there is no need for the consternation caused by Delitzsch's premature sceptical pæans. It would doubtless help to mould "the development in Canaan before the Tell-el-Amarna period. Whatever view," adds Mr. Johns, "we take of the history of Israel, however strongly we hold to an independent source for its institutions, we cannot deny that there was direct influence from Babylonia. Recalling all that Europe owes to the Hebrew race and the Phœnician trader, we cannot but feel an awe and reverence for the great world power that lay behind both, one of whose most striking monuments must ever be the Code of Khammurabi."

MR. A. H. STOCKWELL has started yet another series, THE SHILLING PULPIT, the first volume of which, "The True Ritual," is by the Rev. B. J. Gibbon, and the second volume, "The Undying Christ," by the Rev. J. W. Ewing, M.A., B.D., both bright, vigorous, and helpful. Mr. Ewing's volume contains two effective sermons on "The Baptist Heritage of Truth" and "The Baptist Contribution to English Life." Another similar volume is "Looking Backward and Looking Forward," seven New Year's sermons by Mr. Greenhough, Mr. Campbell, Mr. Thos. Spurgeon, Dr. Clifford, and others. "The One Christ," by William Moxham, is a series of lectures on the Deity of our Lord. "A Book of Illustrations for Preachers and Teachers," by John Robertson, LL.D.—illuminating, pointed, and forceful. "The Old Gospel and its New Law," by Rev. John Philip, M.A., D.D.—a thoughtful, choice, and conclusive defence of the old Gospel as alone able to meet the dominating and often perplexing conditions of modern life. "The Salvation of God," by L. Battersby—sermons on the nature and conditions of salvation. "The Man Who Was Born Blind," by Rev. John Stuttard—twelve expository lectures, strong and sensible, on John ix. "The Priestly Letters: or, the Priest that is the Enemy," being twelve letters addressed to his young Ritualist



relatives by their Uncle John Elder (Mr. John Wenn); a capital exposure of the unscriptural and mischievous inwardness of ritualism which ought to open the eyes of young people, and secure their uncompromising adherence to the evangelical faith.

To Messrs. Bell's admirable **MINIATURE SERIES OF PAINTERS** three notable additions have been made—"Raphael," by McDougall Scott, R.A.; "Murillo," by Geo. C. Williamson, Litt.D.; and "Sir John Everett Millais," by A. L. Baldry. (Bell & Sons, York Street, Covent Garden.) Raphael Sanzio (1483-1520) was born in Urbino, and was left an orphan before he was twelve, studied under Perugino (Umbrian School), was greatly indebted to Pinturicchio, and at Florence he was the pupil of Baccio d'Agnolo. He afterwards went to Rome, and became the official painter of the Church. His



THE FRUITSELLERS (MURILLO).

frescoes are among the great enduring works of art. His Madonnas are unrivalled. Everybody is familiar with his Transfiguration. Of the illustrations given in this book we like best the symbolic representations of Poetry, the Madonna Di San Sisto (in the Dresden Gallery), the Marriage of the Virgin, and THE VISION OF A YOUNG KNIGHT, of which we give a description in the Children's Section (p. 113). "Murillo," the Spanish painter (1617-82), was born in Seville. At Madrid he secured the interests of Velazquez. His work in painting was as unaffected and natural as was Wordsworth's in poetry, as will be seen by his FRUITSELLERS, which supplies our illustration. St.

John the Baptist and the Lamb is an exquisite painting, and can, happily, be seen in our National Gallery. The Holy Family and The Vision of St. Antony are effective in another way. Sir John Millais (1829-96) belongs to our own times. He was by no means the least distinguished of the Pre-Raphaelites. As a portrait painter his fame was unique. His Thomas Carlyle is reproduced in this volume. We should have liked to have seen



THE VALE OF REST (MILLAIS).

his National Gallery Gladstone—surely in some senses the highest effort of his genius. From the other choice illustrations we select *THE VALE OF REST* (1859), the painting that he is said to have liked best. The scene is sad but not morbid. It is dignified and impressive, with nothing to jar on the imagination. "The dominant note is one of peace, and the restfulness of the secluded convent graveyard in which the last act of the drama of life is played typifies truly the long sleep which comes at last to end the troubles and strivings of humanity. None of the turmoil of the world intrudes into this vale of rest, and even Nature herself is in sympathy with its gentle calm."

*THE SECRET OF THE CROSS: or, How Did Christ Atone?* By J. Garnier.  
London: Elliot Stock.

THIS is not the first work Mr. Garnier has written on this theme, but it cannot be said to advance the question beyond the point previously reached. It is impossible for a man of devout spirit and cultured mind to write on such a theme without giving utterance to many beautiful and helpful thoughts. But he is an extremist. The ordinary evangelical view of the Atonement is not that it was intended merely to procure the forgiveness of sins, and while there is in forgiveness or remission an element not expressed by the word pardon, pardon is undoubtedly in it, and it, rather than deliverance from the power of sin, is the first necessity of the sin-stricken soul. Nor, again, is the evangelical doctrine quieting to the conscience of

any who do not repent and believe, and surely those words connote, at any rate, the beginning of real spiritual life. This criticism, brief and inadequate as it is, will indicate what seem to us the chief defects seen in many other directions of an undoubtedly interesting essay.

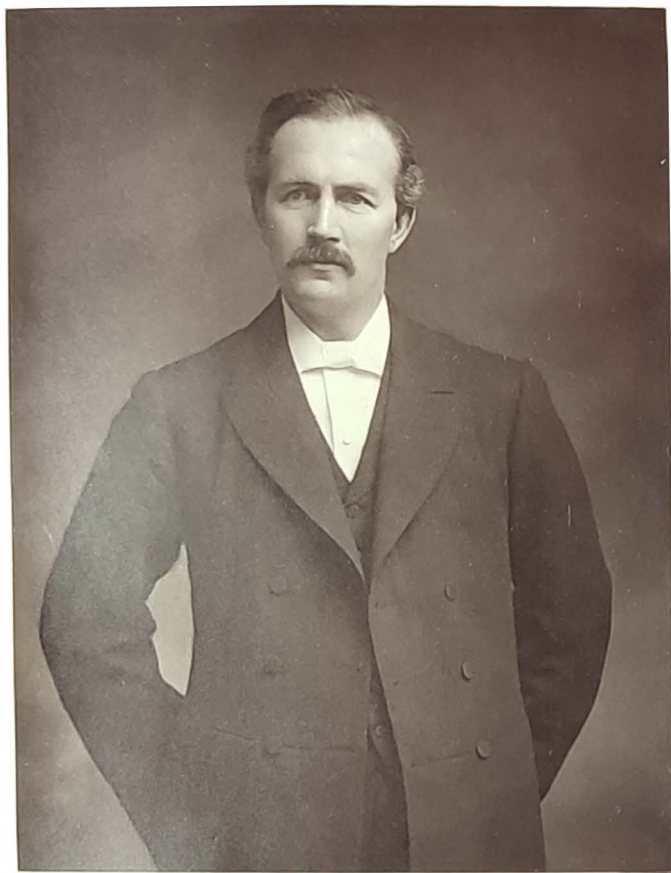
**HYMN WRITERS OF THE NINETEENTH CENTURY**, with Selections and Biographical Notices. By G. A. Leask, M.A. London: Elliot Stock.

MR. LEASK, it will be observed, restricts his chapters to the hymn writers of a single century. His work is neither critical nor exhaustive, but aims rather to place before its readers some of the best and most characteristic productions of such writers as Keble, Lyte, Monsell, Bonar, Miss Havergal, Mrs. Alexander, John Mason Neale, and Bishop Walsham How, and to let them speak for themselves. A few biographical facts are tersely stated. We rate Christopher Wordsworth's hymns somewhat higher than Mr. Leask. We are glad that he includes in his selection Dr. George Matheson's fine hymn, "O Love that wilt not let me go," but it is more widely known than he seems to think. It is certainly in the Baptist Church Hymnal. Dr. Matheson's former parish was Innellan, not Invellan. Mr. Haweis's "Home-land," with which the work closes, is also welcome.

THE two latest volumes in "The Christian Study Manuals" (Hodder & Stoughton) are **THE MASTER AND HIS METHODS**, by E. Griffith-Jones, and **THE SCENE OF OUR LORD'S LIFE**, by R. Waddy Moss, D.D. Each on its own lines is a masterpiece of condensation, and contains material enough for a lengthy treatise. The latter deals more specifically with our Lord's environment—the geography, the political, social, and religious conditions of the age, family life and worship; while in the former Mr. Griffith-Jones illustrates the methods used by our Lord as a teacher, and in the prosecution of His mission as the Saviour of men. It is in every sense an illuminating handbook, and for Bible-classes should be an invaluable help.

THE Imperial Protestant Federation, 3, Palmer Street, Queen Anne's Gate, has issued six **POPULAR PROTESTANT PAPERS**, by Walter Walsh (author of "The Secret History of the Oxford Movement"), which ought to be scattered far and wide. They are on "Why We Do Not Need the Church of Rome," "The British Jesuits," "The Confessional," "The Idolatry of Rome," etc., etc., and are written with adequate knowledge, and with illustrations drawn from authorities that no one can dispute. They are at once trenchant and timely.

MESSRS. MORGAN & SCOTT, to whom we are indebted for many valuable missionary books, have added to our obligations by the issue of **AN INDIAN PRIESTESS**, the life of Chundra Lela, by Ada Lee, with introduction by Lord Kinnaid. The story of the girl's childhood, of her subsequent doubts and struggles, of her penances and privations, is very touching, and we can see from these pages how much conversion to Christ means. Another work, **AUS DEM CHELER**, consists of pictures of Jewish life, translated by Mrs. Baron. The school life portrayed is not of the pleasantest or most inspiring order, but it is well to be acquainted with other worlds of experience than our own, and especially when they prove that only in the faith of Christ can we find satisfaction and rest.



Woodburyprint.

Waterlow & Sons Limited.

Yours very sincerely  
R. S. Fleming.

From a Negative by Russell & Sons, London.

THE  
BAPTIST MAGAZINE

APRIL, 1903.

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THE REV. R. S. FLEMING, M.A.

**R**OBERT STEWART FLEMING, M.A., minister of Elm Road Baptist Church, Beckenham, Kent, may be described in Shakespearian language as a man "complete in feature and in mind, with all good grace to grace a gentleman," for he has an attractive presence, a sunny temperament, a cultured bearing, and a well-balanced mind, with a decided bent towards an appreciation of all that is beautiful and true. He got his inspiration from the hills. For many generations his paternal ancestors had been farmers in the Highlands of Perthshire, amidst some of the grandest and most romantic scenery of Scotland, so that with him the strength and culture which come of fellowship with the mountains was bred in the bone. It was an incident in his evolution that he was born in a city. His father was Assistant Inspector of Poor for the City of Dundee, and he, consequently, first saw the light on the banks of the Tay on December 3rd, 1859. By his twelfth year, however, he had lost both parents, and went to stay with his grandfather in the parish of Kirkmichael, Perthshire, where, during the most observant years of his boyhood, he strayed at freedom through the woods and explored the streams of lovely Strathardle, or roamed with delight over the purple moors among the sweet-scented heather, laying in stores of health and ideals of beauty for use in coming days. Here, in the shade of his ancestral mountains, he was fortunate in finding a country "dominie," such as "Ian Maclaren" has immortalised, who encouraged the city boy, and gave him the elements of Latin and mathematics; here, also, he read Macpherson's "Ossian," and made the acquaintance of Shakespeare, Scott, and Goldsmith. School days over, he was apprenticed to the drapery business at Rattray, in Perthshire, and there had his love of literature deepened by connecting himself with the Y.M.C.A. and the Mechanics' Institute, where he met with kindred spirits. When eighteen he removed to Glasgow, where he attended the ministry of Dr. Marshall Lang, now Principal of Aberdeen University, for, like all his forefathers, he was an adherent of the Established Church of Scotland. About his twentieth year he made, to use the words of Sir James Simpson, "the greatest discovery" that he had a Saviour, and that changed the

current of his life. Through study of the New Testament he was led to declare himself a Baptist, and promptly united himself with the Baptist Church in Govan, under the ministry of Dr. Jervis Coats, where he threw himself into Christian work. The Seamen's Mission, too, under the care of the devoted missionary, Mr. John Morrison, offered a good field for his enthusiasm and gifts, and he began taking part in open-air work, tract distribution, and visitation of ships and lodging-houses, thus gaining a splendid experience of the needs of men. While giving his spare time to this work, his mind was turned towards the preaching of the truth, and with a view to preparing himself more efficiently for this ministry he matriculated as a student in Glasgow University in 1882.

Glasgow University at that time had special attractions. Dr. John Caird, that prince of pulpit orators, was at its head, while his distinguished brother, Edward, now of Oxford, filled the Chair of Moral Philosophy. Professor Jebb, now M.P. for Cambridge University, was in the Greek Chair, Professor Nichol held the Chair of English Literature, Lord Kelvin that of Natural Philosophy, and John Bright, the tribune of the people, was Lord Rector. Henry Drummond was then beginning his great work among the students; while men like the now famous Professor Denny were still assistants in several of the class-rooms. Mr. Fleming spent five happy years of hard and successful study under these favourable auspices, and graduated with prizes in English Literature and Moral Philosophy in 1887. Among his fellow-students in the front rank were a number of men who have since made their mark in the world, among whom, perhaps, none are better known than Charles Silvester Horne and Hugh Black, of Edinburgh. Concurrently with his University course, Mr. Fleming studied theology during the summer months in what is now the Baptist Theological College of Scotland, under the tuition of Dr. Flett, Dr. Coats, and Rev. Alexander Wylie, M.A., and by the high level of his work gave abundant promise of a successful pulpit career. Of all the men under whose influence he came at this time he owes most, perhaps, to Edward Caird on the one hand, and to Dr. Flett on the other. The Doctor, with his strong, healthy, liberal, and dogged manhood, he still regards as having been one of the best friends a young man could have, and in that opinion he is by no means alone.

Mr. Fleming's first church, fitly enough, was at Pitlochry, where, amidst ideal Highland scenery, he renewed the freedom and the love of his boyhood, now wandering in pastoral visitation to Blair Athol, through the Pass of Killicrankie, celebrated in Jacobite song and story, or

"Down by the Tummel,  
Or banks o' the Garry,"

or over the spurs of Ben-y-Vrackie, where the sheep feed and the bees gather honey, to the surrounding "clachans" to see some worthy member of his flock, and, anon, making a longer trip, even as far as the fringe

of Rannoch Moor, to hold a cottage meeting. Pitlochry is an ideal starting place for a young Baptist minister of good parts. He has nature in perfection, leisure to study, a loving and loyal people all the year round who appreciate the best a man can give: while in the summer, when the hills are brightest under their skies of Italian splendour, and the autumn, when the leaf-tints of the glen are richest and most varied, visitors from all parts crowd the church and encourage the preacher. In this Highland Paradise, where even the solemn winter has its charm, Mr. Fleming spent close on five years of successful labour, till he was called to his present charge in 1892.

The church at Elm Road, Beckenham, was opened in the end of 1883, and the late Dr. Booth was its first minister. He was succeeded by Rev. W. E. Blomfield, B.A., and he in turn by Rev. J. W. Lance. Under Mr. Fleming's care the church has made steady progress. The membership has increased, a debt of £1,250 has been wiped out, extra sitting accommodation, an entrance screen, a fine new organ, and the electric light have been added at great cost, the whole of which will, under the scheme adopted by the church, be paid by the autumn of the present year. The church is also a liberal supporter of missionary and philanthropic work, and has raised £1,000 for the Twentieth Century Fund.

Mr. Fleming had good deacons and helpers at Pitlochry, and he is no less fortunate in Beckenham, as will be recognised by the mention of such names as those of Mr. Samuel Thompson, Rev. George Short, B.A., and the Rev. J. H. Shakespeare, M.A. Encouraged by the generous sympathy and help of his people, Mr. Fleming has interested himself in the Baptist Sustentation Fund movement, and has taken a prominent part in educational affairs. Six years ago he was returned for the local School Board at the top of the poll, and, after serving three years as vice-chairman, he now occupies the honoured position of chairman to the Board.

In 1890 Mr. Fleming was married to Margaret, second daughter of the late James Irons, Esq., of Glasgow, and she has proved the best of wives and a true helper of her husband, not only in their happy home life with their children, but also in the wider work of the church. Mr. Fleming has many gifts and a wide culture, but it is in his preaching that he excels. It is of the kind that wins and wears well. His style is clear and forceful, with a dash of poetry in its form; his scholarship and exegesis sound, and his delivery an eager, nervous, perfect enunciation of every syllable, telling of manly strength and self-restraint. In the very prime of life, he has rendered good service to the denomination already, and in the growing suburb of London, with the teeming life of the city on one hand, and the garden of England on the other, he gives promise of still greater things in the not distant future. There is nothing of the demagogue in his nature, nothing that strives after notoriety. He gives himself to a ministry which uplifts the life from the atmosphere of worldly ambitions to the serenity and light of the hills of God.

J. F.

## THE LAST OF LITTLE WILD STREET CHAPEL.



IN August, 1901, we gave some account of this old West-End meeting, the successor of a still older one on the same site of which the Baptists entered into possession in the year 1699. Since the date mentioned, the fine old building has been taken down, several hundred coffins containing the remains of persons who once worshipped there, and many of whom were of distinguished social position, have been removed. We were hoping that the names of these departed worthies would be copied from the engraved plates on the coffins, but we are not aware that this has been done. In a legal sense this would seem to be of some importance, for we have heard of inquiries coming even from America, and which could not be satisfied on account of the list being lost.

It is a matter for congratulation to the Baptist denomination that the old chapel should have had a distinguished record during the last thirty years of its existence, or after the church under Mr. Woollacot had become extinct, and the building had passed into possession of the St. Giles Christian Mission, of which it has been the chief meeting place since the early seventies, the re-opening sermon having been preached by the late C. H. Spurgeon. As well might be the case, Mr. William Wheatley, the superintendent, and those associated with him in the mission, greatly regret the taking down of a solidly built building which had served its purpose so well since it was opened in October, 1788—the centenary of the English Revolution under William III., and the eve of the terrible outbreak in France which affected the whole Continent of Europe. Those who subscribed to the building fund of Little Wild Street Chapel could not foresee that in course of two or three generations the then favoured locality would become a slum, eventually to be cleared away by the constructors of one of the finest of modern London thoroughfares. It seems to be a singular coincidence that two West-End Baptist chapels—one of which sprang out of the other—should be taken down at the same time, and on account of the same thoroughfare. Another coincidence is that each will be rebuilt on a site close to that of the old one. Of course Mr. Wheatley and his helpers are in urgent need of a new building; but, as there must be no break in the continuous round of daily work, the Sunday services are now held at the Olympic, Wych Street, where large congregations are attracted.

“Better is the end of a thing than the beginning thereof,” says the Preacher, and when we take into account the great sum of earnest Christian service which had been carried on within its walls, this may even have been true of the old chapel in St. Giles of which we are speaking. When it did come, the end seemed to be quite in unison with the prestige and associations of the sanctuary. The Sunday of the last services happened



to fall on the day of the autumnal equinox, a day of genial sunshine, and while we were going along sundry streets, and crossing Lincoln's Inn Fields, the music of the bells was heard from steeples in many directions. The aspect of the chapel within probably closely corresponded with what it was when first opened about 114 years previously. The congregation was very different, however. In the eighties of the eighteenth century, many of those who made up the Little Wild Street congregation came in their carriages, and were attended by servants in livery, who sat in the gallery; but at the last service in the chapel the Gospel was indeed preached to an assembly mainly composed of the poor, a great proportion consisting of boys who had been handed over to Mr. Wheatley's care by magistrates, or who had been removed from criminal surroundings. Instead of Dr. Stennett to conduct the service, as was the case in the latter years of the eighteenth century, we had a member of the Evangelists' Society. Mr. Wheatley gave some interesting facts from a contemporary manuscript lent for the purpose by Mr. John James Smith, of Watford. The interesting fact came out that certain descendants of those who subscribed were now supporters of the work carried on by the St. Giles Christian Mission. John Howard, the philanthropist, who was a friend of Dr. Stennett; and an attendant on his ministry, gave £30. Howard wrote an affecting letter to Dr. Stennett prior to his leaving England for the last time. The superintendent thus thanked God and took courage, and trusted that they might still go on, and hear of many being turned to righteousness. The Bible was still their best chart; they would still go forward and not be discouraged. The work could not have gone on but for God. When the service was over, the boys passed out, and if any one had a question to ask, or a complaint to make, an opportunity was offered. It was also an opportunity for the superintendent to give a word of advice to one or another of the lads as they passed along. These boys might have grown up to enlist in the battalions of crime; they are now a band of hope who are expected to make their mark in various departments of honest industry. Since that day of farewell to the old chapel, these lads have attended the service at the Olympic, Wych Street, where a comparatively large congregation has been gathered. Forty years ago preaching in theatres was considered to be a hazardous experiment, but to-day it is merely a common-place means of reaching people who do not commonly attend public worship.

In one sense the last thirty years of the existence of Little Wild Street Chapel have been the most remarkable era of its existence. At one meeting in each year successively the platform has shown such an assemblage of judges, magistrates, police officials, and others interested in the reclamation and reformation of criminals as one could not have seen elsewhere. It was another singular coincidence when the chapel, in which John Howard sat as a hearer of Dr. Stennett, should become identified with such service as this.

The Wild Streets, both Great and Little, were named after the Welds of Lulworth Castle, Dorset, who purchased the property in the time of Cromwell, and there erected a mansion, which became their town residence. It was in the grounds of this house that the original chapel was put up for the Spanish Ambassador, and, of course, for the Roman Catholic service. This was after the Restoration, and when at length, when an acute anti-Romish feeling was aroused, such a man as Ronquillo, the Ambassador, became unpopular. The intensity of this anti-Romish feeling was heightened at the time of the Revolution of 1688, when the Roman Catholic King fled for his life, and London mobs found out methods of expressing their Protestant enthusiasm. Weld House was attacked and set on fire, and a fine library, which the Spaniard Ronquillo had collected, was destroyed.

It was after the Revolution that the remains of the wrecked mansion were cleared away, and the houses which stood until our own time were put up. The Roman Catholic chapel in the garden had been allowed to stand, however, and this building, which the mob had spared when they attacked the Ambassador's house and burned his books, passed into possession of the Baptists in 1699. That was a memorable year, for, chafed at the temper shown by the Commons, the Dutch King threatened to return to Holland. Puritanism had declined, but the anti-Romish sentiment had become so strong that the Commons, not only opposed themselves to the wishes of the King, they passed the "Act for further preventing the growth of Popery." The penalty for a Romanist keeping a school was perpetual imprisonment, and any one who apprehended and succeeded in convicting any bishop, Jesuit, or priest, who had said Mass, was to receive £100. It would seem that Daniel Defoe and his friends, the Taylors, who had their publishing house at the Ship in Paternoster Row, were at one time associated with the original chapel. One of the Taylors had sufficient business discernment to accept the manuscript of *Robinson Crusoe*, after others had declined it, and, of course, cleared a large sum from the sale of the book. It was also one of the Taylors who left £40, the interest of which has still to be paid annually to the preacher of a sermon in commemoration of the Great Storm of 1703. The pastor at the time of the storm was John Piggott, who died ten years later.

One of the most notable pastors of the eighteenth century at Little Wild Street was Dr. Andrew Gifford, who, in addition to his pastoral service, was assistant librarian at the British Museum, while he was a recognised authority on old coins. For some reason, Dr. Gifford and his people failed to agree, so that a division occurred, and the Doctor, who, no doubt, took a following of friends with him, erected another chapel in Eagle Street, Holborn, where he remained for nearly fifty years. It appears that, in accordance with the constitution of the church, women might vote for the election of a pastor, but not for his dismissal, and this singular

rule seems to have led to far-reaching consequences, which have extended even to our own time. Thus Dr. Gifford and those who favoured him built another chapel in Eagle Street. In course of time, or 165 years later, this building had to be taken down on account of the new thoroughfare from Holborn to the Strand, and thus it came to pass that the ground belonging to this chapel supplied a site for the fine Baptist Church House which is being opened this year.

For more than two centuries the chapel in Little Wild Street has thus been occupied by the Baptist denomination, and especially in the case of the older chapel the building was the religious home of patriotic souls who, in darker days, did their best to defend the cause of civil and religious liberty. Thus when the Young Pretender made the last attempt to restore the Stuarts as represented by his father, "James III.," the chapel was used as a drill hall for the volunteers who would resist the claims of a Roman Catholic monarch to the throne. In the days of the "Popish Plot" agitation, nearly seventy years before, the chapel was said, by Titus Oates, to have been the meeting-place of Roman Catholic conspirators.

It fell to the lot of the leaders among the congregation at Little Wild Street to resist the arbitrary manner in which the Corporation of London imposed fines on Nonconformists—amounting to £600 in each instance—for declining the shrievalty, and which eventually turned out to be quite illegal. It was there, also, that the Baptist Fund was originated in 1717, and the interests of that agency for relieving needy ministers, as well as for advancing the cause of education and supplying ministers and students with books, has been advanced by the Smith family, now chiefly represented by Mr. J. J. Smith, of Watford, one of the treasurers of the Fund. The congregation at Little Wild Street was at one time the principal Baptist meeting in West London, and in addition to John Howard, the philanthropist, we have to include Thomas Holloway, the engraver; John Thomas, who laboured with Dr. Carey in India; Joseph Hughes founder of the British and Foreign Bible Society; and Thomas Laugher, a water-drinking wine merchant, who lived until 1812, but who well remembered Queen Anne a hundred years previously! The accomplished Dr. Stennett, whose pastorate may have reached the high-water mark of prosperity, died in 1795. He was a practical philanthropist, similar to John Howard, whose funeral sermon he preached. In a discourse on the death of Stennett, Dr. Jenkins said: "In many a wretched apartment in this city I have been with him, when he has wept over the sick and dying; and while his hand in private relieved them, kneeling on the bare floor, he lifted up his cries to God for them. And yet, if called upon, he was so perfectly at ease in the higher circles of life that respectable personages, in honourable stations, and of noble work, have sought and found themselves honoured by his friendship, all the use he made of which was that it gave him the greater opportunity of doing good." That year of

Dr. Stennett's death was a dark period in the history of the nation. It was the year of the marriage of the profligate Prince of Wales, who, as George IV., was one of the worst of kings. Instead of cultivating peace, the Government favoured a war policy and an unnecessary interference with the affairs of France. On his way to open Parliament, on October 29th, the King "was violently hissed and hooted and groaned at the whole way." The Royal carriage was attacked and damaged, the enraged mob crying, "Bread! Bread! Peace! Peace!" Misgovernment, and the mistaken policy of an obstinate monarch, had brought on a dangerous crisis. Taxes were oppressive. Provisions were at semi-famine prices.

In the times of which we are speaking, and for a generation afterwards, what was the condition and the outlook of the Nonconformist interest in London? By way of answer to such a question, we are tempted to quote the following graphic passage from the late Mr. Birrell's "Life of Dr. Brock," for it may be remembered that the St. Giles Christian Mission—associated for nearly thirty years with the sanctuary in Little Wild Street—had its origin at Bloomsbury Chapel;—

"The Nonconformists of the three denominations in London continued for a long time contented with the obscure sanctuaries in which their fathers worshipped. The sacredness of old memories may have had less to do with this than the enormous cost of prominent situations, and the reluctance of the owners of the soil to part with it for such purposes on any terms; but the present century had almost passed through its first quarter before any dissenting congregation in the city ventured to obtrude its place of worship upon public observation. The Presbyterian churches occupied dismal buildings in back streets in the time of the greatest popularity of Edward Irving and Dr. Waugh. It was nearly the same with the Independents. The thousands who daily crossed old London Bridge had no indication of the adjoining scene of Mr. Binney's early ministry in the upper room of the King's Weigh House in East Cheap, nor could the still greater numbers who thronged the front of the Mansion House suppose, from anything they saw, that on Sunday they would be within hearing of the psalmody of Mr. Clayton's congregation in the Poultry Chapel. The Baptists were, if possible, still deeper in the shade. The populations had gone up and down Bishopsgate Street for two centuries without having been reminded that a line of pastors from Kiffen to Howard Hinton had been preaching on the site of the old palace of the Cavendishes in the court within the court called Devonshire Square, and who, on travelling westward through the chief thoroughfares, or even in the subordinate streets, behind the houses of which they were for the most part entrenched, could gather that in Keppel Street, Eagle Street, and Lincoln's Inn Fields they were passing the pulpits of Martin, Ivimey, and the courtly Stennetts! None of these chapels had been without congregations. They had all had periods of prosperity, and had exercised considerable influence on the religious life of their times; but they appear to

have trusted for their continuance more to family traditions and imperative convictions of duty than to the bold publication of their message in the face of the country."

When Bloomsbury Chapel was opened in 1848, the Rookery, or the worst part of St. Giles, had been cleared away for the construction of New Oxford Street, but many foul slums still remained. When they attempted to visit an Irish colony, Mr. Brock and a companion were driven from the ground. There were other courts and crowded narrow streets, however, which were less defiant. "The pastor and the missionary explored those dismal passages and courts, penetrated into apartments above and below, within and behind each other, where the inhabitants seemed to have lost all the habits of civilised life." In due time a young citizen of London, named George Hatton, was attracted to Bloomsbury Chapel. He founded the St. Giles Christian Mission, which in so providential a manner was to have its headquarters at the neighbouring chapel in Little Wild Street. During more recent years, under the fostering care of Mr. William Wheatley, the secretary and superintendent, a separate section has been organised for the reclamation of repentant prisoners, and thus to benefit the public by ensuring diminution of crime. Serious crime has evidently been on the decline in England for a considerable time, and if an increase is apparent, as is reported at the present time, it is largely due to the fact that there has been an alarming increase of foreign alien cases in the courts. As one recently represented the matter, London has become something like the dust-bin of Europe.

It is indeed a formidable enterprise to provide on every week-day morning a breakfast outside of three great metropolitan prisons for discharged prisoners, and to provide five Homes for the reception and training of 500 friendless juvenile offenders. This is regularly done, however, and the effects have been so far-reaching that judges and magistrates, successive Lord Mayors, as well as police officials and many others, regard the work as being of first importance. Both at home and in foreign lands those are met with who are doing well. This department of service has also been an object-lesson, proving to a demonstration that prevention is better than cure. Of still greater importance is the training of boys for honest industry who have been removed from criminal surroundings, and who are handed over into Mr. Wheatley's care by magistrates who do not like to send them to prison. It seemed to be a guarantee of future good service which would be done in this department when the last congregation which assembled in Little Wild Street Chapel was largely made up of such lads, who, after a Christian training, turn out well, with few exceptions.

"The social side of Christian work is indispensable," we are assured by those who carry on this service. "There are annually in London alone literally thousands of children born into the world pre-doomed to misery and in great danger of growing up to become criminals. They commence life in fearfully overcrowded and insanitary homes, or rather (with-

out exaggeration) hovels. The last census returns prove this by unanswerable statistics. Many of them inherit from drunken parents terrible tendencies towards evil, which foster and ripen quickly as they see the sights and hear the language of the sordid, monotonous streets and courts which are their only playgrounds."

Thus I have referred to the history of Little Wild Street Chapel during two centuries. As a new building is to be put up near to the site of the old one, we may hope and pray that the comprehensive work which is growing in volume and importance year by year may still become more successful and far-reaching.

G. H. PIKE.



## OUR FATHER WHICH ART IN HEAVEN.

O Lord, the Saviour of mankind,  
 My brother save with doubting heart,  
 He would be Thine, but he is blind,  
 And fails to see how good Thou art,  
 Misled by some who bear Thy name,  
 And I, perchance, must share the blame.

My brother in a popish land  
 Is fettered by Rome's glittering chain,  
 He cannot rightly understand,  
 And to Thy simple faith attain;  
 O, save him, Christ, for in his heart  
 He fain would choose the better part.

In realms of Hindoo subtleties  
 My brother struggles to be right;  
 A heavy, bitter cross is his,  
 Which he takes up to find the light;  
 O, save him, for he seeks to spend  
 A holy life with noble end.

In heathen lands, midst fearful gloom,  
 My brother thirsts for righteousness,  
 To gain a hope beyond the tomb  
 Where he Thy favour may possess;  
 Save him, for he has ne'er been taught  
 How Thy salvation may be sought.

My Lord, it is Thy love's inflow,  
 This longing for my brother brings;  
 No stream can ever rise, I know,  
 Above the source from whence it springs;  
 So will I trust, Thou knowest best,  
 And in Thy wondrous love find rest.

J. HUNT COOKE.

## UNSAID BELIEVERS.

BY THE REV. JAMES BLACK, M.A., WOLSINGHAM, CO. DURHAM.



HE above title sounds paradoxical, and the implicated doctrine unscriptural. Yet a close study of Christ's own teaching, together with the observed facts of spiritual experience, go to show that it is only too sadly true. There are "believers" who have not a sufficiency of belief to save them; believers whose faith is not strong enough to withstand and overcome the quenching influences of the world.

One of the most solemnly impressive incidents in connection with the Jewish attitude towards Christ was that of the practical apostasy of many of the chief rulers from what should have been the natural and inevitable consequences of their own convictions. "Nevertheless," we are told, "among the chief rulers also many believed on Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue, for they loved the praise of men more than the praise of God."

It cannot be too clearly understood that there is a profound difference between conviction and conversion. The devils believe and tremble. Conviction is a state which *may* be entirely involuntary. It requires no fundamental movement of the affections, no crowning effort of the will. In nature, the outside world impresses itself upon our senses with a conquering force entirely its own, and even when we dislike its intrusions we cannot escape the conviction of their actuality. In the spiritual world it is the same. In particular the life of Jesus was of such luminous spiritual quality that it was the all-sufficient, as it was the best, corroboration of His claims. It may not be too much to say that *all* those who come into touch with Jesus—save those whose spiritual faculties were atrophied by their own hypocrisies—were convinced in their hearts that He was the Christ, the Son of God. The nature of the Jewish apostasy as a whole might be summed up by saying that Christ's fellow-countrymen had not the courage of their convictions.

Conviction, it is obvious, is of no saving efficiency, unless and until it is followed up by *confession*—not a *lip* acknowledgment merely, but a *life* one. In the case of the chief rulers the motive for silence was the fear of the disapproval of their colleagues, and also the social and ecclesiastical ostracism likely to follow that disapproval up. They foresaw that the lip confession involved the *life* confession, the incurring of public opprobrium, the taking up of a cross too heavy for them to carry. There was a spiritual condition one of the most sadly common in all time. It would seem that there can be no conversion at all in the real saving sense without a drain upon our courage. It would seem that

whenever the heavenly light shines about a man it always reveals a cross—his individual cross. How many there are whose hearts are in secret sympathy with Christ and His cause, and yet who will not step over openly to His side because they are afraid! How are *they* related to Christ? Are they secret *disciples*? Is there such a thing as secret discipleship? Can a man be saved who, in the conflict between the Word and the world in his own heart, openly remains on the side of the world? Can a man be saved who, playing the coward, skulks openly among the enemies of Christ?

When we make inquiry as to the cause or causes of this treacherous shrinking, we shall find that it comes most frequently from our attaching a ridiculously exaggerated value to the verdicts of our fellowmen. This sort of folly is very easy and very natural, and it has all the power of a powerful instinct to urge it. Our ears are not always quick to catch the heavenly whisper, while they are morbidly sensitive to sounds proceeding from lower levels. The praise of men, public opinion, the fear of disapprobation or derision—there are no influences more potent in determining the average man's conduct than these. Just as in the lower orders of life, creatures take on the colour of their natural environment, so do men. The public opinion of any community impresses itself powerfully upon each individual member of it, and forms a dangerously popular standard for settling all the aspects of his life—social, ethical, and religious. A man must needs be a real Christian indeed if he ventures to rise above that standard; a fool if he falls beneath it. It is well indeed when that public opinion is enlisted, as it so often and so largely is, on the side of social and individual righteousness. It is well indeed when society helps men to Jesus Christ, and offers a passive resistance to their downfall into vice. Yet we would be wise if we recognised once for all that while public opinion is at times a valuable ally, it is one too shiftily and treacherous in its nature to merit our whole-hearted dependence. It is well to face the fact that our conduct must be determined by ideals as far removed above any social actualities as the heavens are higher than the earth, by principles which may at times lead us into serious conflict with our occasional ally and friend.

When it is the fashion for the world to take up arms for the outward advance of Christianity, the disciple must then, most of all, be on careful guard against self-deception as to his own motives. Religion in our day is often an avenue to social position and business prosperity. Why are we religious? Do we choose to walk up this avenue because worldly prosperity is more likely to be reached that way than by any other? Does the attainment of worldly objects enter into our calculations at all? Were we certain that those things could *not* be reached from any point whatever along the Christian course, would we just as surely and as strenuously speed along that course? Is Christ's command, "Go, work in my vineyard," valid only for young Christians who have yet to make their



way in life? To take a frequent instance, why do such a large proportion of our young people so soon as they get married drop off from their posts as helpers in the Sunday-school, the choir, the Christian Endeavour Society? It is not always because of the withdrawal of opportunity! When society encourages a youth to enter into Christ's service, he is wise if he follows advice so wholesome. But once in Christ's army of workers, let him beware of his one-time counsellor. She has the treacherous trick of calling him off again when she has served her own self-centred ends.

At the outset of our Christian course we might as well make up our minds that if we are to be unswervingly true to Christ we are likely to be called upon *some time* to enter upon sections of that course that are absolutely destitute of human companionship and sympathy. The ordeal, even with the consciousness of Christ's silent and invisible fellowship, is a terrible one, especially when we consider the sensitively strung nature of the spirits who approach that lonely threshold. What it must be to those who dare not hope for Christ's help we can but vaguely conceive. Criminals, so hardened as to face the gallows or the guillotine without a quiver, have shrieked out in terror before the outcries of their enraged and outraged fellows. The case is fresh in the public mind of a woman, moving in high social circles, convicted of cruelty to her child, whom the law, it is alleged, let too lightly off. There is a natural retribution, however, which no offender can escape, a suffering which no official leniency can mitigate—the awful recoil of the adverse judgment of the people. And even when men are fortified by the consciousness of rectitude, the burden feels little the less. *Whatever* the causes, it is a dreadful thing in itself to be put out of the synagogue, to be cut aloof from our neighbours, our relatives, our brother Christians by the cold steel of their angry disapproval or even their contempt.

The sense of tragedy is infinitely deepened in the case of those who shrink back from the ordeal of confession when the voice of conviction urging them on to it is clear and strong. The guilt of Peter's denial in the courtyard was all the deeper because of his previous acknowledgment, "Lord, to whom shall we go, Thou hast the words of eternal life." The rich young ruler who said, "Good Master," and then committed the great refusal; Pilate, who said, "I find no fault with Him at all," and then yielded Jesus up; Agrippa, who said, "Almost thou persuadest me to be a Christian"—these are but common types of men who in our own day stand back—convinced but afraid. It seems a hard alternative that we must either suffer by breaking with the multitude or suffer the penalties of the damned for not doing so. Yet so it is. In all God's universe there does not seem to be any enduring hiding-place for the coward. What seems strangest of all is that the emotion of fear—in itself a heavenward compelling constraint—should so often shut a man up to spiritual catastrophes from which it ought to urge him to

flee. It is one of the saddest ironies of a man's spiritual history that his fears should hold him back within the circle of the unquenchable flames!

We should gather inspiration far more often than we ever do from the blessed assurance that heaven's smile is of infinitely greater moment to us than the frown of the world. The loyal disciple of Jesus the Crucified can well afford to ignore the idle talk, and the idler opinion, and the still idler vindictiveness of any number of his fellows. He has meat to eat that the world knows not of. "There is joy in heaven over one sinner that repenteth," "Well done, good and faithful servant"—these are strains of music which fill both ear and heart more richly and satisfyingly than the dull and unprofitable monotony of any human chorus. "Cease ye from man whose breath is in his nostrils, for wherein is he to be accounted of?"



### THE NEW EPOCH AND ITS NEW RELIGION.\*



TWO great world processes are going on to-day, visibly: the process of universalisation and the process of reconciliation—expansion and adjustment. God made man to have dominion over the whole world. This is the Divine universalism toward which all life has ever been moving; and to-day we are nearer the realisation of this supreme idea than ever before. Man must become one with God in sonship; one with Nature in lordship; one with his fellows in brotherhood if the Divine purpose is to be fulfilled. All true growth, therefore, consists in the expansion and adjustment of spiritual life. Sometimes the two processes appear to be simultaneous in action. Sometimes the one seems to be the cause of the other; but together always they constitute the sum total of human progress.

Politically this is surely the age *par excellence* of expansion and adjustment. We have now a science of world politics. Two or three great races—the Slav, the Saxon, the Teuton, and, possibly, the Mongolian—are dividing the world between them. In proportion as these interests widen and become complex the need of a permanent policy of reconciliation emerges into clearer view. In the region of trade our principle holds with even greater force. The world, economically, has suddenly shrunk to a neighbourhood and all commerce has had to be reorganised on a world-basis. *Thought and religion*, almost more than any other forces of life, have become universalised, and are battling for reconciliation upon the basis of such universalism.

Perhaps the greatest event of the nineteenth century was the enuncia-

\* From an Address delivered to the Chicago Baptist Social Union by the Rev. Charles A. Eaton, D.D., of Cleveland, Ohio, and reported in the *Standard*.

tion by Charles Darwin of the theory of evolution. It gave to modern thought a new point of view, a new principle of life, a new reconciling energy. It gathered to itself almost at once the many mighty currents of thought which hitherto had been aimlessly flowing without conscious direction. All life is still being profoundly modified. Literature has been smothered under a deluge of facts, laws, and ideas. Religion has reeled and fallen faint and frozen under the cold blasts of intellectualism. The practical life of men, in invention, in ability to produce, in knowledge and conquest of the laws and forces of nature, has been and still is passing through a period little short of miraculous. The professor is the prophet of modern life, and the laboratory is its temple. Now we are beginning to see light. Perspective is being restored, and we may expect a mighty awakening on the spiritual side of life, which will be as marvellous as was the intellectual and materialistic revival of the last fifty years. That central sun in the modern sky, so vast and crowded, I firmly believe to be the Lord Jesus Christ, who, in deed and truth, in all ages, is the very light of the world.

What place has religion, and especially the Christian religion, in this unceasing world-process of expansion and adjustment? What is Christianity, and what does it propose to do in the world? I answer that Christianity is Christ, and God is in Christ reconciling the world unto Himself. There is only one sufficient mediator between God and man and between man and man. And that mediator is Jesus Christ the righteous. In Nature He moves in majestic silence as law. In sinful man He appears as a nameless, voiceless, haunting, awful presence, ever overshadowing but ever separated from him by the pollutions of a heart deceitful above all things and desperately wicked. Amidst the tempestuous tides of history His providence, His judgments are dimly unveiled in great crises, by which we see that the larger human life moves steadily forward to the fulfilment of designs above and beyond the human. We come here at once to the characteristic and unique ideas of Christianity. A Saviour who is God incarnate in man, suffering for love of sinful man, the dread death of the Cross.

The other great idea of Christianity is the kingdom. It is not a new idea, but it receives from Jesus a new meaning—a kingdom universal, spiritual, and supernatural. What the United States is to its Government at Washington, that the Kingdom is to the Church. The Government is not the totality of the United States. It is the United States visibly expressing itself for definite ends. So the Church is the instrument by means of which the Kingdom of Heaven manifests itself most directly in human affairs. This is why a church becomes such a fountain of life in any community.

Our problem, then, as Christian people narrows itself to this: What part ought the Church of to-day to play in the ongoing of God's universal spiritual kingdom and in the adjustments made necessary by the pres-

ence of that kingdom? In other words, what ought we to be doing for Jesus here and now? We ought, as Christians, to be about our Master's business. There are difficulties to be met, foes to fight, hardships to endure, sacrifices to make. The world is without God. It has no room for Him. It hates Him. We have made a mistake in supposing that the human heart has changed. It is now, and always has been, enmity against God. It will not have Jesus to rule over it. Present-day enthusiasms, springing out of our modern development, are all more or less alien to the spiritual lordship of Jesus.

These may be gathered under three heads—enthusiasm for humanity, enthusiasm for knowledge, and enthusiasm for power. If ever man was willing to be his own god, it is now. The religion of humanity proclaimed by the Positivists, while it has lost its pristine power over the learned, is powerful still among the masses as a sentiment. The thirst for knowledge to-day is one of the most pathetic spectacles of history, and one of the most reassuring. With the great self-consciousness which has seized upon the race, and the consequent hunger for knowledge, comes naturally the enthusiasm for power. For modern men are equipped to accomplish the impossible. The world does not oppose the Church any more, partly because the Church has been asleep or has become so worldly itself as to be beneath notice, or so feeble and uncertain in its message that nobody need mind what it says or does. The attitude of the world is one of indifference, an indifference so complete, so self-satisfied, so appalling that nothing but the flaring trump of doom seems capable of quickening its pulse. Even the scepticism of the age is of the nature of mere negative indifference, a thing of attitude and platitude, rather than of conviction. Modern life is too much for modern man. He is being crushed by the weight of his own civilisation, and unless a stream of supernatural energy is injected into his languid veins he will be smothered to death.

The *weaknesses* of modern Christianity are characteristic of our age. There has been for a whole generation a painful uncertainty, especially in the schools and pulpits. The note of AUTHORITY is almost entirely lacking. The preacher has got befogged in the overflowing currents of intellectualism and lost his way. The vast flood of new ideas, new forces, new conditions set free by scientific and material progress, swell and surge about us like one of our inland lakes, swollen with the spring freshets, and toiling mightily to free itself of the floating ice. Everything has been called in question. And it is good that it has been so. Truth alone is true, and we want the truth. But we have succumbed to the temptation to be one-sided. We have paid too much attention to history and too little to religious experience. It is well for the preacher to know all about the history of the canon and the divers doings of the redactor. It is well for him to delve with the psychologist into the mysteries of our subconscious self. But the preacher, if he

has a message at all, has a message revealed by the present living Christ in and to his own soul. He is to testify what he *knows*. If he knows that Jesus saves *him* he can preach with power, no matter what the redactor may have done with Genesis, Isaiah, or Daniel. Experience without thought is like exhaust steam. It makes a noise, but does no work. And thought without experience is like a treatise on love by one who has never loved; or like a wax flower, or like a richly dressed cadaver, or like a book on colour written by a blind man.

Another strange characteristic and weakness of present-day Christianity is its disbelief in religion. If you really believe in religion as the central fact of human nature, as the faculty in man of highest relationships, and in Jesus Christ as the power of God unto salvation to every one that believes, will you be likely to simmer your message down to a series of lukewarm and extremely amiable observations upon current events? If you really believe in religion as a present fact, as God in you by the atoning work of Jesus, will you be likely to do most of your religious duties by proxy? Will you have a preacher or evangelist to preach for you and a group of godless worldings to create atmospheric disturbance in the organ left under the hallucination that they are leading you in worshipping God? Will you make your appeal for money an irrational mendicancy, so that every man who gives does so under protest and feels like a fool for doing it? Or will you resort to the pious grab-bag, the sanctified highway robberies of the "bazaar," and reduce your giving to a species of self-deception—a poor, pitiable travesty upon stewardship?

I am bringing no railing accusation against the Church of God. I love the Church, and have pledged my life to her service. With all her faults it remains true that the church is the chief fountain of life in a community. In all churches there stand a group of redeemed men and women, often humble and obscure, who are indeed the very salt of the earth; and from the deeps of whose consecrated spirits there flows perpetually a rich stream of blessed influences. But the modern church as a whole needs, above everything else, a mighty revival of good, old-fashioned, soul-saving religion, and an infusion of common sense into her various activities.

The religion of the new epoch, then, must have for its exponent a militant church. We have lost our militancy, and with it our glory. This is a sad lack. There is no glory in much of our life. Plenty of painstaking endeavour, abundance of machinery, but no glory, no triumphant sense of God, no roll of eternal tides, loud-sounding along our shores; no pulse of eternal music back of our songs like the roar of Niagara accompanying the song of the birds, and the prosaic sounds of everyday life; no illimitable, star-studded, sky—arching above our conscious littleness—vast but friendly, because filled with God; no blare of trumpet and shock of battle with the cry of agony, losing itself

in loud hallelujahs of victory. We have eliminated the mystery, the supernatural from our religion, and we have left a pale, bloodless, languid thing of moods and sentimentalities wholly unfit for robust toil and stress. We must relearn some very old and precious truths. Let it be known that the Church is an army on the march more terrible than any army with banners, that we are all to fight the good fight of faith, that a sermon is a sword to get blood on, and that our house of worship is a fortress, from which we are to sally forth and do battle for God. Let us have more feeling. Let us have more supernaturalism. Let us have more humanity, more of God.

The religion for the new epoch is the old, old religion of Jesus, with all its great ideas, facts, and forces, applied by means of individual hand-to-hand, everyday methods, and sustained by a full surrender to the lordship of Jesus over the whole of life, money, mind, heart, body. The first need to-day is for us to rediscover God. Over all the portals of modern life might be written the sad legend, "Wanted, a God." We have lost God out of our lives. He is not in the church. He is not in our business. He is not in our pleasures. He finds no place in our politics, and our homes, symbols of heaven, are godless too often. Where is God? Answer this question and you have answered all questions. You have revived the waning sense of sin, quickened the church and imbued mankind with the principles of life. Let us inaugurate the gospel for the hour, each in our own lives. A gospel which has a God, eternal, living, loving, present, real. A gospel which manifests itself in the Kingdom of God, not a poverty-stricken kingdom of social status, but a Kingdom of God which is mystic, life-giving, which is life, His life, joy unspeakable and peace, because God is pouring the floods of His own peace into our being. A gospel of everyday service which makes all of life a sacrament. A gospel of stewardship which brings all that we are under the lordship of Jesus. A gospel of blood and battle, as well as of love. A large, complete, rounded gospel gathering up the totality of mighty truths emphasised by past ages at different times, and expressing them all in a rounded, complete, full-toned Divine life leaping forth from the indwelling Christ.



THE Religious Tract Society have sent out the fourth edition of JAMES CHALMERS: HIS Autobiography and Letters. By Richard Lovett, M.A. It contains a new preface, with all the original matter, although the get-up is somewhat less expensive. The work itself needs no commendation. It was reviewed at considerable length in our pages last July, and we have tested its value at missionary meetings and as the basis of missionary lectures, and we adhere to our opinion that no more fascinating or important volume in this branch of literature has issued from the press for many years.

## THE ATONEMENT IN THE LIGHT OF THE FOURTH GOSPEL.

**W**E have already noted in a preceding article the numerous references made in this Gospel to the death of Christ, and the fact that our Saviour Himself attaches immense significance to that event. It stands in striking contrast to the reference made in the Scriptures to the removal by death of other men. Whilst the most emphatic and constant stress is laid on the life of many of the saints mentioned in Scripture, a few words, as a rule, suffice to record their death, and, in some instances, such an event is not even alluded to. We have no mention whatever of the death of most of the Apostles, whose deeds are chronicled at some length. It is totally different in the case of Jesus Christ, and in this the Fourth Evangelist joins the synoptists in assigning a very prominent place to the death of Christ.

It has been argued that whilst in Paul's Epistles everything revolves round the fact of Redemption, the centre of gravity in the Fourth Gospel is the Incarnation. It is true that this Gospel is *par excellence* the Gospel of the Incarnation, still, no one can read carefully the discourses attributed here to our Saviour without coming to the conclusion that the Atonement holds no secondary position; and if we detect a certain difference of expression between the Prologue and the rest of the Gospel, there is no contradiction, and nothing inconsistent with the truest harmony.

If we were to eliminate from this Gospel all the references to the death and sacrifice of our Saviour, we should take away at the same time a large portion of the contents, and, more than that, we should rob the book of its profound interest and great uplifting power: it would cease to yield us strength in life and consolation in death. To enter on any critical examination of this wonderful Gospel is foreign to the purport of this article. For the present we must assume it to have proceeded from "the disciple whom Jesus loved," though well aware that many objections are raised against this view. We may frankly admit that some of these objections appear forcible; but, on the other hand, if we follow Van Manen and others in rejecting the "genuineness" of the Gospel, and ascribe the authorship to some unknown historian in the second century, our difficulties will increase tenfold. Though not expressly stated to have been the work of John, the son of Zebedee, it seems to proceed on that assumption, and it would be indeed a miracle if a work not in itself genuine could effect so much good. Millions of readers have felt that their spiritual life has been nourished by the bread of life supplied in this Gospel, and it is contrary to the common experience of mankind to receive good fruit from a corrupt tree. It is true that many critics who reject the Johannean authorship—like Prof. Schmiedel in the

"Encyclopædia Biblica"—still claim that the work is genuine, but that is a very assailable point. But our object at present is to endeavour to find out what is the import of the teaching of this Gospel in reference to the Death of Christ.

*The Death is regarded throughout as in accordance with the will of the Father, and as a revelation of His love.*—The conception of God here, as elsewhere in Scripture, is of a Being perfectly good and holy. Prominence is given to His Fatherhood. He is "the living Father" (vi. 58). The idea of fatherhood carries with it often, on account of the perverted use of the relation amongst men, a sense of weakness, and sometimes of wrong. Eli would excuse in his own sons what he would condemn in others, and closed his eyes to the iniquity of their doings. But lest there be any mistake regarding the character of God, He is called "Holy Father" (xvii. 11) and "Righteous Father" (xvii. 25). God is the Father of Jesus Christ in a unique sense, for He is the "only begotten," and when speaking of the sonship of the believers He seems to distinguish that of His own—"I ascend unto My Father, and your Father" (xx. 17)—but all who are united to Jesus become children of the Father—"As many as have received Him, to them gave He the right to become children of God" (i. 12). God, as the source of all goodness, is the Parent of all life. On the other hand, man is sinful, and, apart from Christ, liveth in darkness. How, therefore, can sinful man come to the presence and hold communion with the Holy Father? for there is no concord between light and darkness, between purity and corruption. The great gulf of separation is bridged over by the love of God, "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (iii. 16). The Saviour lays great stress throughout His discourses on the fact that He was sent by God—"We must work the works of Him that sent Me" (ix. 4). He came with a specific mission, and that mission could not have been accomplished except by way of the Cross—"Therefore doth the Father love Me, because I lay down My life that I may take it again" (x. 17). Christ came to the world, not to effect any change in the Father's feeling towards the world, but to reveal the Father (xiv. 9). There never was any disinclination on the part of the Father to forgive sins. The repeated use of the word "father," with all its corresponding relations, fills us with every confidence in His merciful provision for His erring children. When the light of the Fatherhood has dawned upon us, we can accept the doctrines of the Incarnation and the Atonement.

God is immutable, the same from eternity to eternity. To represent Him as being different under the Old Dispensation to what He is under the New is contrary to sound reason and the right interpretation of Scripture. There is certainly a fuller expression of God's love in the Gospel, for the reason that God can only be adequately revealed in the Person of the only begotten Son. Here only can we see how



"Love greatens and glorifies all things,  
Till God is aglow to the loving heart,  
In what was mere earth before."

The fanciful illustrations of preachers of a bygone age, describing a kind of conflict between the Father and the Son—the former angry with men and threatening to inflict punishment on the guilty, and the latter interposing on their behalf and promising to become their surety—brings before us a conception utterly unscriptural and totally misleading. It is also utterly wrong to describe, as it were, a discord amongst the various attributes of God, conceiving of His mercy as wishing to spare the sinner whom His justice desires to punish. Rather, "He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

*The Death was perfectly voluntary on the part of Christ Himself.*—He gave Himself for us. The work could not be done by proxy. He was sent into the world, and came to do the will of His Father—"For their sakes I consecrate Myself" (xvii. 17 marg.). He was voluntary even in His taking upon Himself our flesh—He was coming into the world. He came unto His own, and though He was touched with all the infirmities of His brethren—always excepting sin—He never shrank from His great-commission. His faculties, each and all, were devoted to the glory of God and the service of man. Oh that the whole community of His professing followers might be baptized into His Spirit in this respect! Many in our day offer their empty names to the Church, but give "themselves" at the same time to the world. To succeed in any branch, in literature, in commerce, or in politics, a man must give himself to the work. The best corrective of our criminal indifference in regard to religious matters is to meditate upon the full submission of our Saviour to the will of the Father. Dr. Macleod Campbell rendered a useful service in laying a strong stress on the spiritual nature of the Atonement, and on the need of entering into the mind of God concerning sin. Hence we are not to think of Jesus Christ as taking our punishment in any quantitative sense of the word. He suffered in body, and especially in mind; His soul was exceedingly sorrowful; but, throughout all, He was obedient even unto death. Not His sufferings apart from Him, but He Himself was the Atonement. He identified Himself with poor humanity as far as a sinless Being could do so, He submitted Himself to the baptism of John, though a baptism of repentance at the outset of His public career, and He was numbered with the transgressors at His death. But He confessed to no sin at His baptism, and shortly before the end He could say: "The Prince of this world cometh, and He hath nothing in Me" (xiv. 30). At His trial He said that He was born, and came into the world that He might testify of the truth (xviii. 37). So He never partook of our guilt, and was never accounted guilty by the Father.

To some minds, a difficulty presents itself in the fact that the Father both provides and accepts the Atonement. But we continually meet

with something akin to this, though on a smaller scale. Man meditates on the sun and the solar system, but in order to do so he must connect himself with the stream of energy which flows from that very sun. We receive everything from God, and whatever we offer unto Him we can only render Him of His own. The coming of God unto man is by no means contrary to the human will, but the initiative act is Divine, and we can never become spiritually allied to Him apart from His aid. Prayer is a significant acknowledgment of our entire dependence upon God, and whether uttered or unexpressed we feel that we need some "power not ourselves which makes for righteousness." The same in the Atonement. God in the person of His Son has honoured His own law on our behalf.

*The Death is regarded as a sacrifice.*—It is true that John does not say in so many words as Paul does that Christ died for our sins; but the death all along is regarded as a necessity, and in life and death our Saviour is represented as acting for others. This thought predominates in the parable of the Good Shepherd—"I am the Good Shepherd, the Good Shepherd layeth down His life for the sheep. I am the Good Shepherd, and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father, and I lay down My life for the sheep" (x. 11, 14). The life of an Eastern shepherd was always a life of peril and, to some extent, of sacrifice, and whilst many lost their lives in defending their flock, our Saviour deliberately gave His life that the sheep may live. This is in accordance with the saying recorded by another Evangelist—"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

We have the same truth in another form in the account of the coming of the Greeks to seek an interview with Jesus. The coming of such men at such a time, and under such circumstances, and with such a message, stirred the soul of our Redeemer, and visions of suffering, as well as visions of glory, appeared unto Him. He longed for the conversion of the Gentiles, but the full blessings of His Gospel could only reach them by means of His death—"Except a grain of wheat fall into the earth and die, it abideth by itself alone, but if it die it beareth much fruit" (xii. 24). Dissolution is necessary to reproduction, and life in all its forms springs from death. This principle is exemplified on all hands, and is constantly seen in operation. The world is infinitely more indebted to its martyrs, and those willing to suffer toil and privations for the sake of others, than to those who seek pleasures and ease. The conception of the "Pilgrim's Progress" was not formed in the king's palace, but in Bedford's dungeon, and the world of old was roused from its slumber of ages not by a man wearing soft raiment and living a life of luxury, but by the hermit of the wilderness who had his raiment of camel's hair. The real benefactors of mankind are not the men of "the easy-going mood," to adopt the phraseology of Prof. W. James, who shrink from present ill, but the men of strenuous mood who are indifferent to the ills of the

present, if only the greater ideal may be attained. Christ suffered in life and in death beyond all others, and He has achieved the greatest good for others. A life of love is necessarily a life of sacrifice. A mother will sacrifice herself to any extent for the sake of her dear child, and in her experience joy and suffering are mysteriously blended. Since Jesus Christ, in His love became a member of the human family, it was natural that He should bear our griefs and carry our sorrows. Caiaphas, selfish man as he was, unconsciously gave expression to a noble truth when he said "that it was expedient that one man should die for the people" (xi. 49). As Robertson says, Christ came into collision with the world's evil, and He bore the penalty of that daring. He approached the whirling wheel and was torn in pieces. He laid His hand upon the cockatrice's den and its fangs pierced Him. "Yea, the innocent died for the guilty, that the many might be saved from their sins." Caiaphas lived in the world of self, and his leading star was expediency; but our Saviour lived in a world of love, and was willing to sacrifice Himself that others might live, and there is certainly a close connection between the death of Christ and the forgiveness of sin. He died for our sins, according to the Scriptures; and offered to God for humanity a due recognition of the awful evil of sin, and of the eternal right and value of holiness. We can go fully with Bushnell and others who argue for the moral value of the death of Christ; it is subjective to the furthest extent, but having regard to the words of Scripture we also go further, and view the death of Christ as something objective, as necessary to secure God's pardon.

*The Death of Christ results in great blessings to mankind.*—The purposes of the evil one are defeated, and the power of his dominion is broken—"Now shall the prince of this world be cast out, and I if I be lifted up from the earth will draw all men unto Me" (xii. 31, 32). The curious theory of Origen and others that the death of Christ was a ransom paid to Satan, who was the actual or rightful lord of men, is by the explicit teachings of this Gospel utterly disproved. The statement often made that this theory prevailed in the Church for a thousand years until the time of Anselm requires some qualification, but it certainly was held by many. The evil one is regarded in the Gospel as an usurper who has no rightful claim to subdue men and hold them in bondage. He is called the father of lies, and is the enemy of all good. But by the death of Christ, though encompassed by evil men, under the influence of Satan, the power of darkness is vanquished. Christ Himself overcame the world, and the fact is our joy and our inspiration.

The Spirit is given in consequence of the death. "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you, but if I go I will send Him unto you" (xvi. 7). If we ascribe any real value to these solemn utterances, we are bound to take them as revealing the Divine power of the speaker, and the infinite value of His death. He was going—though He was carried away by a

violent death—but going involuntarily to the Father, and going that He might send the Holy Spirit. When we feel the power of Christ for us, we may also know of the Spirit in us, taking of the words of Christ, leading us to the truth, correcting us of our sin, and forming the image of Christ within us.

The influence of the Cross of Christ is great to-day, and greater than ever before, Christ in all He did, and in all He is, is our great Exemplar. In the simplest acts and in the greatest deeds He was actuated by love, and so He says: "I have given you an example, that ye also should do as I have done unto you" (xiv. 14). "This is My commandment, that ye love one another, as I have loved you" (xv. 12). And may we quote from the companion Epistle of John? "Hereby know we love, because He laid down His life for us, and we ought to lay down our lives for the brethren" (1 John iii. 16). Many do this, even to-day, though happily the fires of literal martyrdom have burnt out. Self-sacrifice was a wanderer in the world until our Saviour allied Himself to it, and clothed it with kingly power and majesty, and now it holds the sceptre. So that the blessings of the Atonement are open to all believers. These are the words of Dr. Chalmers, who, Calvinist as he was, said: "We should like each individual of the world's population to assume specially for himself every passage in the Bible where Christ is held forth generally to men or generally to sinners, and would assure him that, did he only proceed upon these, he would infallibly be saved." Strange and fanciful notions have been cherished from time to time with regard to the limitation of the Atonement. At one time it was thought that the number of the elect from among men would be in proportion to the number of the lost angels who had forfeited their first estates and were so banished from God's presence; that the vacant seats in heaven would be filled by the saved children of Adam. Then it was a fond conception of many, even amongst the foremost theologians, that the Atonement was a commercial transaction, paying so much suffering to secure so many blessings—in the words of Dr. Owen: "It was a fully valuable compensation made to the justice of God for all the sins of all those for whom He made satisfaction by undergoing the same punishment which they themselves were bound to undergo—I mean essentially the same in weight and pressure." Words to the same effect, and even stronger utterances, might be quoted from some distinguished writers, but happily such a view does not prevail now. And we feel, in reading this Gospel, that the great work done by Christ for men was accomplished in the realm of spirit. The bodily sufferings of others might have equalled His, but in enduring agony of spirit He stood supremely alone. Who can, therefore, set a limit to the spiritual results of His obedience?

After all, the subject is full of mystery—which is natural when we consider God's greatness and our own littleness. We much admire the humble testimony of such an able theologian as Frederick Godet, who, in

taking part in a symposium in the *Christian World*, remarked: "The 'for Me,' understood as in the sense of 'in My place,' is, in my eyes, the centre of the Gospel, as it is the nerve of the Christian life." Christianity deprived of this becomes nothing more than a sword with its edge blunted, powerless in the hands both of the missionary who seeks to strike down other religions, and in that of the private Christian to deal a mortal blow at the heart of the old man, at the tyrannous domination of self. The Christ who became my substitute on the Cross has alone the right and the power to be substitute in my heart. Jesus praying in Gethsemane, at the moment when He penetrated to the depths of our dark prison, cried: "Father, with Thee all things are possible," as though He Himself no longer saw clearly the necessity, in order to the world's salvation, of all that was awaiting Him. Nevertheless He submitted. And for ourselves, who are still in part in the twilight, is not this light, though imperfect, yet enough for our belief and obedience? If in these lines I have in any degree missed the truth, may God pardon me. During the sixty years I have mediated this question I have found nothing better." The modesty of this great man might be copied with advantage by many who seem inclined to approach the subject with a light heart, as if it were a child's play, and who speak with daring boldness of such a spiritual transaction. Others again dismiss the Atonement from their categories of truths, but as Dr. Denney remarks: "He who begins by denying the Atonement will end sooner or later with putting Christ altogether out of the Christian religion." It is rather a bedrock of truth, a strong foundation on which myriads have built their hopes of immortality. For our part we can join with Bunyan's "Christian," who blessed God that Jesus Christ procured our rest through His own sorrow, and our life through His death.

Corwen.

H. C. WILLIAMS.



## NATURE SKETCHES—CARNIVOROUS PLANTS.

**T**HERE are certain strange processes in plant life which are seldom studied, and even less seldom are detailed in print. For instance, if many readers have dimly heard of the Venus Fly-catcher, it may be a new thing to be told that there are several other kinds of plants which obtain their nutriment by trapping insects and extracting their animal juices.

The present writer was first led to the study of flesh-feeding plants by observing a specimen *Nepenthes*, commonly known as the pitcher plant, in one of Mrs. C. H. Spurgeon's greenhouses at Westwood. The interest then aroused carried him forward to Kew, where there is a splendid show of *Nepenthes*, as also of other flesh-feeding plants, such as the trumpet-shaped *Sarracenia* and the hooded Californian *Darlingtonia*.

It may be said in passing that the attendants at the magnificent establishment at Kew are always ready to show interest and give information to the inquirer.

Before reverting to the habits of the Bornean *Nepenthes* or the American pitchers, it may be interesting to state that specimens of flesh-feeding plants can be readily obtained in this country. You have only to search along the margin of the marshlands of the West, and you will be almost certain to find examples of the round-leaved sundew, which will afford you ample opportunity of observing the method by which the family of plants called *Droseraceae* entrap insects. In some greenhouses the Australian sundews are grown. These exist in a natural state under very different conditions, living in the driest ground, where their bulbous roots remain dormant for the greater part of the year, reviving with the first rains.

The British sundew, however, will serve the purpose of illustrating the strange process of which this sketch speaks. The plant grows with a reddish rosette of leaves. Each of these leaves, on the upper surface, is thickly set with hair-like objects with rounded heads, which exude a sticky fluid that can be drawn out in a long thread, like treacle. These "tentacles," as Darwin calls them, are longest at the edge of the leaf. In the very limited space at our disposal we can but just glance at what happens when a fly gets involved in these sticky hairs of the sundew. The tentacle which holds the prey begins to bend towards the centre of the leaf. The neighbouring tentacles bend in sympathy, and the fly is at last held down among the short hairs in the middle of the leaf. While this is going on, the secretion is so much increased as to choke the fly. The leaf becomes an acid bath, and the fly in the acid is dissolved and absorbed into the substance of the leaf. When, after many hours, or even days, the tentacles unbend, nothing is left of the fly but the hard parts. Very discriminating sensitiveness is shown by these remarkable hairs of the sundew. If bits of cinder or glass get on the leaf, the hairs will but bend slightly, the secretion will not flow freely, nor will it be mysteriously charged with acid, as in the case of the fly. The bit of grit or glass will be speedily released unaffected. Not so anything organic.

Another British plant, the butterwort, is also insectivorous. Here the leaves are covered with gland-bearing hairs, which pour out their secretion so copiously that were it not for the curved edges of the leaf upon the prey the bath of death would run over. The secretion acts as a gastric juice, and can be made to curdle milk. When the leaf has had a full meal it turns a darker green than its neighbours.

In the case of the most popularly known of the carnivorous plants, the Venus Fly-trap, the process of catching the prey is somewhat different. There are three highly sensitive hairs set in the middle of each lobe of the leaf. These lobes are set at nearly right angles to each other. The margins of the lobes are furnished with rows of sharp spines. When a sufficiently large insect alights on the centre filaments, the lobes shut with a slight electric shock, and the teeth interlace; then the glands on the surface of the leaf begin to discharge, and the same process goes on as in the sundew.

The pitcher plants have other means of alluring and securing the unwary of the insect world. In the case of the strangely-shaped *Nepenthes*, the mouth of the pitcher and the under-side of the lid are often brightly coloured, and are smeared with a sweet secretion. These are lures. On the insect goes over the verge of the pitcher. Here he finds hook-like hairs bending so as to help his descent. Perhaps when he is past these he has a mind to return. But the hooks which helped him down are so curved as to prevent his going back,

besides which the sides of the pitcher are as slippery as glass. He is on the "down grade," and he slides further and further till he drops into a bath at the bottom that eats him clean up save his shell. The attendants at Kew will tell you that large cockroaches disappear in this fashion.

In some sorts of the *Sarracenia*—known also as the trumpet-flower, inasmuch as the leaf takes this form—the lure of honey is extended outside of the trumpet or pitcher to the very ground. In the Californian species a strange hood conceals the pit of destruction. The whole study of these peculiar plants abounds in illustrations for preachers; but we must pause.

H. T. SPUFFORD.



## SUNDAY MORNINGS WITH THE CHILDREN.

### IV.—COURAGE FOR CHRIST.

**M**Y DEAR BOYS AND GIRLS,—I have lately been speaking to several of my friends about some of you—children of Christian parents, who have not yet declared your love for Christ. I have wanted to find out whether you were likely to decide for Christ, or are drifting on aimlessly and in indifference to the best things. The parents' reply has in many cases been: "They are good and kind-hearted, but they do not care to commit themselves openly and boldly to Christ, or to take their stand among His disciples. They are afraid of ridicule and reproach; their companions at school might make fun of them, or there might be sneers in their office or workshop which they could not endure." And so you go on without taking the step to which your own sense of duty prompts you. There are, of course, instances of a contrary sort, of boys and girls who are brave, outspoken, and resolute in their decision for Christ. Perhaps some of you have seen in the *Sunday Magazine* a new life of Mr. Spurgeon. I take from it the following incident:—

He was at the time a lad of seventeen, and was on his first visit to Waterbeach, where he became minister. "He was put up for the night at the house of Mr. Smith, and shared a bed with Mr. Smith's son, then a young boy. Charles Spurgeon before retiring went upon his knees, but his companion tumbled into bed without prayer and lay down. No sooner had young Spurgeon finished his devotions than he inquired of his bedfellow if he were not afraid to go to bed without asking God for protection during the night. 'What a fearful thing would it be,' he said, 'if you went to your last sleep without a prayer and a Saviour!' For an hour or more the young preacher talked to the boy, and his earnestness was so evident that the boy was moved. Charles Spurgeon had him out of bed and prayed with him, and that night the lad was converted. He is now an honoured deacon at Waterbeach."

Many of you have no doubt read that favourite book of boys, "Tom Brown's Schooldays," a bright, breezy book, full of boyish adventures and amusing escapades, delightful stories of school life, its work and its shirking of work, its sports, cricket and football, and its many practical jokes. But perhaps the finest feature of the book, next to the noble portrait of the great master of Rugby School, is the friendship formed between Tom Brown and George Arthur, a frail little fellow with the spirit of a hero. Arthur's first night

at Rugby was a very trying one. It was not easy for him to face so many boys older, stronger, and more boisterous than himself. But Tom chivalrously defended him. After they had come out from school prayers, where there is very little to test character, it was time to go to bed. The bedroom had in it twelve beds: two or three of the lads jumped quickly into bed, continuing their noise and frolic. Arthur "dropped on his knees by his bedside, as he had done every day from his childhood, to open his heart to Him who heareth the cry and beareth the sorrows of the tender child, and the strong man in agony." Most of the boys in the room laughed and sneered at him. One big fellow picked up a slipper and shied it at the kneeling boy, calling him a "snivelling young shaver." Tom Brown, seeing this as he was taking off his own boot, threw it at the head of the bully, and proved himself Arthur's champion. Arthur, by his quiet courage, read the whole room a lesson. Poor Tom did not sleep much that night. "The thought of his mother came across him, and the promise he had made at her knee never to forget to kneel by his bedside and give himself up to his Father before he laid his head on the pillow, from which it might never rise; and he laid down gently, and cried as if his heart would break." Next morning when he rose he had the courage to kneel down himself, but he felt that he could not pray, though at last he was able to say over and over: "God be merciful to me a sinner!" Then he rose from his knees, comforted and humbled, and ready to face the whole world. Two other boys followed his example, and Tom that morning learned two great lessons—(1) that "he who has conquered his own coward spirit has conquered the whole outward world"; and (2) that "however we may fancy ourselves alone on the side of good, the King and Lord of men is nowhere without His witnesses." Very soon this good example spread, and one by one the other boys, with a few exceptions, followed the lead they had received from Arthur and Tom. Such instances as these are by no means uncommon, and they show you that the only thing you have to fear is the cowardice of your own heart. You must at all costs get rid of that. If you are true to your convictions, and do the thing you know you ought to do, God will help you. Difficulties will disappear. Temptations will lose their power. Those around you will soon cease to sneer. They do not care to waste their powder and shot on those who are unmoved by it. They will respect you for the stand you take, and you will get on far more happily than you would if you lowered your flag or "showed the white feather" in the presence of ridicule. Prayer is itself a means of strength and courage, and thousands of boys and girls, not less than men and women, can say for themselves: "We kneel how weak! We rise how full of power!"

JAMES STUART.

## THE BIBLE—"IN OUR HANDS AND IN OUR HEARTS."

A TALK TO ELDER SCHOLARS CONCERNING THE BIBLE.



YOU have perhaps noticed in the newspapers an account of a meeting in connection with the British and Foreign Bible Society to inaugurate "the Centenary" of the Society. It was attended by a very distinguished company, and it is pleasant to read many of the things that were said. The Bible Society was founded nearly a hundred years ago (March 7th, 1804), and possibly some of you know the



story of the little Welsh girl whose difficulty in obtaining a Bible led to its formation. She had been saving up her money for some years, and walked twenty-five miles to buy one. But it was all in vain. The last copy had been sold. The poor child wept bitterly, and told her trouble to a good minister, the Rev. Thomas Charles, of Bala, who not only secured her what she wanted, but on his next visit to London brought the subject of the scarcity of Bibles under the notice of the committee of the Religious Tract Society. The Rev. Joseph Hughes, a member of that committee, and a minister of our own denomination, suggested that a society should be formed for supplying Bibles not in Wales only, but wherever they were needed. And thus this great Society, which has done so much for the circulation of the Scriptures both at home and abroad, was established. It is a remarkable thing to know, that while, fifty years ago, there were fewer than fifty translations of the Bible, that wonderful Book has now been translated into more than one hundred languages, and portions of it into three hundred and thirty languages. The Society has circulated one hundred and eighty million copies of it in every country in the world, and we are all greatly indebted to it for its good and useful work. At this inaugural meeting, held in the Mansion House, London, the Lord Mayor presided, and an address was delivered by the Prime Minister, Mr. Balfour, the man who holds the highest office under the King, and who may on that score be considered the most distinguished of His Majesty's subjects. The Bible, as the Word of God, is independent of all human support, and needs the patronage neither of Kings nor Parliaments, philosophers nor merchant princes. Its claims to our reverence and trust rest on its own merits, on its marvellous revelations of truth and love, its wise counsels, its gracious and helpful promises, its power of appealing to our hearts and consciences, and of ennobling our lives. Still, we are glad to hear testimony given to its value by men of distinguished character and position, who have for themselves proved its worth and watched its influence both on individual men and on the character and destiny of nations. Mr. Balfour's tribute to the supremacy of the Bible was clear and strong. He told the people who listened to him that there was no need to argue there about the benefit that religion was to men and the benefit that the Bible was to religion. He recognised the fact that there are in the world many other forms of religion, none of which, however, can compare with the Christian religion in value to mankind. This is the opinion of a man whose words are everywhere listened to with respect, and who spoke with evident sincerity. Mr. Balfour also referred to the extent to which the Bible has been the subject of investigation not always friendly. Every part of it has been examined, dissected, and criticised. He was not afraid of criticism, which in the end could do no harm. He believed that it had made the Bible a more powerful Book than it was before. "In my view, whatever it may be worth, the ever-increasing knowledge which we have of the history, not only of Israel, but of all the nations who had influenced or were influenced by the Jewish people, our knowledge of the texts, our studies in the history of the Roman Empire immediately subsequent to the beginning of the Christian era—these things, so far from rendering the Bible less valuable to us, or less interesting from a religious point of view, greatly augmented in every respect the value it must have for an educated community. These researches made it far more of a living record of a revelation from God to mankind than it ever was, or

from the nature of the case ever could be, to those who had no adequate conception of the circumstances under which that revelation occurred, or of the peoples to whom it was vouchsafed. I most truly think that not only is the Bible now what it has always been to the unlearned, a source of consolation, of hope, of instruction, but that it is to those who are more learned—but not, probably, nearer the Kingdom of Heaven—augmented in interest, and not diminished, and a more valuable source of spiritual life now than it could ever have been in former days." The Bible Society has made it very easy for us to procure copies of the Bible. We can obtain for a few pence what would formerly have cost more pounds. The Bible is in most of our homes, perhaps in all our hands, and we should be ashamed to be without a copy of it. But the question I want to ask you is: "Do you read your Bible? Have you it stored in your mind and in your heart? Can you repeat its precepts and promises from memory, and are you trying to rule your life by it?" It will be a light to your feet and a lamp unto your path, a light shining in darkness. To us all it will be as a pillar of cloud by day and of fire by night. When it is in your heart—*i.e.*, when you know and love it—it will prevent you from going astray and sinning against God. It will enable you to cleanse your way, and to walk in the paths of righteousness and peace. The greatest men in our own and other countries have read and loved their Bibles: Shakespeare, Milton, Cromwell, Sir Walter Scott, John Ruskin, Mr. Gladstone, President McKinley, and hosts of others have all proved how much the book which we often treat so lightly was to them, and we, too, may find hidden in it the choicest treasures of wisdom and of knowledge. Boys and girls, be not content simply to have a Bible of your own; but read it, study it, digest its contents, and you will then become wise and strong, loving and happy, both in this world and the world to come.



## NOTES AND COMMENTS.

**M**R. BALFOUR'S ECCLESIASTICAL APPOINTMENTS.—The Prime Minister is a Presbyterian. And we have now the anomaly of the highest appointments in one Church being made by a member of another, and in some respects an alien Church. It is not so bad as it might be, for Mr. Balfour is a devout Christian, yet the more sincere he is in his attachment to his own Church, the more he must feel the irreligion which underlies the method of appointing Bishops in the Anglican Church. Mr. Balfour's nominations have been looked forward to with more than usual interest, both within and without the pale, and interest was heightened by unusual delay in the announcement. Now that they have been made public, they show considerable skill in the personnel of the appointments, and in the way in which one party is played off against another. No one will grudge Bishop Ryle's elevation from Exeter to Winchester, for while he is a broad-minded Evangelical, as well as a thorough Old Testament scholar, his Evangelicalism is altogether of a quiet and unprotesting type, and in sharp contrast to that of his vigorous and uncompromising father. A former and popular Newcastle vicar, Dr. Lloyd, of Thetford, goes back to Newcastle as Bishop, and sets Bishop Jacob free to take up the mainly London work of the diocese of St. Albans, and to maintain the High Church traditions of Bishop Clough-

ton and Bishop Festing. The new appointment of Principal Robertson, of King's College, London, to the See of Exeter is the most interesting. He is a moderate High Churchman, whose relations with the leaders of other schools of thought have always been friendly. As a patristic scholar he takes a high place. Some disappointment is felt that no post of honour has been found for Dr. Wace, formerly head of King's College, whose apologetic work has stood the test of time, and who has served the Church of his generation well.

**THE CALL OF THE REV. R. J. CAMPBELL, M.A., TO THE CITY TEMPLE.**—As was generally expected, the Rev. R. J. Campbell, of Brighton, has received a practically unanimous call to succeed Dr. Parker in the pastorate of the City Temple. He was plainly marked out for this position by the remarkable success of the Thursday morning services since he began to conduct them some five months ago, the congregations having exceeded the largest that assembled even in Dr. Parker's palmiest days. Dr. Parker showed keen foresight in fixing on Mr. Campbell as the man best qualified to succeed him, and this naturally created from the first a strong feeling in his favour. His preaching will not all be on the lines of the Thursday lectureship, if we may so term it, for no one knows better than he that "life is not all problems," and at the ordinary services on the Lord's Day he will probably deal more largely with expository, doctrinal, and practical matters, such as must form the staple of every efficient regular ministry. We trust, however, that we shall still be able to look to him as a Christian apologist, a preacher to those who occupy the borderland between science and philosophy on the one hand, and theology on the other, who will make it his business to present the old and unchanging truth in forms adapted to the conditions of our own day, and to answer the difficulties which are felt by such vast numbers of intelligent young people. It will, as we are assured, be his strenuous effort to develop a strong church life, a life of fellowship and service, and to make the City Temple a centre of vigorous and beneficent activities. Mr. Campbell's preaching has great charm. Its simplicity and directness, its Evangelical fervour, its tender, tremulous sympathy with all who suffer or are in distress are its conspicuous features. But we have more than once expressed our conviction that he, more than most men, is qualified to give to the younger generation a re-statement of Christian truth in a form which will win their assent and inspire them with the enthusiasm of Christ. And we trust that no ordinary engagements will be allowed to divert him from this task. He will have to husband his strength. No man can continue so great an intellectual output as he has recently given without a serious strain. New departures will probably be made in various directions at the City Temple, and we are sure that the good wishes and prayers of all readers of this magazine will go with Mr. Campbell in what we may justly regard as the great work of his life.

**OUR FORTHCOMING MEETINGS.**—The main popular interest of the Spring Meetings of the Baptist Union will centre in the opening of the Church House on the Tuesday afternoon, for which Dr. MacLaren hopes to return in renewed strength and vigour. Mr. George White's presidential address will also be looked forward to with great interest, and we may expect an animated and useful discussion to arise on Mr. Greenhough's paper on

"The Condition of Our Ministry." Questions affecting the constitution of the Union and the position of the Annuity Fund are likely to demand careful, if not prolonged, attention. The Baptist Missionary Society provides an ample programme, from the Thursday of one week to the Friday of the next: something is provided for every day, except Saturday, and no less than thirty-seven speakers are announced to take part, with "others" to follow. We note with especial pleasure that the Rev. W. Y. Fullerton will conduct the opening prayer-meeting, and that Dr. Pierson will preach the Missionary Sermon. We regret that there is again the fear of a large debt, though we hope the fear may not be realised. The results of the latest endeavour to increase the income are hardly visible; it has been earing rather than harvest time. On that account, if for no other and higher reason, we may well ask all friends of the Society to do their utmost to fill the exchequer before the Annual Meeting is held. A further suggestion has reached us, viz., that the Missionary Society should ask and receive an opportunity for the frank discussion of its financial position on the floor of the Baptist Union. It would be an opportunity for an exchange of views, and the awakening and deepening of practical interest such as its own meetings do not and cannot afford.

THE LIBERATION SOCIETY.—A goodly company met at the Holborn Restaurant breakfast, under the presidency of Mr. Augustine Birrell, K.C., to cheer the new officers of the Liberation Society, the only misfortune being the absence of Mr. Lloyd George, on account of temporary indisposition. Mr. Birrell spoke well, and touched some of the problems of the Established Church with a master hand. Take the following, where the deep unreality of subscription in the Church, to use no stronger term, is set forth: "Had honest men ever been so completely justified by the course of events as their Nonconformist ancestors? Were the Act of Uniformity to be passed to-day for the first time, and the Church of England to be established on that footing, he did not believe that a single Bishop, and he doubted whether fifty of the clergy, would be willing to take the oath and make the requisite subscription. They did it now in a historic sense." Still more thought-awakening were his words on the deadening effect of the State on the religion it patronised and controlled. "Napoleon Bonaparte re-established and re-endowed Christianity in France in 1802, with the satisfactory results which had been witnessed. But how did he describe his Concordat with the Pope? He said it was the inoculation of the State against the virus of religion. Terrible as that description was, it was, he feared, only too true an account of the union in these modern times between any Christian Church and a highly secularised State. No good could flow from it. The State might, perhaps, enjoy the privilege of having a chaplain at its board, ready to say grace before war and to sing Te Deums after peace had been declared. Cynical men of the world were glad that the Church should be united with the State, because they said that that union always blew the froth off superstition, cooled all enthusiasm, rendered Church discipline wholly impossible, and sanctioned divorce and many other evils in which they found a certain amount of pleasure. These were not religious benefits. He defied any man to point out a single instance in modern history when the State had been made more religious by the Church, but he would point out hundreds of instances in which the Church had been made more irreligious by the State." Dr. Clifford, as the new president,

in whose honour mainly the breakfast was given, and who spoke with all his usual force, will be grateful that so high a note was struck at the commencement of the new campaign, of which he is the inevitable leader. Expediencies will never win the day, nor will nibbling at the irritating iniquities of Establishment bring us nearer to victory. We are fighting the cause of religion itself, and here, as elsewhere, we must seek first the kingdom of God.

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**FREE CHURCH COUNCIL MEETINGS.**—The Free Church Council Meetings at Brighton were most enthusiastic and thoroughly useful in their general character. The new Education Act intruded itself in some way or other into almost every gathering; but none who were present will ever forget the great meeting at which its provisions were discussed, its general principles condemned, and the lines along which it must now be fought clearly laid down. Dr. Clifford and Mr. Lloyd George were naturally the well-deserved heroes of the hour, the former the very soul of the movement for deferred payment of the rate; and the latter the skilful lawyer pointing out and prepared to utilise every weakness in the Act which might mitigate its obnoxious character, and defeat the sinister intentions with which it had been enacted. There was no despair, no despondency even; a current of feeling, rather, that even the present distress may turn out for the furtherance of the Gospel and the triumph of the principles for which the Free Churches stand. The climax was reached when, on Thursday morning, the first reference was made to Mr. Crooks's bewildering victory at Woolwich, and the whole assembly sprang to its feet and sang the Doxology. All the same the word was passed round that the struggle will be sharp, and that it is quite possible some will have to face a trial for conspiracy and imprisonment at the end of it. But the sharper the battle, the surer and the sooner will be the victory. The three sermons delivered in the Dome on the three days of the conference were most memorable. Mr. Campbell spoke on the prophet in prayer, with humbling and heart-searching-force. Dr. Horton was at his best in holding before the eyes of his hearers and himself the triumphant experience of St. Paul, "I am crucified with Christ. . . Christ liveth in me"; while John MacNeil dealt in most practical fashion with the problem of the needy and irreligious masses around us, from the story of the bringing of the paralytic to Jesus by four men. The same problem occupied prolonged attention at the morning sitting which followed. Mr. Brierley's address and Mr. Dawson's paper provoked a very general and useful discussion, which did not so much solve the problem as encourage the workers to go back once more in hope, with the resolve to face the problem again for themselves, and, God helping them, to compel men to come in to the Gospel feast. A paper of permanent usefulness on the neglect of the Lord's Day was given by Mr. Silvester Horne, wisely restating the grounds of its due observance and the directions in which the law may be reinforced.

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**THE CHURCH DISCIPLINE BILL.**—The House of Commons has passed the Second Reading of the Church Discipline Bill by a majority of 51, and there, for the present, the matter is likely to end, as its promoters were unwilling to accept Mr. Balfour's offer to refer it, together with a Bill drawn on other lines by Mr. Cripps, to a Select Committee. The Bill proposes, in the main, four things:—The abolition of the Bishop's veto; of imprisonment as a

punishment for contumacy; and of the prolonged delay prior to deprivation; and that a return of the contumacious shall be conditional on the promise of obedience. It is the logical outcome of Establishment and of the vote of the House of Commons a few years ago, which affirmed that if the Bishops could not secure obedience the House of Commons must try its hand. The failure of the Bishops is notorious; and more, the presentation to seventeen of the livings where the incumbents indulge in ultra-Roman practices is in the hands of Keble College, Oxford, on whose governing body the Bishops of Rochester and Lincoln have a seat. The refusal of the Government to afford facilities for the Bill will strengthen the hands and encourage the propaganda of those who propose the only real alternative—the Disestablishment of the Church. The forces within the Church are slowly but surely making for rupture from within, and there is far less in common between its Protestants and its Catholics than between the various sections of the Free Church Federation, which meet and work in earnest and hearty accord. Meanwhile the census of church attendance in London shows only too clearly, and no doubt largely in consequence of its divisions, that the Anglican Church is steadily losing ground.

**THE CONGO ATROCITIES.**—From time to time rumours have reached this country of dark and horrible barbarities practised by the agents and underlings of the Free State Government on the defenceless natives, and the rumours are now embodied in grave and elaborate charges which cannot and ought not to be disregarded. If the facts are as stated, no condemnation can be too severe; but we trust that none of our readers will rush to the conclusion that our missionaries have entered into a conspiracy of silence on the subject because of any concessions granted to them by King Leopold. Enemies of missions are only too glad to propagate such an idea, and men of whose generosity we have had no proof can heroically threaten to withdraw their subscriptions. No one who knows Mr. Baynes, Mr. Myers, and Mr. Rickett—no one who knows the men who, for Christ's sake, and from love for the heathen—have gone to Congoland in our name, will for one moment be troubled by the idea that they have followed a policy of hush. We cannot do better than give the report adopted unanimously at the meeting of the Committee, held on the 17th ult., merely emphasising the fact that not one of our missionaries is located in "the rubber districts," that the charges made by Captain Burrows are to be investigated in an English Law Court (an injunction restraining the sale of his book has already been obtained, and the case must, therefore, be regarded as *sub judice*), and, finally, that the purport of the Address of the Committee to King Leopold has been entirely misapprehended.

I.—The Committee of the Baptist Missionary Society have had under their consideration certain grave charges, recently published, of inhuman cruelties perpetrated upon natives of the Congo Free State by representatives of the Free State Government and of the Concessionaires Companies—charges that have filled the minds of the Committee with the greatest concern and pain. The Committee learn with satisfaction that these charges are to be investigated by an English court of justice, and they trust that, as a result, the truth may be made clear.

II.—With regard to the parts of the Congo Free State territory occupied

by missionaries of the Baptist Missionary Society, it should be clearly understood that they are far removed from the districts where these cruelties are stated to have been inflicted.

III.—The missionaries of the Baptist Missionary Society have consequently never witnessed any such acts, and so could not possibly bear personal testimony.

IV.—With regard to one of the statements made in the book entitled "The Curse of Central Africa," at page xxvi. of the introduction, that in the recent address of the Baptist Missionary Society presented to King Leopold, the Committee referred to "His Majesty's enlightened rule in Africa," it ought to be stated that these words are not used in that address; but the following are—viz.: "That the Committee desire that the peoples of the Congo Free State may have the advantage of a just, upright, and beneficent rule."

V.—It ought also to be stated that the occasion for that address, which was prepared in July last, was the action taken by King Leopold when, by royal decree, he granted to all religious, scientific, and charitable institutions in the Free State a reduction of 50 per cent. in direct and personal taxes. The Committee felt it would be right to thank His Majesty for this welcome concession, and, but for the illness of the King, and the subsequent death of the Queen, this address would have been presented during the summer of last year.

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IS THE LEVEL OF CHURCH LIFE LOWER THAN IT WAS?—In a very powerful letter on the secretaryship of the Congregational Union, the Rev. Dr. Hunter has some pertinent remarks on a very different, though related, subject, which are worthy of a place here. He contends that there has been a lowering of the tone of church life and pulpit ministration during the last few years, and affirms that "It is to the lack of idealism we owe so much of our backwardness and failure. Our churches sadly want lifting. My own observation and experience lead me to think that they are almost everywhere on a much lower level than they were twenty years ago, when men like Dr. Dale, Baldwin Brown, Allon, Raleigh, Joshua Harrison, Edward White, Mellor, and Eustace Conder were their representatives. Their purely moral and religious influence is less, and their demands on the ministry not so lofty, if more varied. 'Our people won't stand solid preaching,' said the secretary of one of our largest London churches to me a few weeks ago. The remark is chiefly interesting and significant as an indication of general tendencies. We are departing from our noble tradition of 'intellectual seriousness,' playing down too much, giving congregations what they want, not what they need, and sacrificing a deal that is essential in religion in order to make our churches and our preaching attractive in vulgar ways. The platform influence, and what it represents, is unduly dominant." Not long ago our contemporary, the *Spectator*, noted signs of the fact, and deplored the widespread departure from the most honourable pulpit traditions. In this there is much to make us pause. Dr. Hunter's remark reminds us of an incident which occurred in the earlier days of Dr. Dale's ministry, when, having been questioned by a brother minister as to whether he was preaching doctrinal sermons, he was told that his people would not stand it. Dr. Dale replied, "They will have to stand it"; and

the whole Church is indebted to him for his noble resolve. We are grateful to think that among our Congregational friends there are ministers as capable as Mr. Arnold Thomas, Mr. Jowett, Mr. Campbell, Mr. Silvester Horne, Mr. Ambrose Shepherd, Dr. Hunter himself, and many others, whose influence must tend to the maintenance of a high standard of preaching.

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COMMUNION WITH GOD.—A hitherto unpublished letter of Mr. John Henry Shorthouse has been given to the world since his death. It is throughout a wise and weighty utterance, and we should like to direct attention especially to the following part of it on the conditions and results of communion with God. Mr. Shorthouse claims that "the practice of the presence of God" is a scientific fact, the result of effort and experience, and that young people, whose experience is necessarily limited, can scarcely feel its full influence. "Communion with God is given to those who seek it diligently, not to those who despise it or pass it lightly by; in this respect it is like all other scientific truth. It is entirely independent of all particular dogma; but the history of religious thought of the world and of individual experience has conclusively proved that the reception of the ideal of Christ has been the most efficient means of promoting this intimate communion with God. Character is thought united to matter; that is, thought revealed in matter. Without character thought cannot be strictly said to be revealed at all. The character and life of Jesus might be expected to exert a stronger influence in the early stages of the religious life than the abstract conceptions of righteousness, of love, and of power, which nevertheless are scientific facts, and altogether make up the idea of God. The man who lives consistently and continually in communion with the idea of Christ cannot fail to be very different from the man who does not. However much circumstances may be in his case more unfavourable than in the other, however much he may be himself inferior in strength of purpose and of will, however much he may at times yield to temptation, the position he occupies places him upon an incomparably higher platform than the other."

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THE LATE BISHOP OF SOUTHAMPTON.—The death of the Hon. and Right Rev. A. T. Lyttelton, Suffragan Bishop of Southampton, removes in the very prime of life—for he was only fifty—a most brilliant and suggestive theological writer. His article on the Atonement in *Lux Mundi* was felt by readers of many shades of thought to be most illuminating and helpful, and we have often wished it had been published in a separate form. During his residence at Eccles, near Manchester, he published a volume of "College and University Sermons," preached for the most part while he was master of Selwyn College, Cambridge, which won wide admiration for their frank and fearless discussion of theological and other difficulties, as also for their fine combination of intellectual strength and literary charm. In 1891 he was Hulsean Lecturer, and discussed, in a keen and incisive manner, and in a form adapted to the conditions of modern thought, "The Place of Miracles in Religion." He was one of eight brothers, all more or less famous in the cricketing world, and most of whom have obtained a fair share of this world's honours, one being announced as Commander-in-Chief in South Africa on the day of the Bishop's death. Had Mr. Lyttelton lived, he might have attained the highest position in the



Anglican Church.—**MR. SHORTHOUSE.**—To most of us Mr. J. H. Shorthouse was the author of "John Inglesant," and no more; though it was obvious to every thoughtful reader that the book dealt not with the imaginary but the real struggles of the soul. Mr. Shorthouse was brought up as a Quaker, and became a member of the Church of England; but, while yielding to the supposed historic claims and æsthetic appeal of the latter, he never lost his appreciation of the mystical aspects of religion, which had looked out upon him in his earlier life. He was no professional *littérateur*. He wrote for writing's sake, and even his great romance first saw the light for private circulation only, and would never have been published but for Mrs. Humphry Ward's recognition of its worth, or have become popular but for Mr. Gladstone's interest in it. Several of his essays have been published, and three other stories, "The Little Schoolmaster Mark" being, it is said, the author's favourite.—**DEAN BRADLEY.**—Dean Bradley has not long survived his resignation of the Deanery of Westminster, and is the second conspicuous figure at the Coronation whose place will know him no more. He made a good Dean. His interest in Westminster Abbey was unflagging, and he was never weary of putting his own knowledge at the service of others. He was not exactly great in scholarship or pulpit power, but he was always interesting in his public work, and most friendly to all who came in contact with him. Before his promotion to Westminster, he had done good work at Rugby and Marlborough, the success of the latter school being entirely due to his labour and skill. Twelve years later, to the delight of his friends, he became master of University College, Oxford. His literary work included lectures on Ecclesiastes and Job, and the earlier part of the biography of his predecessor, Dean Stanley.—**REV. W. J. WOODS.**—It was a painful shock to the delegates at the Free Church meetings in Brighton when they heard that the Rev. W. J. Woods, B.A., who but the previous day was taken ill while attending as Secretary a Committee of the Congregational Union, had passed away. Mr. Woods' success as a pastor before he took up the Secretariat was considerable, but almost insuperable difficulties have from the first attended him as the successor of Dr. Hannay. His health was not good, but he cheerfully struggled on, and when the time for quiet rest seemed near, he was suddenly called home. His relations with the officials of our own Union have always been of the most cordial character.—We have also to record the death of the Rev. WALFORD GREEN, D.D., an Ex-President of the Wesleyan Conference, an able preacher and skilful administrator, a typical Wesleyan of the older and more Conservative class, wealthy and generous.—**MR. W. S. CAINE, M.P.**, will be mainly remembered for his philanthropic and temperance work. He was a vigorous, genial-souled man, always ready for toil and sacrifice in the service of men. Although remaining a Baptist by conviction, he was, in his later years, identified with the Congregationalists. He took a great interest in India, and courageously championed her interests in Parliament. His strictures on missionaries, some thirteen years ago, were one-sided and, as many of us thought, ungenerous. But everybody who came into personal contact with this "genial ruffian" was drawn to him.—We also offer our respectful sympathy to our friend, Dr. J. W. Todd, of Sydenham, on the death of Mrs. Todd, the beloved companion of many years of varied Christian service in church and school, a lady

endeared to all who knew her by her fine culture, her grace of character, and devoutness of spirit—a true helpmeet and “succourer of many.” The readers of this magazine will remember our beloved friend in his loneliness at the place where remembrance is of most avail, and bespeak for him the consolations of that Gospel which he has preached so effectively to others.



## LITERARY REVIEW.

**A MANUAL OF CHURCH HISTORY.** By Albert Henry Newman, D.D., LL.D., Professor of Church History in Baylor University. Vol. I., to 1517 A.D.; Vol. II., 1517-1903 A.D. London: Baptist Tract and Book Society.

FEW studies are more fruitful than that of Church history. It shows us Christianity, not in theory only, but in practice, in a concrete rather than an abstract form, as it actually works among men, and produces the results which form the best evidence of its power. It is—to adapt a modern phrase familiar in other relations—“applied Christianity.” Church history is, of course, an essential part of universal history, and a knowledge of it is indispensable to an understanding of Christendom to-day. We need to trace the progress of events, the development of doctrine, and the growth of institutions in the past to grasp the meaning of the present. The study may suggest that in one sense. “There is nothing new under the sun,” and our doctrines, and systems of doctrines, have been all more or less distinctly anticipated, even as heresies and doubtful speculations are but the resurrection of old and exploded ideas. Church historians ought to be well equipped for the controversies of our day, free from tremulous alarms, and confident of the triumph of all truth. Many prevalent fears would be dispersed if these two volumes were wisely read, and there would be less trembling for the safety of the ark of God if their lessons were laid to heart.

The subject, however, is so vast and diversified, its ramifications are so numerous, it is bound up so inextricably with literature, philosophy, science, art, politics, sociology, that ordinary readers are apt to fight shy of it. But Dr. Newman has shown us in this admirable manual that the gist of the marvellous story can be presented in so reasonable a compass that no intelligent man of ordinary industry and perseverance need on this score neglect it. This is far and away the best compendium of Church history with which we are acquainted. The first volume, published several years ago, has already been adopted as a text-book in the theological colleges of several denominations, and in great university centres, and has elicited the warmest eulogies from scholars of repute. We have tested it at various points by Kurtz’ valuable volumes, and have no hesitation in commending it as the more compact, lucid, and satisfactory. Dr. Newman writes as an Evangelical and a Baptist, and this is a decided gain, though there is nothing narrow or sectarian in his tone. He is a convinced close communionist, but never litter. More clearly than in other works of the class, we can trace the course of our principles from their enunciation in the Apostolic age down—through the opposition they encountered from a false ecclesiasticism—to their reappearance in mediæval times, and their effective assertion in the

age of the Reformation. Professor Newman is at once a scholar of large erudition, a theologian, and a literary artist. He has a rare power of compression. He marshals his facts in orderly array, and draws from them inferences and conclusions which the most rigid logic would confirm. Candour and courage are conspicuous features of this manual. On all such questions as the nature, constitution, and officers of the Church, on the growth of the hierarchical principle, the rise of sacramentarian and sacerdotal errors, the authority of Councils, the growth of the Papacy, the formalism, superstition, and corruption to which it led, the grounds and instruments of the Reformation, and the more recent ecclesiastical developments, we have the most apt and illuminating guidance. To go through these volumes is to witness the unfolding of a mighty drama, or to walk through the corridors of a magnificent picture gallery. What majestic figures we here meet—Polycarp, Origen, Athanasius, Ambrose, Augustine, Gregory the Great, Hildebrand, Anselm, Bernard, Wycliff, Luther, St. Francis, Knox, Chalmers, Roger Williams, and a host of others, who are as stars in the firmament! The fascination of the subject grows upon us as we read, and there is surely no excuse for those who depreciate the study as dry. We trust that, in addition to their academic uses, these volumes of Dr. Newman's will suggest to many a pastor the idea of congregational classes for the study of Church history. Such classes would be of immense service, and with these volumes in his hands no man of average ability should say that they are impracticable.

THE ROMAN CATHOLIC CHURCH IN ITALY. By Alexander Robertson, D.D.  
London: Morgan & Scott.

It is not often that we meet with a new book that we desire to commend as earnestly to our readers as we do this. The author, well known to students of Art by his remarkable work on "The Bible of St. Mark," has long resided in Venice, and gained an extensive acquaintance with Romanism in its fully developed form in Italy. It is a work that is greatly needed. The cause of Protestantism suffers severely from injudicious advocacy. Here we have a display of what the Great Apostasy is, given by a man of learning, culture, and piety who has had unusual opportunities of seeing it. In England we have the forerunner of Catholicism, for we cannot consider the Catholic Church, as it exists in our land, as a true representation of the system it represents. Romanism in Great Britain, both in its professed advocacy as the "Catholic Church" and its subtle preparation as the "Anglican Catholic," is a very different thing from what it is when unchecked by Protestantism and fully developed, as found, *e.g.*, in Italy. It is probable, indeed, that a large number of the "Catholic priests" in the Established Church of England, and also of the avowed Roman Catholic organisation, are not clearly informed as to whither they are leading the people. In our country there are a number of good, anxious souls—among them perhaps thirty peers in the House of Lords—who certainly ought to know better, who are afraid to trust wholly in Jesus Christ for salvation, and so listen to the blatant claims of the apostasy. They appear to be singularly ignorant of the effects of their narrow want of faith. We believe that salvation is from unholiness on earth as well as the entering a holy heaven hereafter. It is a strange notion that a man can obtain help in seeking holiness by uniting with a system which, in the days when it has triumphed most, and in the place where it has developed most, has revealed itself to be what the Papacy is in Rome. This book gives reliable information

of the tyranny, the trickery, the impurity of life, the degradation of character in general, and the alarming unholiness which attends Roman Catholicism where it most abounds. The true state of the case ought to be known, and the circulation of this work may help to make it known. Therefore, in the interests of truth, we commend it to our readers. The revelations here given with regard to the antagonism of the Romish Church in Italy to the education of the people are worthy of note just now, when so much of our national education is being handed over to the priests.

**THE MIND OF CHRIST.** By S. A. Alexander, M.A., Canon of Gloucester.  
London: John Murray.

THERE are a few writers, and only a few, whose works—even before they are issued—are sure of a welcome, and sure to be read; and of this select number Canon Alexander is one. He is one of those preachers who could never be charged with making the pulpit “a coward’s castle,” for he faces with fearless courage the difficulties in the way of belief, and insists on no form of faith for which there is not a strong foundation. The twenty sermons here presented, delivered when Mr. Alexander was Reader of the Temple Church, deal with some of the more prominent and essential aspects of the teaching of Christ, all more or less fully illustrating the force of the title, “The Mind of Christ.” Several of the discourses are specially notable; “Christianity the Belief in a Person,” “The World’s Indifference to Christ,” “The Unworldliness of Christ’s Kingdom,” “Christ’s Faith in Man,” and “The Imitation of Christ.” Sermons like these are fruitful in their suggestive power, and create the atmosphere in which the grace and truth which came by Christ are sure to be appreciated.

**RECOLLECTIONS OF A ROYAL PARISH.** By Patricia Lindsay. London: John Murray, Albemarle Street.

MRS. LINDSAY has an attractive subject, which will interest all classes of the community. Her father—a successful medical doctor in the neighbourhood of Balmoral—was for nearly forty years the Queen’s Commissioner in Scotland, and for many years the then Prince of Wales’s Commissioner. She had unusual opportunity of coming in contact with the Royal family in their Highland home. The descriptions of the Prince Consort and Queen Victoria in the Castle, in church, and among the peasantry are exceedingly good, and we get a pleasant insight into the kindly character and affectionate relations of the highest personages in the realm. The little Highland church at Craithie was the scene, probably, of more eloquent preaching than any similar structure in the land, Dr. Norman McLeod, Dr. Caird, Dr. Tulloch, and many others being among the Queen’s chaplains. “The late Queen has herself testified to the pleasure and comfort derived from what she heard there, and the Prince Consort liked the Scottish service, which he used to say reminded him of the simple Lutheran forms to which he was accustomed in his early youth in Germany. He greatly admired Dr. Caird’s preaching, and told my father, that with the exception of the late Dr. Samuel Wilberforce, then Bishop of Oxford, he was the most eloquent man he had ever heard in the pulpit.” There are also interesting glimpses of great statesmen. On one occasion Lord Palmerston seems to have been decidedly in the dumps with the Queen, and coolly declined to take the chair left for him next to Her Majesty. Dr. Robertson differed from Mr. Gladstone in politics, but had a

great admiration for him, and was impressed by the vastness of his knowledge on all subjects. The book is well got up and choicely illustrated.

**HEGEL AND HEGELIANISM.** By Professor R. Mackintosh, D.D. Edinburgh: T. & T. Clark.

It was inevitable that Hegel should find a place in the series of "The World's Epoch Makers." His philosophy is among the things which are emphatically hard to understand, and it was common pleasantry years ago that Dr. Hutchison Stirling's great book on "The Secret of Hegel" had at any rate succeeded in concealing the secret, and proved that the solution of the problem of the universe was——! It is, however, certain—all pleasantry apart—that no other philosopher, with the possible exception of Kant, has influenced modern thought to anything like the same extent, and Hegel is still not only a force to be reckoned with, but, within limits and on certain grounds, to be welcomed as an ally. Dr. Mackintosh, in this admirable manual, has given us what may prove the best popular account of Hegel, dealing with antecedent philosophers, remote and proximate, with his life and writings, and with British Hegelianism in its chief and somewhat conflicting phases. The detailed account of the master's principal works is keen and searching, and we believe that his appreciation of Hegelianism, adapted from a remark of Matthew Arnold on another question, is the best summary of its value: "No! it is not all, but it is true, deeply true, and we have need to know it!"

**THE SOUL'S AWAKENING.** By the Rev. Silvester Horne, M.A. Passmore & Alabaster.

MR. HORNE'S sermons are those of a strong man who, without straining after originality, is invariably fresh, forcible, and suggestive. The drift of his teaching in this volume is that soul is the great requirement of our national and religious life to-day, and that without it what is termed the social Gospel will be of little practical value. Mr. Horne's texts and his treatment of them are equally unconventional, and on this ground might well be studied by our ministers generally. The children's addresses are also a welcome part of the volume, and may serve to point out one of the most effective means of ministerial usefulness.

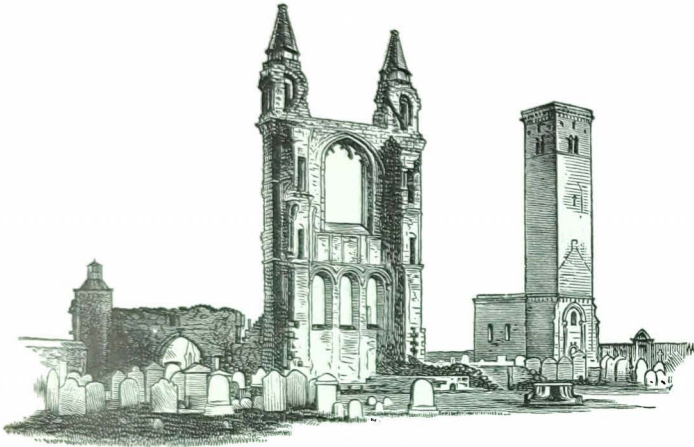
**THE LEGEND OF ST. FRANCIS.** By the Three Companions. Now first translated into English. By E. G. Salter. London: J. M. Dent & Co.

THE recent revival of interest in St. Francis of Assisi, largely due to M. Sabatier, is a healthy sign, and is fostered by a desire to grapple more effectively with the social problems of our own age. The legend, as it is called, is almost of greater value to the understanding of his character and work than either "The Little Flowers" or "The Mirror of Perfection," though we probably have but a fragment of the entire work. Leo, Rufino, and Angelo have much of their leader's spirit, and had peculiar opportunities of association and converse with him. In the epilogue, Mr. Salter summarises all available information about them. We are indebted to him for a charming volume, which fitly finds a place in the Temple Classics.

**ANDREAPOLIS.** Being Writings in Praise of St. Andrews. Chosen and Edited by Professor Knight. Edinburgh: David Douglas.

ONCE to set foot in St. Andrews is to feel the charm of a place to which you will

wish to go again and again. To live there for a few weeks or months is to form a life-long passion. Mrs. Oliphant speaks of "The little grey town, with its rocks and ruins, the stately relics of a historic ecclesiastical period, now entirely passed, and leaving no sign, except in these monuments, of a lodging far more magnificent than faith and learning has ever since had in Scotland." She delights in "the sunsets that flame upon the western sky, over the long levels of the links . . . or the infinite soft gradations of earth and sea and air in the lingering summer evenings, when the gleam of half-a-dozen lighthouses comes out intermittent, like faint earthly stars in the dim



celestial circles, where silence reigns and peace." Mr. Andrew Lang writes in his "Alma Maters"—St. Andrews and Oxford:—

*St. Andrews by the Northern Sea,  
A haunted town it is to me!  
A little city worn and grey,  
The grey North Ocean girds it round,  
And o'er the rocks, and up the bay,  
The long sea-rollers surge and sound.  
And still the thin and biting spray  
Drives down the melancholy street,  
And still endure and still decay  
Towers that the salt winds vainly beat.  
Ghost-like and shadowy they stand,  
Dim mirrored in the wet sea-sand.*

\* \* \* \* \*

*O broken minster looking forth,  
Beyond the bay, above the town;  
O winter of the kindly North,  
O college of the scarlet gown,  
And shining sands beside the sea,  
And stretch of links beyond the sand,  
Once more I watch you, and to me,  
It is as if I touched his hand.*

“ All these hath Oxford ; all are dear,  
 But dearer far the little town,  
 The drifting surge, the wintry gear,  
 The college of the scarlet gown.  
*St. Andrews by the Northern Sea,*  
*That is a haunted town to me ! ”*

Professor Knight has collected a number of choice extracts from writers of widely different types, known and comparatively unknown, but all good, and united by one dominating note. To scores of summer visitors and to frequenters of the golf-links no volume could be more acceptable. Our illustration—for which we have to thank Mr. Douglas—represents the ruins of the Cathedral and the famous tower of St. Regulus.

**PEARL-MAIDEN: A Tale of the Fall of Jerusalem.** By H. Rider Haggard.  
 Longmans, Green, & Co.

GIVEN a subject of undying and thrilling interest, and a writer who can handle it with consummate literary art, and it is easy to divine what kind of a book will be produced. Mr. Haggard's "Pearl-Maiden" awakens great expectations, which, happily, are not disappointed. The basis of the story is, of course, historical, but it is set in an exquisite framework of fancy. The plot is cleverly devised, and ingeniously carried out. The characters are true to life, drawn with a clear, firm hand, and suffused in the colours of a brilliant, but sober, imagination. The picture of Judæa in this great crisis of its fate, of its superstitions and alarms, of the hideous heathen sports at Cæsarea, of the terrible fight of the helpless Christians with the lions, to say nothing of the fall of Jerusalem itself, can scarcely fail to imprint itself on everyone's memory. Miriam, the heroine, is a sweet, pure, brave-hearted girl, left an orphan in her babyhood, and brought up in a community of Essenes. Caleb, her Jewish playfellow, and Marcus, a young Roman legionary, both fall in love with her and claim her as a bride. The seething discontent and grinding misery of the period are powerfully portrayed, and we gain a new insight into the meaning of forsaking all and taking up the Cross for Christ. Such characters as those of Titus and Domitian are historically true, and the story may be relied on as a faithful presentation of the social and religious life it depicts. The copious illustrations add decidedly to its interest.

**CHARLOTTE MARY YONGE. Her Life and Letters.** By Christabel Coleridge.  
 Macmillan & Co.

MISS COLERIDGE must have had a pleasant task in preparing these welcome memorials of one of the most saintly and benevolent ladies, as well as one of the most prolific writers, of the Victorian era. It would be affectation to claim for Miss Yonge the distinction of greatness. Popular as her writings have been, they do not appeal to all tastes and needs, and she does not reach the class touched, *e.g.*, by George Eliot, or even Mrs. Oliphant, though there are few other female writers we should place above her for sane and facile power. It will be long before the "Heir of Redclyffe," "The Daisy Chain," "Chantry House," "The Dove in the Eagle's Nest," and others of her stories, cease to be appreciated, while her biographies, such as the "Life of John Coleridge Patteson," "Workers in the Mission Field," "The Book of Golden Deeds," "The Pupils of St. John the Divine," are per-

manent additions to our religious literature. Miss Yonge was, as is well known, an Anglican Churchwoman of the finest type, the member of a distinguished family, the neighbour and friend of John Keble—whose high character and rare devotion had a profound influence upon her. She was also the intimate of the Coleridge family of a former as well as of the present generation, and many are the pleasant glimpses we obtain of them. Her three great enthusiasms were parish work, educational and religious; foreign missions; and the building of churches to suit the needs of the population. To these objects she devoted time, labour, and wealth. The proceeds of her most popular book, "The Heir of Redclyffe," were devoted to the Melanesian Mission, and so in other cases, though she was prevented from doing all that was in her heart from the pressure of family claims. Miss Yonge believed strongly in the divine mission of the English Church, and felt no temptation to abandon it for the Romish Church. Her books all have an ecclesiastical, not to say Anglican tone. Dissent she knew but imperfectly—if she could be said to know it at all. Her purity of character, her loftiness of aim, her cheerful self-sacrifice, her unwearied devotion to good works, form a record which might be read with general advantage. Miss Coleridge has fulfilled her task with genuine sympathy and insight, and given her readers a really charming biography. The portraits and illustrations, also, are excellent.

**BEHOLD THE LAMB OF GOD!** A Series of Discourses Tracing Through Scripture the Evolution and Coronation of the Lamb. By Rutherford Waddell, M.A., D.D., Dunedin, New Zealand. Hodder & Stoughton.

DR. WADDELL has no need to apologise for publishing sermons so strong and sane in substance, so direct and forcible in style, and so profoundly evangelical in spirit as these. The theme is of central moment, and deserves the full and extensive treatment it receives in these twenty-two discourses, tracing all that is said of Christ as the Lamb of God in ritual, prophecy, and history. The teaching of the volume is a fine and convincing exposition of the unique place held by our Lord in the economy of redemption, and a testimony that cannot be set aside to His Deity. If these sermons are a sample of the preaching which prevails in the Colonies, all we can say is: "Happy are the people who hear it."

**THE NEXT GREAT AWAKENING.** By Josiah Strong. London: Andrew Melrose.

MR. STRONG has the firm conviction that we are on the eve of a great awakening, and that it will be distinctly ethical and social. The supreme need of the world is contact and communion with God, and the need will be met by a spiritual quickening, which will lead to a deeper, more resolute care for others; to the recognition of our Lord's social ideal, and the application of His teaching to all circumstances and conditions. He thinks it absurd to say, with the late Dr. Magee, that the Sermon on the Mount is impracticable, and that, if acted on, it would cause society to tumble to pieces. The thing that ought to be done may be done, and in the line of obedience the Church will find its revival and enlargement. We are grateful for this clarion-call to duty.

MESSRS. MACMILLAN have issued in their "Illustrated Pocket Classics" TOM BROWN'S *SCHOOLDAYS*, with illustrations by Edward J. Sullivan. There is no

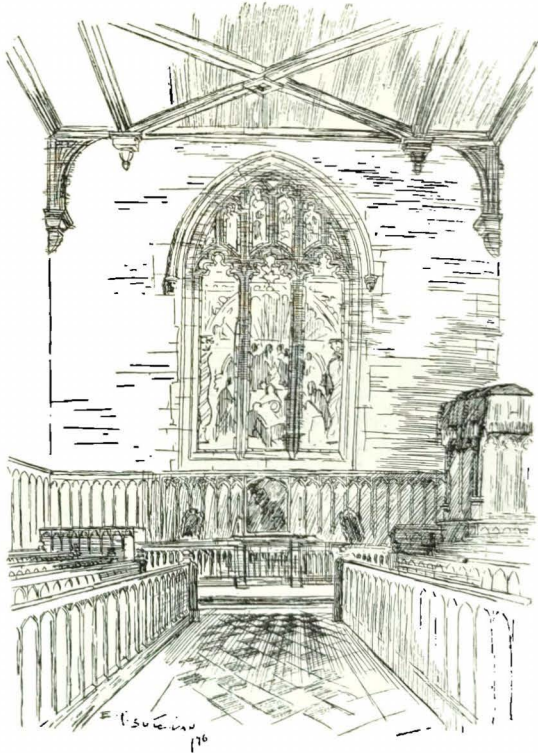


need to commend this old and universal favourite, one of the best books in



RUGBY SCHOOL FROM HILLMORTON ROAD.

our language. Mr. Sullivan's illustrations are full of humour, and display a fine and delicate touch, in every sense worthy of the text.



RUGBY CHAPEL.—LOOKING EAST.

THE appearance of *THE LIFE AND LETTERS OF THOMAS HENRY HUXLEY*, by his son, Leonard Huxley, in Messrs. Macmillan's well-known "Eversley Series," will attract the attention of a wide circle of readers. Huxley's was a thoroughly typical life in the new era in science, and had no small influence in moulding its thought. He was a man of abounding vitality, strong, resolute, and strenuous, of unfaltering courage, and, like Athanasius, capable of standing *contra mundum*. It would require qualifications we do not possess to appraise at their true value his innumerable contributions to biology, physiology, palæontology, ethnology, etc., even as they are enumerated in these pages. His career was full of deep and varied interest, whether as assistant surgeon on H.M.S. *Rattlesnake*, or as studying the marine animals collected during its survey; whether as Professor of Natural History in the Royal School of Mines, as Inspector of Fisheries, President of the Royal Society and of the British Association; as member of the London School Board, as popular lecturer, or as the relentless critic of theological gladiators like Mr. Gladstone. He was an omnivorous reader—always getting the heart out of books, or experimenting on plants or animals. The intellectual and moral qualities to which we have alluded might well be imitated by those who, like ourselves, are far removed from his religious beliefs; while as a writer and speaker his achievements should stir every minister in the country to eager emulation. He had a power of popular exposition—clear, concise, and forcible—which has rarely been surpassed. The word he coined to express his religious attitude at once caught the popular ear. He was not, he avowed, an atheist, any more than a theist, but an agnostic. He simply did not know, though—as any candid critic will admit—he again and again spoke as if he did know, and certainly, in his ethical utterances, was compelled to assume the principles of the very faith against which he protested. His claim that everything must be verified by scientific methods broke down in his own hands again and again. Physical science is neither the sole nor the supreme guide of human life. No man could have written the memorable words recently quoted in our pages on the necessity of Bible-reading in elementary schools without implicitly condemning the agnostic creed or no creed. And, had he allowed his whole nature to speak, he would have found, in his moments of doubt, as did his friend Tennyson, "Then, like a man in wrath, the heart stood up and answered, 'I have felt!'" Against Mr. Gladstone Professor Huxley was hopelessly and mercilessly prejudiced. He will be largely remembered as the illustrator of the theory of evolution, adding various points of interest to Mr. Darwin's researches, and investing the hypothesis with popular charm, such as Mr. Darwin could never have given it. We have got beyond the point of alarm at such studies as these which undoubtedly perplexed our fathers thirty years ago. We know that they do not and cannot destroy or weaken the foundations of our Christian faith, and therefore we can read a "Life" like this with admiration for all that is admirable in it, and simply set aside all that is of a contrary sort.

**THE PAULINE EPISTLES: Introductory and Expository Studies.** By the Rev. R. D. Shaw, M.A., B.D. Edinburgh: T. & T. Clark.

THE man who can produce a fresh, original, and arresting book on so well-worn a theme as Paul's Epistles, and on thoroughly evangelical and orthodox lines, is sure to obtain a hearing, and this Mr. Shaw has undoubtedly done. The plan of his essay is substantially the same as that followed by Gloag and Godet,

though he gives more space to exposition. He discusses the points that determine authorship, date, purpose, and destination with remarkable lucidity and force, and shows beyond dispute that the attacks of the destructive critics are often based on grounds which are absolutely arbitrary and inconclusive, while the views scornfully set aside as traditional are sanctioned by the most rigid application of really scientific criticism. Even the pastoral Epistles need not, as we are here assured, be abandoned as non-Pauline. Apologetically these pages have a high value, but their worth is even greater in a doctrinal and theological sense. They unfold, with a wealth of clear, compact thought, close reasoning and apposite illustration from modern sources, the rich contents of the Epistles, and emphasise their teaching as a force for our own day. In the section on the Thessalonians we have a wise treatment of the question of the Second Advent, in that on the Romans, a scholarly dissertation on such points as sin, justification by faith, atonement, the life of the Spirit, and the Resurrection; in the chapter on the Ephesians there is a luminous essay on the Church. Ministers who utilise the materials here presented, either in sermons or Bible-class lessons, will be likely to have well-instructed congregations.

**THE CREATION OF MATTER; or, The Material Elements, Evolution, and Creation.** By Rev. W. Profeit, M.A., Glenbuchat. Edinburgh: T. & T. Clark.

WE know nothing whatever of "The Thomson Lectureship Trust," in connection with which these illuminating and instructive lectures were delivered; but all who value a theistic and Christian philosophy of the universe must feel deeply indebted to it for securing this strong and sensible utterance, the purport of which is to show that the primal elements, however far back we may go to find them, are evidently the product of thought. Evolution does not give a sufficient account of all forms of being. We must postulate or infer a guiding mind. The elements have been created. Mr. Profeit boldly takes up the facts advanced by such men as Darwin, Huxley, and Haeckel, and shows that they increase rather than relieve our perplexity, apart from the Christian faith. This is a book which should be extensively useful.

**THE NATIONAL COUNCIL OF THE EVANGELICAL FREE CHURCHES. OFFICIAL HAND BOOK.** Edited by Rev. David Davies. Brighton: W. Gillet. 42, Market Street.

A WELCOME souvenir of probably the most successful series of meetings held in connection with the Free Church Federation. As a guide to Brighton and the neighbourhood, it is unsurpassed. Its account of the various Free Churches is specially interesting. Not less welcome is the editor's exquisite appreciation of the ministry of the late Rev. F. W. Robertson and the illustrations of his church. The illustrations throughout—both of men and of buildings—are as excellent as they are profuse. Mr. Davies must have expended an immense amount of labour on the production of the book, and we are not surprised to learn that all but a few copies of it have been sold. Happy are they who possess it!

It is well that there should be issued for the sixth time an impression of the late Archbishop Temple's Bampton Lectures on **THE RELATIONS BETWEEN RELIGION AND SCIENCE**, delivered in 1884, during Dr. Temple's occupancy of

the See of Exeter. (Macmillan & Co.) At the time of their delivery the lectures were thoroughly up to date, and gave a forcible presentation of the existing state of the questions involved. They accept the principle of evolution, though they do not make it their starting-point. Objections to Christianity on the ground of its miraculous elements are trenchantly dealt with, and its moral and spiritual supremacy is triumphantly vindicated. During the nineteen years which have elapsed since the delivery of the lectures much has been done towards a new classification of the sciences, and this simplifies the task of the Christian apologist. But the major part of this volume is of permanent force and value.

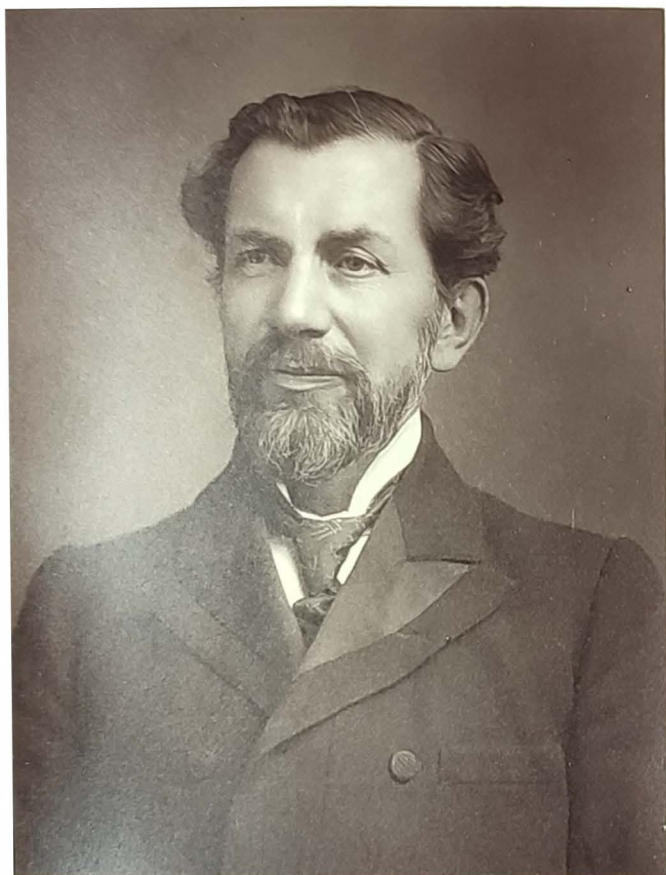
THE REV. F. B. MEYER, B.A., has collected into a shilling volume the articles he recently addressed to lay preachers in the *Sunday School Chronicle* under the title, **JOTTINGS AND HINTS FOR LAY PREACHERS** (Andrew Melrose). Brief as the chapters are, they abound in shrewd, practical wisdom, concentrating into a small space the results of many years' thought, observation, and experience. The counsels contained in the volume are applicable to men in the regular ministry not less than to our "lay" brethren, and the book will find a welcome among them. It would also be a valuable text-book for a class of lay preachers. There are few aspects of the function of preaching on which Mr. Meyer does not touch.

To their "Library of Devotion" Messrs. Methuen have added a new edition of **LYRA SACRA, A Book of Religious Verse**, selected by H. C. Beeching, M.A., Canon of Westminster. It is a particularly delightful and instructive anthology, and has been enriched by the addition of several poems by Newman, Tennyson, Christina Rossetti, Francis Thompson, etc. Mr. Beeching's knowledge and taste need no commendation. No one is better fitted for the compilation of such a work as this, and we doubt not it will become even more fully a kind of *vade mecum*.

MR. ARTHUR STOCKWELL has also published **THE KEYS OF THE KINGDOM, and Other Sermons**, by the Rev. R. J. Campbell, M.A., in his "Shilling Pulpit." The sermons have all the freshness of thought, clearness of style, loftiness of purpose, and wealth of illustration which have given Mr. Campbell's ministry its unique power. Some of these we have heard, and are glad to have them in print, especially the third, on "The Self-Revelation of Jesus," and the sixth, preached before the Baptist Missionary Society in Edinburgh, singularly enough, when Dr. Parker was too unwell to fulfil his engagement to preach.

MESSRS. HEADLEY BROTHERS (14, Bishopsgate Street Without, E.C.) have sent out two charming booklets by John W. Graham, M.A., on **THE MEANING OF QUAKERISM** and **EDUCATION AND RELIGION**, which we strongly advise our readers to secure.

THE collection of papers published by Messrs. Morgan & Scott on "Public Morals" should be read by all who are interested in the suppression of the most terrible of the evils which degrade and desolate our social life. The papers, introduced by the Bishop of Rochester, are by many of the best known Christian preachers and reformers of all Churches.



*Woodburyprint.*

*Waterlow & Sons Limited.*

*Yours very truly  
George K. Thorne*

*From a Negative by Russell & Sons, London.*

THE  
BAPTIST MAGAZINE

MAY, 1903.

MR. ALDERMAN GEORGE RENNIE THORNE,

MAYOR OF WOLVERHAMPTON.

**T** was with a chorus of approval that Mr. Alderman Thorne was elected to the position of Mayor of Wolverhampton in November last. Many members of the Town Council spoke, representing all parties and all creeds, and one and all expressed the conviction that in him they were choosing a man who, by his character and ability, would maintain the proudest traditions of the high and honourable office to which he was about to be called. And this expression of opinion within the Council represented the belief of the citizens outside, for Mr. Thorne is one of the best known, best respected, and best loved men in the town of which he is now chief magistrate.

Mr. Thorne was born in 1853 at Longside, near Peterhead, Aberdeenshire, where his father was then a supervisor in the Inland Revenue branch of the Civil Service. Early in 1857 his father was promoted to a collectorship, and removed to Welshpool, where he remained till 1861, when he was further promoted to the Stourbridge collection. Mr. Thorne remained in Stourbridge from that date till 1870, during a portion of which time he was educated at Tettenhall College. In 1870 he went to Newtown, North Wales, where he was articled to his brother-in-law, Mr. J. C. Gittins, a solicitor. He passed his final legal examination in 1876, attaining the third place, and taking the only prize given that term to successful students by the Incorporated Law Society. The same year he was duly admitted as a solicitor. After gaining further experience with a firm in Stockport, he commenced practice for himself in Wolverhampton in 1879. He has since taken into partnership Mr. T. P. Haslam (son of Rev. Thomas Haslam, Wesleyan minister), and their practice is now carried on under the style of G. R. Thorne and Haslam. In 1881 Mr. Thorne was married at the Baptist Church, Newtown, to Miss S. M. Jones, the only daughter of Mr. Thomas Jones, J.P., of Park House, Newtown. He has four children, two sons and two daughters. His elder son has this year left his father's old school, Tettenhall College, having

matriculated at London University, and has joined his father at his office.

A word must be said of Mr. Thorne's father, who has exercised the strongest and most ennobling influence upon his son's life. Mr. Thorne, sen., was in many ways a remarkable man. In pursuance of his professional duties he was removed from place to place, and in each place he left an influence, and did a work, such as most men do not achieve in a lifetime spent in one place, for in him the evangelical passion ran high. It might be said of him, "The zeal of the Lord's house had eaten him up." He became the centre of a religious revival wherever he went. When he was at Swansea he walked regularly to Neath to minister to a little church that met in a room, and after about two years, owing to his enthusiasm and devotion, a chapel was built, and the cause set on a sound basis. At Longside, there being no living evangelicalism in this district, and his expostulations with the parish minister being in vain, he began to preach in his own house. Here Mr. (now Sir) H. G. Reid came under Mr. Thorne's influence, and he testifies that, "in spite of opposition, George Thorne went quietly and fearlessly on, and from the farmsteads and the cottages came eager listeners and learners, and by-and-by there was constituted a regular Baptist church, with its Sunday-school, its classes, its annual *soirée*, its missionary meetings—a centre of light and life in the district." In Welshpool Mr. Thorne, sen., found that the Baptist chapel was closed, and about to be sold, and the church members dispersed. He set to work, gathered together the scattered congregation, and himself conducted the Sabbath services until the church was re-established on a firm basis. He did the same thing at Brierley Hill, when he was stationed at Stourbridge. Here the trustees were meditating selling the premises when he stepped in, rallied the members together, and after the labours of twelve years left a vigorous church of over 200 members, able to support their own minister. From such a father as this Councillor Thorne has derived that zeal and energy and consecration of life which characterise him. Councillor Thorne is held in regard by the people of Wolverhampton and district, first of all, as being an upright, honourable, Christian man. He is a man of high ideals and strong convictions, which he never hides, is never slow to declare, and from the consequences of which he never shrinks. He is a man felt to be absolutely trustworthy and conscientious, whom political and ecclesiastical opponents respect as much as his friends admire and love. It is his inflexible integrity and the power he has of continuing steadily in the course he believes to be right, through evil and through good report, that have largely won for him the influence he has to-day. A legal *confrère* gave this testimony to Mr. Thorne in the Council Chamber on the morning of his election to the Mayoralty, speaking on behalf of his professional brethren in the town: "They considered any promise or statement made by Mr. Thorne in legal proceedings was as

good if he made it verbally as if he reduced it to writing." His is a character truthful to the core, and one that need not shun the light of day.

Mr. Thorne is possessed of many gifts—his sound judgment, his business ability, his power of organisation, his graceful tact, his magnetic personality, and a kind and sympathetic heart prompting and guiding all, single him out from amongst men. But in addition to these and others, he possesses in a notable degree the gift of eloquent speech. As a speaker there are few who equal, fewer still who surpass, him. The position of Mayor is a severe test to a man in this respect. Many and varied are the functions at which his presence is requested and his voice asked; but whatever may be the circumstances, whether it be a religious gathering, or a dinner of the followers of some trade, or a lecture for expounding the benefits of emigration to Canada, or a meeting for the promotion of technical education, Mr. Thorne is always dignified, eloquent, well-informed, and pertinent in his remarks. Like his father before him, he is a zealous preacher of the Gospel. At some church or mission his voice may be heard every Sunday declaring the unsearchable riches of Christ. And many a life has been influenced by his earnest proclamation of Christian truth. Especially has he been successful in rousing young men, and to-day "The People's Class," an unsectarian Sunday afternoon class, carried on on the Y.M.C.A. premises, with its many beneficent agencies, and its enthusiastic band of young workers, is a monument of his labours in this direction.

Mr. Thorne is essentially a reformer. The wrongs and sins and miseries that afflict our social life deeply move him, and the great ambition of his heart is to do something to alleviate and banish them. He has always interested himself greatly in the poor, the conditions and the problems of their life. For some time he worked laboriously in connection with an East-End Mission, carried on by the Baptist Church of Wolverhampton, and his name is cherished in many a home in that district to-day by those whom he counselled and helped. It is quite characteristic of Mr. Thorne that, on the Sunday following his election as Mayor, after attending in civic state the Baptist Church in the morning, he should himself preach at this humble mission in the evening. He is an ardent temperance advocate. His whole influence he throws on the side of diminishing the drink traffic by every legitimate means, and of inducing men to become total abstainers. Mr. Thorne is a keen student of public affairs, both local and national. But to him public affairs are only a larger ministry of the Kingdom of Heaven. He regards all from the Christian standpoint, and demands the same morality in public as in private life, and if, because of this, he cannot sometimes be confined within party lines it but makes him a greater living force. He has fought, but unsuccessfully, two Parliamentary elections—one in the West and one in the South Division of Wolverhampton. We trust that he will before long find a



seat at Westminster, and increase the number of our stalwart Baptist M.P.'s, and a worthy member will any constituency have who will honour itself by electing him. For Mr. Thorne is an example of our best type of public men: one of those who work harder for love than others do for gain: one of those who have no private ends to seek, but labour for the good that they can do: one of those who count it their greatest glory to bring light into some darkened lives, to purify in some degree our social life, and to aid in the redress of injustice and wrong, and who accept honours, without seeking them, only as a means of greater usefulness and power; one of those who draw the inspiration of their lives from Jesus Christ, and try to make His life and teaching the standard of individual, municipal, and national aim and conduct. "May his tribe increase."

F. C. PLAYER.



### THE LAND OF "PRETTY SOON."

I KNOW of a land where the streets are paved  
 With the things which we meant to achieve;  
 It is walled with the money we meant to have saved,  
 And the pleasures for which we grieve.  
 The kind words unspoken, the promises broken,  
 And many a covet boon  
 Are stored away there in that land somewhere—  
 The land of "Pretty Soon."

There are uncut jewels of possible fame  
 Lying about in the dust,  
 And many a noble and lofty aim  
 Covered with mould and rust.  
 And oh, this place, while it seems so near,  
 Is farther away than the moon,  
 Though our purpose is fair, yet we never get there—  
 To the land of "Pretty Soon."

The road that leads to that mystic land  
 Is strewn with pitiful wrecks,  
 And the ships that have sailed for its shining strand  
 Bear skeletons on their decks.  
 It is farther at noon than it was at dawn,  
 And farther at night than at noon,  
 Oh, let us beware of that land down there—  
 The land of "Pretty Soon."

—Ella Wheeler Wilcox.

## "ABLE TO SUCCOUR."



SUCCOUR or help implies need and dependence. The constitution and order of life are such that we find these always and everywhere present. There is never likely to come a time when man will have grown beyond the need of what is suggested by the title of this article. But if he cannot outgrow his dependence, is it possible for him to reach a height of character where evil could no longer tempt him? Given a man who lived on a plane of life where wealth, position, fame, and other like things, after which ordinary human nature hankers, appear so many trifles or gee-gaws, could he ever be tempted by them? He would be indifferent to them, the lack of them would never trouble him, and because he held them to be valueless, they could never be to him a source of temptation. Again, given a nature that was absolutely good, to whom all sin was a crime, and all evil hideous and hateful, a nature whose every thought and motive was chaste, and that found life and bliss and rest in complete and unbroken fellowship with the All Holy, it is difficult to see how evil in any form, or under any circumstance, or condition could tempt him so as to awaken the least desire for it, or expose him to danger of seduction from God and right. It may annoy, pain, disgust or horrify, but it would be powerless to attract him. There would be nothing in him to which it could appeal. There would be mutual repulsion between the man and evil under every guise. Now though the great Christ lived on such a plane, and possessed such a nature according to His own statements, yet gospels and epistles emphasise the fact that He was tempted. It is further stated that this tempting is the ground of His ability to succour. Directly after His baptism He is driven by the Spirit into the wilderness to be tempted of the devil. The phrase, "then the devil leaveth Him for a season," suggests a repetition. He is subjected to the various besetments of mankind, and comes out scathless. We know how futile all of it was. If instead of the word tempt we say, "tested, tried, proved," then the subject is easy of explanation. But do these terms cover the whole ground of Christ's temptation! There seems to be something further implied. Whatever be the solution it is clear that our Lord, in becoming true man, so entered into the human estate that He came into such contact with evil, saw it, felt it, suffered from it, as to gain an actual experience of the way it affected mankind at large, and from this knowledge is able to render the help men need for all time in their conflict with it.

He is able, then, from His experience to help or succour in trial. He has been there Himself. Two facts specially qualify for giving sympathy; one is to have passed through the fiery furnace of suffering, the other is to have a profound love for the man or woman who is in that furnace. Jesus suffered. Jesus loves. Calvary shows the pity in the heart of God, and the love that is enthroned in the universe. Christ's ability to

succour is further extended by His resource. Needful as experience is for this work, there may be conditions where it would be powerless for lack of means. A contingency of that nature can never arise in the case of the Saviour. All the wealth of God is at His disposal. He holds the keys to every kingdom.

Very suggestive are the connections in which this word succour or help is used in the New Testament. "Lord help me," said a broken-hearted mother. "Be it unto thee even as thou wilt," was the reply. When the disciples had failed to heal the child, the bewildered father cried to Jesus, "If Thou canst do anything, have compassion on us, and help us"; the answer was, "If thou canst believe, all things are possible." In a vision Paul saw a man of Macedonia, the genius of Greece, and heard the prayer, "Come over and help us." Jesus is the fount of all wisdom and true riches. The ability that results from authority and inherent might qualifies Jesus to succour, and among His last words were these, "All authority is given Me in heaven and in earth," and He is celebrated as "King of kings and Lord of lords." The victories over sin, death, and hell lie behind Him. It is enough. My life, with all its cares, temptings, and trials, I yield to Him, for I know He is able to succour.

CHARLES BRIGHT.



## THE FAITH OF JUDAISM.



THE following paragraphs are a translation of the thirteen fundamental articles of the Jewish faith, which every Jew is directed to rehearse daily:

I.—I believe with absolute faith in the Creator, Blessed be His Name! He is the Creator and Director of all creatures. He alone has made, does make, and will make all that is made.

II.—I believe with absolute faith in the Creator, Blessed be His Name! He is One. There is no oneness like His that can be known. He only is our God, who was, and is, and is to come.

III.—I believe with absolute faith in the Creator, Blessed be His Name! He is not material, and is not subject to material change. He has not any similitude whatever.

IV.—I believe with absolute faith in the Creator, Blessed be His Name! He is the First, and He is the Last.

V.—I believe with absolute faith in the Creator, Blessed be His Name! To Him alone is it right to pray, and to none other is it right to pray.

VI.—I believe with absolute faith that all the words of the prophets are true.

VII.—I believe with absolute faith that the prophecy of Moses, our Teacher—in peace may he rest—was true; and that he excelled the prophets that were before him, of his time, or that might come after him.

VIII.—I believe with absolute faith that the whole law now in our possession is what was given to Moses, our Teacher, for us absolutely.

IX.—I believe with absolute faith that this law will never be changed, and that there will not be another law from the Creator, Blessed be His Name!

X.—I believe with absolute faith that the Creator—Blessed be His Name!—knoweth all the doings of the sons of Adam, and all their thoughts. As it is said: "He fashioneth alike their heart, He considereth fully all their works."

XI.—I believe with absolute faith that the Creator—Blessed be His Name!—rewards good to those who keep His Commandments, and punishment to those who transgress His Commandments.

XII.—I believe with absolute faith in the coming of the Messiah; and although delayed, yet for all this I wait for Him every day till He come.

XIII.—I believe with absolute faith that there will be a resurrection of the dead at the time when shall arise the will of the Creator. Blessed be His Name and exalted be His remembrance for ever and ever! I have waited for Thy salvation, O Lord!

At the conclusion of the Sabbath eve service each week the following hymn is sung, expressing the thirteen articles of the Jewish faith. This is a translation into the same metre as the original, to suit the tune to which it is sung, a very fine melody known in many Christian churches by the name "Leoni":

Extol the living God, and let His praise ascend;  
Whose self-existent life can never know an end.

One absolute is He, without an equal found;  
The great invisible whose nature hath no bound.

No body taketh He, no form does He possess,  
Beyond comparison His perfect holiness.

Before all that exists, the Great Creator He,  
The first of everything, who ne'er began to be.

The everlasting Lord, all things to Him belong,  
Reveal His glorious power and His dominion strong.

The wealth of prophecy to men of olden time  
He gave to whom He chose, and made their lives sublime.

No prophet Moses like in Israel hath been known,  
To whom of the Divine was glorious semblance shown.

God to His chosen race hath given a perfect law  
By His own prophet's hand, whom He most faithful saw.

The great God changes not, nor alters His command:  
His law unchangeable, eternally will stand.

Our secret hidden things He knows and watches well;  
From everything begun He can the end foretell.

According to his works to each He giveth grace,  
But evil He awards to those whose lives are base.

At the appointed time Messiah He will send,  
Redeeming those who trust. He saveth to the end.

In His abounding grace the dead will be upraised,  
To all eternity His blessed Name be praised!

## JUDGMENT BY SYMPATHY.



OD'S standard of judgment assumes different forms in order that it may adequately cover the whole of life. To confine it to any one aspect would be to render it partial and incomplete, and thus reduce it to a nullity. Its variety of form is in keeping with the complexity of life. In order to be just it must see life steady and see it whole. Nothing must be left out of account. We must be judged by our *actions*, and accordingly we are told that "God will render to every man according to his deeds" (Rom. ii. 6). Again, account must be taken of *speech*, and hence the declaration: "By thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matt. xii. 37). But these, though essential, are not in themselves complete. They have to do with the surface of things. They are only the externals of life—its outward and visible expressions and forms. Something deeper and more searching is needed if the judgment is to be unerringly just, and this the subject of our present study supplies—judgment by *sympathy*. Indeed, this principle lies at the root of all judgment, in so far as it is true. For speech or action is made the ground of judgment only as it expresses in visible or audible form "the thoughts and intents of the heart," but these latter are the ultimate ground on which the judgment rests.

"Man judgeth by the outward appearance, but God judgeth by the heart." A somewhat striking and perhaps unfamiliar expression is given to this truth by our Saviour Himself. It is contained in those words that have been a puzzle, and possibly a stumbling-block, to many: "He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. x. 41, 42).

At first sight the principle laid down in the words scarcely seems to be equal or just. There appears to be a glaring disproportion between the service and the reward. To receive the reward of a prophet simply for entertaining a prophet, is for the reward greatly to exceed the service done. Moreover, it does not appear just to the prophet himself. That another, who has simply shown him hospitality, should receive a reward similar to his own, appears to be manifestly unequal and unjust. How, then, can the difficulty be met? How shall the Saviour's principle be explained and vindicated?

I.—For that it implies judgment by sympathy is evident when the attendant circumstances are taken into account.

(1.) Jesus is sending out His disciples as messengers of His Kingdom.

It is a new departure in the training of the Twelve—a widening of their sphere, and consequently an enlarging of their vision. The Kingdom has arrived at that stage where it passes beyond the individual, and becomes missionary in its aims. An effort is to be made to reach and gather in the lost sheep of the house of Israel (see verse 6), with a view to the further enlarging of the Kingdom in the ingathering of the Gentile world. Now, at such a juncture in the affairs of the Kingdom, what more natural or necessary than that some indication should be given as to the *criterion* by which, fundamentally, the relation of men to the Kingdom would be determined, and in the light of which they would ultimately be judged? Passing by all superficial and merely external signs, what would be the ultimate ground upon which God's judgment of men would be based? Of what, in its innermost essence, would the standard of judgment consist, so as inevitably and infallibly to separate between the sheep and the goats, discriminating with impartial touch and unerring insight the true from the false? To that question these words of Christ furnish the reply. It is not so much, in the last resort, by what men have actually said and done, but by the quality of their moral sympathies that they will be judged. The question will be, not necessarily, Was the man a prophet, a righteous man, a disciple? but, In so far as he was brought into touch with these and had opportunity to understand their spirit, their motive, their aim, were his sympathies on their side? Did the deep under-currents of his life—thought, desire, purpose—tend in the same direction, and, as they had opportunity, find outlets for themselves in similar ways? The extent of the open manifestation of that sympathy might, through the limitations of circumstance, amount to nothing more than a simple act of hospitality; but if it was there even to that extent, they should be judged accordingly, and share the same reward.

(2.) That this was the Saviour's meaning is, I think, made evident by the repeated iteration of the phrase "in the name of"—pointing this out as that upon which the chief emphasis should be laid. For the statement as a whole is only true in the light of that qualifying clause. It is not just the *receiving* of a prophet that qualifies for the reward; many might do that and yet have neither part nor lot in the matter at all; it is receiving a prophet *in the name of a prophet*. In other words, receiving him on the ground of his character, because he is a prophet, or a righteous man, or a disciple, just as the case might be. For, as Dr. Matheson has pointed out in his suggestive treatment of this passage, "It is quite possible to receive a prophet on other grounds than that. It is possible, for example, to buy a picture and yet not to buy it in the name of *art*. There are four grounds on which a man may buy a picture. He may buy it from covetousness; he may say: 'A time is coming when this will sell at far more.' He may buy it from pity; he may say: 'I know this artist has a hard struggle.' He may buy it from pride; he may say:

'I *should* like to have the reputation of having a real Turner.' Or he may buy it from admiration; he may say: 'This is beautiful!' Only the last of these motives is a purchase 'in the name of *art*' ("Studies in the Portrait of Christ," pp. 249, 250). And that is very much what Jesus means by "receiving a prophet in the name of a prophet," etc. No reward is promised for reception on any other ground than that. It is motive, sympathy, that qualifies for reward.

II.—But now, granting that in point of fact this is a true interpretation of the Saviour's words, is it true in substance? Will the principle stand the test of strict and impartial justice? Is it sufficient to take account of the quality of one's moral sympathies in determining the character of the man, and in apportioning his reward? For if not, then while our interpretation of the words may be true, their implication is false. In what, then, can their vindication be found? And here there are two considerations that come to our aid, in the light of which the Saviour's words stand self-approved. The one has regard to the *motive* from which the action springs; the other, to the *reward* to which the action leads.

(1.) For is it not a fact that, so far as the moral quality of action is concerned, motive is the determining and controlling factor all through? It is sympathy that betrays the man. The rest, achievement or non-achievement, may be, for the most part, the mere accident of circumstance, and, therefore, no true index to the man. The man may be altogether other than his achievement. He may be greater; he may be less. The reason one man fails where another succeeds is not necessarily that he has been less anxious to succeed or less deserving of success; it may be entirely owing to conditions which he could not possibly control. Ability and opportunity—these are very largely the determining factors in success, and for these a man may not be responsible at all. Manifestly, therefore, it would be unfair to judge men solely by results. According to that standard, some would receive far more than their just desert, while others would receive far less. For a true judgment, motive, purpose, aspiration, intention—all that is involved in sympathy, must be taken into account. For, after all, aspiration is the measure of the man. In his truest self the man is what he aspires to be. When you know the man's aspirations and enthusiasms and interests, you have taken the measure of the man. The fact that he is not what he aspires to be, that aspiration is not always matched by achievement, may be his misfortune more than his fault. He would have been an artist if he could; but, meanwhile, the fact that he sympathises with the artist's work proves him to be possessed of the artist's soul, and even in the absence of achievement he must be credited accordingly. He has not the chance to be a prophet. He looks with longing eyes to a height to which he has not power to climb. All that he can do in that direction is to hold the ladder by which another mounts. He cannot *be* a prophet, but he can *receive* a prophet, and thereby he proves himself to be possessed of the

prophet-soul, but which has been hindered and fettered in the expression of itself by the cramping limitations of his life. Of such a man the Saviour says he shall receive a prophet's reward, and who shall say that the judgment is not just? All that a man *would* be if he could; all that he would *do*, but for the narrowing limitations imposed upon him, alike from within and from without, all *that* is taken account of in the reckoning of God and allowance made for it all.

“ All instincts immature, all purposes unsure,  
That weighed not as his work, yet swell'd the man's account;  
Thoughts hardly to be packed into a narrow act,  
Fancies that broke through language and escaped;  
All I could never be, all men ignored in me,  
This I was worth to God, Whose wheel the pitcher shaped.”

(2.) If further vindication is needed of the Saviour's principle as here laid down, it is furnished when we turn to consider the nature of the reward to which even such partial and insignificant service leads, and which at first sight seems to be so far in excess of its deserts. The clue to the difficulty is again in the qualifying term. The reward in each case is in harmony with that for which it is given. It is not simply that a reward is promised; emphasis is laid on its kind. Receiving a *prophet* is to receive a *prophet's* reward. The nature of the reward is determined by the direction of the sympathy.

How, then, must the specific reward, as defined in the Saviour's promise, be understood? What does Jesus mean by a prophet's reward? For a complete answer we must recall the principle of reward as set forth by the Master Himself in such parables as those of the Talents and the Pounds—namely, that fidelity in service is rewarded by increase of opportunity, enlargement of capacity. To the man who has used his five talents well other five talents are given. To the man who has used his two talents, other two are given. That is his reward; he has larger opportunity to be and do that which, in his more limited capacity, he has shown himself desirous of being and doing. And such, also, we take to be the Saviour's meaning here. The reward of the prophet, of the righteous man, of the disciple, is an increase of opportunity and capacity to be and to do all that is in his soul. That is all the reward the faithful servant asks, and *that* the Master gives in fullest measure and on an ever increasing scale.

Receive a prophet in the name of a prophet, and you receive a prophet's reward. The pent-up powers of the soul that now strive for expression in vain shall find the opportunity which for the present is denied. The cage door shall be opened, and the bird that has beat its wings in vain against the unyielding bars shall at last have liberty to soar. The utmost that present conditions allow is sympathy with the prophet's cause, but let that sympathy be given to the utmost of your power, and one day the cause itself shall be your own; the prophet



instinct in the soul shall have full opportunity to expand; you shall receive the prophet's reward.

So, also, with him who receives a righteous man in the name of a righteous man, he shall receive a righteous man's reward. The goodness after which he aspires, but which the infirmity of his nature will not allow him to attain, shall not forever be withheld. His present yearning is the pledge of future possession. His sympathy is the measure and prophecy of the man. However far from righteousness he may be to-day, let him continue to aspire and strive, and one day he shall receive the righteous man's reward. Meantime his sympathy with the righteous man is counted to him for righteousness, because it is the germ out of which it grows.

Yea, even though one's powers of perception do not carry him beyond the sympathetic realisation of a brother's need, and his service amounts to nothing more than the giving of a cup of cold water only in the name of a disciple, he shall in no wise lose his reward. His sympathy with the disciple shall give to him the disciple's opportunity, and he, too, shall be brought into that relation to Christ wherein is found the secret of all achievement, and if his opportunity is used he shall stand on a level with the disciple he has served. For, indeed, in such acts, however ignorantly they may be performed, there is the spirit of incipient discipleship. Sympathy with others in that sense involves the capacity of sympathy with Christ. What is thus done to them He counts as if it were done to Him—"He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me" (ver. 39).

That, then, is what it means. It is a virtual declaration that those whose sympathies are already in the direction of Christ, but who do not at present possess sufficient scope for full knowledge, or character, or service, shall be judged accordingly, and shall sooner or later have the opportunity which now they lack, and in *that* shall be their reward. It means that all that is noblest and highest in the soul, but for which the present conditions of life allow no room for utterance, shall not always be repressed. The imperfect germ will be brought into an environment favourable to its development. The bud shall have the chance of coming to perfect flower and the flower to perfect fruit. It means that to every man and woman shall be given full opportunity to be and to do the best that they desire, so that if at last there is failure to attain, the fault shall not be God's.

FRANK SLATER.

Halifax.



THE March issue of the CRITICAL REVIEW of Theological and Philosophical Thought (Williams & Norgate) deals very largely with the principal works recently issued in Great Britain and on the Continent answering to its title. Many of these latter would otherwise be unknown to English readers, and the editor is doing great service by securing such admirable accounts of them. His own criticisms of theological works are always lucid, sane, and candid—a real help in the work of appreciation.

## THE TWOFOLD PROMISE OF GODLINESS.



**A** MISTAKE Christians have sometimes fallen into is that Christianity is solely concerned with a future life, or that its spiritual blessings must precede its earthly ones. They have been so engrossed with its power to make men "fit to die" that they have overlooked its equal, and necessarily implied, mission to make men fit to live. Has not this one-sided regard for a future life prejudiced men's feelings against Christianity's relation to this life, and abated Christian enthusiasm for redressing existing evils? An affirmative reply to this question has been lately pressed home upon the Christian Church from many quarters, based on the sad increase of crime, insanity, and suicide, coupled with the decreased attendance on public worship, now, according to the recent *Daily News* census, from one-fourth to one-seventh of the population in London. A series of such facts lies before us, gathered from various reliable sources, which no thoughtful person could ponder without shame and dismay.\* Truly it may be said that "this vision of what Newman used to call 'the dreamy hopeless irreligion' of great multitudes is one to astonish and grieve the most careless observer." That, with our educational, social, and religious advantages, the power of Christianity in our midst should appear so slight is indeed disheartening. "There is matter enough," wrote an Indian missionary recently, "for an agony of Gethsemane and a passion of sacrifice in every Christian heart if we look on the actual condition of our world to-day."

Unfortunately, it has been too much the habit of Christians to close their eyes to what goes on outside religious circles, and to think there is only one kind of entrance to the Christian life—a directly religious one. But those familiar with the lower levels of society see plainly that the spiritual door is often barred by outer barriers of want, care, and suffering, which must be broken down before it can be opened. In other words, men inevitably approach religion from different sides, and provision must be made for this if we are "by all means to save some." Dr. Dale once put this point very pithily, when, pointing to the "multitudes of men who seem unconscious of the gravity of sin," he said:

"To them the gospel of life may have a charm and a power before the gospel of forgiveness. Which aspect charms men first is, I suppose, in-

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\* Premature deaths *per million* in England and Wales from insanity, suicide, and alcoholism (or D.T.) rose from 42, 67, and 48 respectively in 1875 to 114, 91, and 78 respectively in 1898, and stood at 130, 90, and 113 in 1900. The increase of insanity in England from 1859 to 1901 was close on an average of 2,000 per annum. Crime has been sadly on the increase of late, and during the last two years 31,000 persons have been added to our pauper roll. Space alone prevents citation of further details.

different to Christ; the city of God has twelve gates; men may enter in from every quarter. Appeal to Christ for this power to live righteously, and . . . the power shall be yours, and the sense of guilt and of the need of forgiveness will come later on."

What we need is to give the same emphasis to Christianity's social as to its personal gospel, to convince men that it can do as much for the body as for the soul, and to show by our actual sympathy with the needy and burdened that Christianity is not chargeable, as unbelievers allege, with the inconsistency of encouraging indifference to the common life of men while offering to save their souls. It is, indeed, the very stamp of Christianity's Divine authority and authorship that "the promise of godliness" is *twofold*: that it has in it "all things that pertain unto life," as well as "godliness" (2 Peter i. 3); an inspiration and agency for lifting and redeeming men here no less than hereafter. May not this social gospel, "the promise of the life that now is" contained in Christianity, be wisely and earnestly proclaimed throughout our land without at all conflicting with its complimentary truth of "the life to come"?

The close relation between "life"—*i.e.*, this life—and "godliness" is very clearly affirmed in both the Old and New Testaments, especially in the Psalms, Proverbs, and Epistles. And its truth is overwhelmingly attested by an array of facts. Christianity has its sufferers for conscience sake, and Christians have no exemption from the common lot of men, but from the frequent and terrible penalties which dog the footsteps of immorality and crime, with the certainty of an avenging Nemesis they are happily preserved. This is surely an aspect of Christianity which must powerfully influence all men, and one that peculiarly appeals to those tempted to gross sins. If prophets and apostles did not hesitate to use this relation between "life and godliness" as an argument for the latter, surely we need not hesitate to do so. The love of life is a God-implanted instinct, and we cannot afford to lose the vantage ground which the value men generally set—naturally and justly set—on length of days and earthly prosperity gives to the Christian appeal. May not one who has ultimately become a criminal or committed suicide have been sometimes repelled by the one-sided spiritual aspect in which the Gospel has been presented, who, if its *twofold promise* had been emphasised, might have been saved both for time and eternity? A well-known minister, in illustrating recently the power of words to give life (especially Christ's words), said that some of his words once turned a man from his purpose, who had threatened to commit suicide, and filled him with new resolves. Was not this an honour second only to that of spiritual conversion to which, in all probability, it led?

As regards the relation between Christianity and the present life, two facts stand out in bold relief, confirmed alike by Scripture and experience—*viz.*, that universal godliness would work a complete moral revolution

in human life, and that this moral revolution is retarded by the imperfect realisation of godliness alike by the Church and by the world. The first point is practically proved by what Christianity *has* done—by the moral changes it has wrought in proportion to its evangelical purity and vital force; and the second is a necessary inference therefrom. Hence, it becomes evident that the relation of Christianity to this life has in it a most important lesson as regards Christianity itself. This relation, in fact, is a great test of Christian faith and character, the proofs of which we have generally sought in exalted spiritual feelings and sensible anticipations of a future life. These experiences may be among them; but valuable as they are, it is undoubtedly the power of Christianity to purify and exalt the *present* life, which is the chief criterion of piety. To succeed in making this earthly life *godly* is as stern a test of Christian character as the most rapturous spiritual experiences vouchsafed to saint or inspired apostle, and both the Bible and religious biography confirm this. For it is not *any* kind of Christianity, a merely formal, feeble, inert religion, which can work a moral revolution in society or in individuals, but the Christianity which is distinguished by the special epithet “godliness.” This type of Christianity, which alone has “the promise of the life that now is,” will have, at least, three characteristics—vigour, reality, and enthusiasm.

1. *Vigour*.—To impress men with its message for this life, and show them its power in common things, Christianity must be robust and active, meeting men on the lowest levels and in their secular needs. No cloistered piety, narrow dogmatism, or pharisaic sanctity will avail to lift men out of the dunghill of vice and sin and degradation. This is clearly brought out in Paul’s use of the word “godliness,” in contrast with “bodily exercise” (1 Tim. iv. 7, 8); the point (as in all contrasts) lying in a certain analogy between the two. As “bodily exercise” (*lit.* gymnastics) involved severe physical exertion, so “godliness” required strenuous spiritual activity. The two may be represented as physical and spiritual athletics—a favourite contrast with the apostle, and one full of significance at all times. While neither of these forms of activity are to be disregarded, “godliness” must have the chief place in the Christian life. We must not be content with gymnastics (*i.e.*, with anything merely external or physical), but “exercise ourselves unto godliness”; for while “bodily exercise is profitable for a little, godliness is profitable for all things” (R.V.). Spiritual energy and earnestness cover the entire life, and not only invigorate personal character, but overflow into what Henry Drummond called “the struggle for the life of others.” “The power of godliness,” it has been said, “makes a man do everything strongly and mightily . . . makes a man inflexible in the ways of God . . . invincible from all evils and enemies, because . . . the power in him is the power of God.”

2. *Reality.*—To impress men with its secular message, Christianity must be free from all unreality. This is implied in the term “godliness,” which has in its very sound a distinctive note of reality, both in character and sentiment. But have Christians always maintained, in their religious ideas and practices, this true ring, an absence of everything artificial and false? There are, at least, two directions in which a certain unreality has crept into Christian thought that has naturally tended to alienate men generally from the churches and to hinder sympathy with outsiders—viz., the idea of man’s helplessness, and the professed longing for heaven. The former, like the idea of total depravity with which it is closely allied, is, doubtless, the exaggeration of a truth, but its special application in such a line as—

“Hangs my helpless soul on Thee,”

is too likely to be missed by the unspiritual mind to prevent its degenerating into error. The body may be helpless, but not the soul, else why the repeated Scripture urgencies to spiritual effort? This is a familiar defect in our hymnology and devotional literature, of which space alone prevents further exemplification. A professed longing for heaven is another unreal sentiment which discounts Christianity in the eyes of the outsider. Paul may truthfully express “a desire to depart,” and here and there a saint might, perhaps, be found to reach this spiritual altitude, but, like the readiness to endure martyrdom, it is certainly not a common experience. And, as a matter of fact, it is one nowhere required in Scripture. The Bible countenances rather the desire for life than for death; specially promising long life as a reward to the godly, and threatening the ungodly with the penalty of a brief earthly existence. We may experience the strongest desire for a noble life here—for heaven upon earth—and make the greatest efforts to secure it, without any conscious longing for the life to come. And as it is better, both for character’s and Christianity’s sake, to profess nothing we do not really feel, it would surely be wiser to confine our aspirations in hymns and prayers chiefly to the former.\* One often fears moral injury to character may result from encouraging children to express in hymns longings and anticipations for heaven which few mature saints could really feel.

3. *Enthusiasm.*—To duly impress men with its secular message, Christianity must be instinct with a Divine life, fired with an enthusiasm alike for God and for humanity, and manifesting this in a quenchless

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\* Some hymns mingle both ideas, as in Doddridge’s noble verses, “Lord of the Sabbath! hear our vows” (last verse), the only defect of which lies in their incongruous figures of a future life. Compare, in this respect, such hymns as “O Thou to whom in ancient times,” “The day Thou gavest, Lord, is ended,” and “I thank Thee, Lord, that Thou hast made,” with “O Paradise, O Paradise,” and “Jerusalem, the golden,” etc.

desire to uplift men here and now, and sparing no pains to accomplish it. In practice, as in character, the *twofold promise* of godliness operates as a signal test. It is far easier to sever this life spiritually from a future life than to connect them closely, to indulge a narrow, sectarian spirit than to recognise the brotherhood of humanity. Christians need to feel that the "Eternal Life" Christ gives, instead of separating them from mankind, and severing the present life from the next, ought, in each case, to be the strongest link of union. Christ clearly taught that Eternal Life is possessed here; that it is the same life here and hereafter. In the only true sense, it is "possible to make the best of both worlds," and it is just as much our duty and privilege to "make the best" of this world as of the next.

Has there not been some deficiency in these respects, in the attitude and teaching, even of the Free Churches, which has led outsiders to regard Christianity as a thing of forms, traditions, and sentiments foreign to their daily life and needs? That the robust type of Christianity, called by the apostle "godliness," which makes men saviours, and prevents their being marauders of society, is sometimes lacking in professedly Christian circles is only too evident from many deplorable facts. Fraudulent company directors may have "a form of godliness," but they "deny the power thereof." Truly, indeed, are they described by the apostle as "men of corrupt minds, supposing that gain is godliness"; and well may Paul say to Timothy, as if speaking to these modern days, "From such withdraw thyself." Happy would it have been for the sufferers from many a fraudulent scheme, whose lives and homes have been wrecked by reckless adventurers, had they followed this apostolic advice. Notwithstanding all that has been done for the victims of the "Liberator" fraud by the efforts of Rev. Stockwell Watts, several premature deaths, and at least one suicide, have resulted therefrom, no fewer than 633 of the sufferers having died within the ten years since the disaster. The London and Globe scandal has involved at least one suicide, besides the loss of about £750 each to some 3,000 shareholders; while no fewer than six suicides—to say nothing of widespread pecuniary ruin—are attributable to the Humbert frauds.

That Christianity not only can, but will, work a far greater moral revolution in society than it has yet produced is supported both by Scripture and experience. There is already evidence, especially in America,\* of a deepening conviction that the special religious work of the twentieth century is to apply Christian principles to municipal and national life; to emphasise "the promise" (*lit.* "declaration") of godliness "of the life that now is." That this may be a serious difficulty, even as regards personal character, is well shown in a recent little book,

\* E.g.—The "Federation Movement against Moral Anarchy," described by Dr. Whiton, *Daily News*, January 17th, 1903.

in which a Quaker writer traces the religious history of his boyhood.\* Towards the close he says, "I found, what I had probably all along dimly and vaguely known, that religion is concerned with something more than getting to heaven. It was this 'something more' which made my new experience not altogether a joyous one." And he goes on to show how he longed to "be *made* good" that he "might anticipate heaven," and was helped in his struggle by the example of a good uncle, who, in his unwearied efforts to "help make other people good," both by secular and spiritual ministrations, "was becoming more and more like my ideal saint." It is just this, "something more"—or rather, *everything* more—that our social, religious, and political leaders need to realise in the larger life of communities and nations in order to Christianise the world. Their great religious error is that religion is *not* "concerned with *anything* more than getting to heaven," and that, therefore, they are under no obligation as to the moral quality of their public acts. Nothing would more surprise some statesmen, politicians, and financiers than to be expected to determine their public principles and conduct by the sentiments they admit in church on Sunday, and recognise in their private relations.

The special value of Christianity's *twofold* "promise (or declaration) of godliness" is that this identifies it with the highest moral ideal. If this were duly recognised and acted on throughout society, a change would be wrought as regards the preservation and elevation of human life which is now simply inconceivable. A writer in the *Westminster Review* on "Religion and Morality" (January, 1903) says that if morality were founded on religion both would collapse together. This may be true of false and corrupt religions, but not of Christianity, whose distinctive note is that it completely identifies morality and religion. That the two have (as this writer urges) different philosophical bases does not prevent their being spiritually and practically one, as this writer himself shows when he quotes Christ's words and authority in illustrating true morality. It is our severance of duty from religion that causes its collapse, *one* man's neglect sometimes wrecking thousands of innocent lives. Were regard for the obligation of duty and the sacredness of human life (the latter of which seems entirely wanting in America) insisted on as part of the Christian appeal, and violation of either counted, as it is, one of the grossest sins, that appeal would have far greater force, and by arresting premature death and avoidable miseries save this life from ever becoming a kind of "hell upon earth." And surely this would bring heaven nearer spiritually. The truly godly life here is the best preparation for the unsullied purity and bliss of the life beyond.

CHAS. FORD.

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\* "A Boy's Religion from Memory." By R. M. Jones, M.A., D.Lit. (Headley Bros.)

## THINKING ENOUGH OF ONE'S SELF.



THE reader of the caption will doubtless at once recall the apostolic injunction "to every man that is among you, not to think of himself more highly than he ought to think." And the question will arise whether the apostolic command does not exclude the "thinking enough of one's self." At first thought one might conclude that the sin rebuked by the apostle's command is so far-reaching and condemnable that it would be inciting to more sin to seek to make a man think more highly of himself than he is now thinking.

An experience of a number of years in the ministry of the Gospel leads me to believe, however, that there is need of emphasising the thought which stands at the head of this article. For I have met large numbers of professing Christians during that time who are affected with so low an estimate of themselves that they count themselves out of all the onward movements in the Kingdom of God. These persons, to be sure, are the sort of persons who never subscribe to or read a religious journal, so the writer must confess to but little hope of reaching any of them through this article. But, perhaps, if the idea is broached through the columns of the *Standard* the thought may indirectly get to some of those who need the higher estimate of themselves.

First of all, there is the person who professes to be a Christian, who would feel keenly hurt if any move were made to remove his name from the church roll, and who at times tells us rather pompously that he is a church member, but who feels that he counts for so little that he can do anything of worldliness or of downright sin that he pleases, and the only harm that will accrue will be the harm to himself. As to that private harm, why, of course, he will have to take what comes, but, you see, he is so humble and unknown, and unworthy a member of the Church, the body of Christ, that, of course, no harm could possibly come to the cause of Christ through him.

But, alas, it is just such persons who are doing terrible harm to the cause of Christ. They are not so humble and unnoticed as they would have us believe. I would have such see how important they are. They belong to a class that brought tears to the eyes of the great apostle Paul: "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ; whose end is destruction, whose god is their belly, whose glory is in their shame, who mind earthly things" (Phil. iii. 18, 19). One comes into a considerable degree of eminence when he becomes an enemy of the Cross of Christ. He is no longer a person of humble station. He is arrayed in conflict against the work of God. A person thus gains a terrible pre-eminence, and ought to realise it. He ought to feel how



fearful a thing it is to be in such a position. Such a person is one of the most potent factors in church work, and he ought to count himself as such, only he ought to remember that he counts on the wrong side. Perhaps, if he should place the right value upon himself he would see his terrible condition and cry out to God for pardoning mercy.

And then there is the church member who is doing nothing so very bad, and likewise is doing nothing good. He counts a cipher in the advancement of the Kingdom of God, when he ought to realise the high valuation that God has put upon him. He says concerning himself: "I am so inconspicuous a member, and play so small a part, that, of course, I am excused from any responsibility." So this one goes to church only when the fit is on; he contributes nothing or next to nothing to the support of the church; he never, or almost never, attends the mid-week service of the church, or, if he goes, is a silent listener. He has persuaded himself that he is quite unnecessary to the welfare of the church. But it was concerning just such persons as this that the apostle Paul wrote: "Nay, those members of the body which seems to be more feeble, are necessary." I was preaching one Lord's-day in a strange pulpit, and noticed in all the services the quiet helpfulness of one of the middle-aged men. I remarked this fact to the gentleman whose guest I was, when he replied: "Yes. But it came about in rather a strange way. For years he never counted anything in our church. But one of the brethren took him to a religious convention, and there he heard a remark to the effect that if the 'do-nothings' in the Kingdom of God would become the 'do-what-they-coulds,' the work of God would be almost miraculously forwarded. He came home determined to do what he could. And now, I do not know how our church could get along without him." Here is at least one case illustrating the truth of the words of Paul concerning the necessity of the apparently feeble member.

And our churches are abounding in just such apparently feeble members who ought to be putting the right estimate upon themselves. They ought to be seeing that they might be the salvation of their churches, and the communities for the salvation of which their churches exist. The members of our churches ought to be made to feel that there are no unimportant ones among them. Every one is absolutely essential to the progress of the Kingdom of God. Every one should have so high an opinion of himself that he should deem himself to be the one person by whom the work stands or falls.

If the persons who count themselves of so little value that their absence from church does not count, should all begin at once to feel their true importance and begin at once to attend the stated services of God's house, the churches of the living God would immediately assume a new and unheard of dignity in the eyes of the unconverted world.

If the brethren and sisters who think that they could not possibly help the prayer-meetings, and so stay away, would rate themselves at their

proper value and attend and take part in the mid-week services of our churches, there would immediately occur the greatest revival of religion that the world has ever seen.

If those who are excusing themselves from contributing to the treasury of God, because, you know, they can give so little that their little is not worth while—if these should place the proper value upon themselves and their ability to give, and then act accordingly, every financial problem of the churches, including those of the great missionary enterprises, would at once be solved.

Might it not be well, then, to start a campaign with the purpose of making the rank and file of the churches place a sufficiently high value upon themselves. Our Lord and Master showed the high value which He placed upon the few and feeble members of His Kingdom by summoning them together, and telling them that He had such confidence in them that He was about to entrust to them the task of bringing about a world's redemption. In so far as they responded to the high trust put in them they wonderfully evangelised the world of that day and helped to redeem untold hosts from sin. It is barely possible that a new message needs to be proclaimed, compelling the members of our churches to value themselves as highly as they ought and that, if that message is proclaimed, a new movement of spontaneous and enthusiastic evangelisation will follow.

C. H. WHEELER (*Standard*).



## NATURE SKETCHES.—LEAVES FOR HEALING.



WITH the depletion of our rural districts of their population, and the crowding of country folk into the towns, there has been a forgetting and a disuse of those herbal remedies for which our ancestors were famous. A herbalist, in these days, is set down as a quack, nor are there many "wise women" left who can compound an efficient ointment from leaves, or distil a drink from barberry bark that shall have a reputation for healing far and wide.

In the times long ago, when Culpepper wrote, the flowers of the field were given religious names, or were called after some sweet sentiment, and, moreover, were endowed with many healing virtues. Probably most of these latter were fictitious; at any rate, few of them find a place in the modern Pharmacopœia. Yet is there a lingering feeling in out-of-the-way places, and especially among old people, that "grandmother's tea" is worth more than half a chemist's shop. But as to the distinguishing of even comparatively familiar British plants and flowers, very little interest is taken. The old names linger with the old, the more scientific appellatives being used by teachers who take the trouble to give open-air lessons in elementary botany. Here we are glad to note an advance. Yet classic names, however appropriate, fail to convey any special sense to some even who work among plants every day. A curious instance of this came our way years ago. We stood within a fine glass house filled with tea-roses. The guide was an old man, with

fifty years of labour to his credit. Pointing to a rose of such whiteness as the inspired might sing of: "That," he said, "is the knife-eater." The ancient meant *niphotos* — *νιφερός* — falling snow. As the great house was full of these roses in bloom and bud, we ventured to remark that the name was strikingly appropriate. The old guide gave a far-away abstract "Ah!" and walked on.

To go back to the times of the herbalists and sentimentalists. The flowers which to-day have only a botanical or pleasing interest were to them either spells against evil spirits or specifics for disease. Then, as now, the spring days—"the fine weather," to use the pious phrase of the godly but qualifying farmer, "which the good Lord has been pleased to send at last"—brought out the germander, speedwell—"speed-ye-well," or, as it is called in some places, "forget-me-not." Oh, what a lovely blue has this April flower! Choice as the sky when, on rare days, clouds skirt the horizon, leaving to the zenith clear. Our superstitious ancestors called the flower *Veronica*, possibly in allusion to the monkish legend of Saint Veronica, who is said to have wiped the drops of blood from the face of Jesus with her handkerchief, which ever after bore the impress of His features. The little bloom of the speedwell is supposed to resemble a face.

When March and April blend in squall and shower, then opens the wind-flower of the Greeks—the wood anemone. Its bells respond to the slightest breeze which blows, hanging their heads aside as though in bashful modesty; fit flower to have a place in the preacher's poesy of illustration. The anemones are fabled to have sprung from the tears shed by Venus over the dead Adonis. If tears of sorrow can produce such an aftermath, then may the anemone still point a moral. The flower only opens when the sun shines. When the Presence is hid, it hides its own and looks disconsolate. Here, again, the anemone will lend itself to the preacher, if he cares for it. Culpepper advises chewing the root for clearing the head, and adds that it is "better than all the pills." But Culpepper is not an infallible guide, any more than when he says that the leaves of the coltsfoot are good for asthma when burned on cypress charcoal.

Ladysmocks come out in mid-April, and blossom to mid-June. Here is another plant with an expressive name from the older English. Many flowers in mediæval tunes were named after the Virgin Mary; some think this field favourite among them. Others put down the comparison to the resemblance between the mass of shaking flowers and household linen drying in the wind. The same plant goes by the name of the bitter cress, and is still used in salads. At one time it was considered a prime remedy in attacks of hysteria, from whence its name among the learned, *Cardamine*—to overpower the heart—is still derived.

We have no space to tell of the ancient virtues attributable to the cowslip, the wood violet, sloes from the blackthorn, leaves from the rue, or brew from the nettle. Most of these as medicines are now laughed out of court; but, after all, the laugh may remain with those who knew how to distil simple specifics from the plants of the earth.

One such we knew. She lived in a little cottage close by a small heath. Often in days now long past we watched her interest in plant life. Her rue, her rosemary and hoarhound, her barberry and sage—how she tended them! She it was who knew how to make from sloes a drink quite other than what

Mr. Hulmo facetiously calls "sloe poison." A quaint dame she was, given to odd sayings, called in by her neighbours in many a crisis to minister both to the body and the soul. She was able to do either, for she was truly God-fearing, as well as skilled in nursing and the treatment of simple ailments—"a succourer of many."

H. T. SPUFFORD.



## SUNDAY MORNINGS WITH THE CHILDREN.

### V.—EATING BOOKS.

"And I took the little book out of the angel's hand and ate it up."

REV. x. 10.



WANT to speak to you this morning on eating books.

This chapter tells us of a vision which the Apostle John had in the Island of Patmos. It may have come to him when he was walking alone by the sea-shore with holy thoughts of God and heaven filling his mind.

This is what he tells us: A strange angel came down out of heaven, with a cloud about him like a garment, and a beautiful halo as of a rainbow upon his head. His face was bright and dazzling like the sun and his feet were as pillars of fire. In his hand he held a little book, and he stood before John with his right foot upon the sea and his left upon the land. Then as John looked in wonder upon him, he heard a voice from heaven saying, "Go and take the little book which is open in the hand of the angel." No doubt some of us would be almost afraid to do that, but we need never be afraid to do anything that God bids us do. And so John went and asked the angel to give him the little book, and the angel said, "Take it and eat it up, and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey." Then John took the little book out of the angel's hand and ate it up; "and it was in my mouth sweet as honey," he tells us, "and when I had eaten it my belly was made bitter."

Now I have no doubt you children are thinking that that was a very strange thing to do. You are ready to ask, "Did he really eat the book leaves and covers and all?" But you must remember that books were not made in those days as they are made now; they had no leaves or covers, but were written on scrolls of parchment. Then you say, "Did he eat the roll of parchment?" No, not really, because you see it was all a vision and not actual fact.

And yet, my children, there is a very real way in which you may eat a book. Have you not thought what it is that really makes a book? It is not the covers, however beautiful they may be, nor even the leaves, for if the leaves had nothing on them you would not think of calling them a book. It is the story—the information, the thought of the writer's mind, and you know how possible it is to devour that. I know a little girl who had a story-book, which she liked very much. She used to read it in her spare moments, she even got up early in the morning to read it. But one day her little baby brother got hold of it and flung it on the fire, and it was all burnt up. But what do you think that little girl did? She used

to sit down and repeat whole pages of the story. You see she had eaten the little book up, the leaves and covers were in the fire, but the contents were in her.

I think you now see what is meant by eating books; and now, boys and girls, I want you all to take great care what books you do eat.

Books may be divided into three classes.

(1.) There is the worthless class.

Books that have nothing in them; they are like the nuts which the squirrels throw away; you get nothing for your trouble of cracking them. Now, it is a waste of time to read these books, especially when there are so many really good and profitable books waiting for you.

(2.) Then there is the positively hurtful class.

A bad book never leaves you as it found you; you are almost sure to grow like the book you love and read. There are books that are crammed full from cover to cover with trashy sentiment and unhealthy excitement that unfits a boy or a girl for their tasks in life. A boy doesn't want to go to school when he has read them; they sneer at boys who go to school and do what their fathers and mothers want them to do. He wants to be a robber on a horse, with a brace of pistols in his belt, or a pirate roving the seas with the black flag at the mast, with the skull and cross-bones on it. A girl doesn't want to learn to sew or help her mother in the house; she wants to be a grand lady in a silken gown, with vassals and serfs at her side.

Don't have anything to do with these books; put them away from you, as you would put poison. Never read a book that you would not like your mother to see; a book that can't be read out loud at your mother's feet ought not to be read anywhere.

(3.) Then there is the good class.

The book that makes you wiser—that not only interests you but teaches you; the book that lifts you up, that makes you hate everything that is mean and sneaky, that makes you blush at sin and abhor evil, even when it is dressed up in fine clothes and moves on the velvet carpet of a magnificent drawing-room. There is the book with the really fine pictures and noble sentiment, that fills you with pure and beautiful thoughts, and makes you love the good, though it be found in a hovel; and not only to love it, but to believe in it and be it.

There are some good books, like your grammar, and history, and geography, like your algebra and Euclid, that are very tough in the mouth and very hard to digest; but you need to eat them if you are to grow up to be intelligent, useful men and women. Above all, my children, don't forget the Great Book, God's Book, for, after all, there is no book to be compared with this; other books are little brooks, but this is a mighty river; other books are a mighty river, but this is the great wide sea; other books are silver, this is gold; other books are gold, this is a diamond; other books are only books at the best, but this is the best of books; and the boy who reads it and comes to love it shall become wise unto salvation.

## NOTES AND COMMENTS.



**THE LONDON EDUCATION BILL.**—The all but unanimous chorus of condemnation with which the Bill "to extend and adapt the Education Act, 1902, to London" has been received is amply deserved. No more puerile measure has ever been produced by a responsible Government. Again and again the Government has refused further powers to the London County Council on the ground that it has already as much in hand as it can possibly accomplish; yet thirty-six members of that body are to be appointed on the Education Committee, together with thirty-one members of the twenty-nine Metropolitan Councils. To these are to be added twenty-five persons appointed under what is significantly called "a scheme" to be approved by the Board of Education. Five of the present School Board members are to be selected by the County Council to act for five years on the new committee, presumably to initiate the novices into the necessary details for carrying on without interruption the work of the schools. This hotch-potch committee forms the buffer between the County Council, which will make the rate, and the managers, which, in the case of the provided schools, will be the Borough Councils, or such committees, comprised wholly or partly of their own members, as they may choose to appoint; and in the non-provided schools will be appointed as under the Act of last year. It is for such mischievous proposals that the School Board is to be destroyed—a body which, as Sir George Kekewich affirmed, "has done more in a shorter time for a larger number of people than any other authority in the world." The National Union of Teachers has already unanimously declared that "the Bill contains proposals fraught with the greatest possible danger to educational progress . . . is unworkable, and is incapable of being satisfactorily amended."

**MR. BALFOUR AND THE PUBLICANS.**—The inevitable outcry and the inevitable organised effort to bring the Government to re-affirm its allegiance to the Licensed Victualling interest have followed the action of the magistrates in refusing a few unnecessary licences in various parts of the country. Yet no one could have foreseen how completely the heads of the Government feel that their stability and security is bound up with the support of the drink trade of the country. Mr. Balfour, in receiving a deputation of licensed victuallers, not only showed a friendly interest in their grievances, but proceeded to soundly rate the magistrates and to encourage the Quarter Sessions Courts to reverse their decisions, although he did not even pretend to know the judicial grounds on which they had been taken. No such "gross act of impropriety" has been committed before by a responsible Minister, and temperance people, who had begun to think that the Government were inclined at least to do something to further the interests of sobriety, will now know what to expect. Compensation of the publican and brewer by the publican and brewing interest by all means, but not at the public cost, creating a vast vested interest which in the eye of the law does not at present exist, and leaving out of account the ever-accumulating damage of poverty, vice, crime, and insanity which the Trade is inflicting on the whole community.

RECENT BYE-ELECTIONS AND THEIR LESSONS.—The bye-elections of the last few weeks are full of encouragement to all who are working for a reversal of the blunders, the extravagances, and the injustices of the present Government. Woolwich shows plainly what Labour and Liberalism can do when they are in cordial co-operation. For a Labour policy which is selfish and anti-social we have no sympathy, as we have none for a Liberalism that does not make its first concern the well-being and prosperity of working men. We rejoice to see increasing signs of unity of purpose; and when it is fully accomplished the party that is at once the party of peace, retrenchment, and reform, and that deals courageously with the problems of temperance, housing, and old age, will be simply irresistible. Rye, Chertsey, and Camborne have another moral to point. In each of them—in Rye, which was won, in Camborne, which was held, and in Chertsey, which the Liberal candidate failed to win—the strength of the party has been greatly augmented. At the same time, there was specially marked at Chertsey a feeling of unwholesome division, which made victory impossible, and which, if it is allowed headway, might easily spell disaster to the cause of liberty. Everywhere, however, the Education Act of last year has been a cause of Liberal strength and Tory weakness, and if ever the country was prepared to give a mandate of any sort to a political party, it is prepared now to demand the reversal of the destructive and sectarian schemes of the present Government.

LIBERAL UNITY.—There is a present and urgent demand for unity in the Liberal Party. No doubt the action of Mr. Perks in connection with Chertsey was ill-advised, and it has awakened a depth of resentment which the incident itself would hardly have justified but for the conviction that it is associated with a great scheme on the part of newspaper capitalists to “Imperialise” the Liberal Party, and to drive from its councils all the men who share the convictions of Campbell-Bannerman, Harcourt, Morley, Bryce, or Lloyd-George. Over the war there have been great differences of opinion, and some of principle. The passage of time has already solved some of them, and will clear away others. Meanwhile, they have absolutely no relation to the present duties. More practical and pressing is the Irish problem. Whatever happens, at the next General Election the Liberal Party cannot count on a single Irish vote. The Irish Party will stand solid for maintaining the Education Act entire. At the same time, the Irish Land Bill removes the last serious argument against the management by Irishmen of Irish affairs, and may compel even the present Government to propose Home Rule, under another and less offensive name. Sooner or later Ireland will at least have to collect its own rents. Let the leaders settle their differences quickly among themselves, and stand boldly at the head of the rising feeling and conviction of the people, or their differences will soon settle them.

THE CONGREGATIONAL UNION RE-CONSTITUTION.—The draft scheme of the new Constitution which has been prepared for presentation to the forthcoming Assembly of the Congregational Union is the outcome of Dr. Parker's proposals for a “United Congregational Church.” There is no proposal, however, to change the present name of the Union, but in other directions the alterations are sweeping. While it is sought to preserve the independence of the

churches in all that concerns their own life, a declaration is made in favour of united action in all the matters in which they have common interests or which require co-operation in order to ensure their successful conduct. Among these latter matters are found some more or less new to Union effort, such as Church Extension, assistance to County Unions, regulation of admission to the regular ministry, lay preachers' organisation, the defence of trust property, co-operation with other Free Churches. The Administrative Council is to consist of not less than 300 persons, members of Congregational churches, elected by the County Unions, with *ex officio* and co-opted members added, two-thirds of whom must be laymen. This Council is to meet four times a year. Eight committees for various purposes are to be appointed by and to report to the Council. The Assembly is to meet but once a year, at such time and place as the Council may determine. No doubt this scheme will provoke an animated discussion in the forthcoming Assembly, and will be considerably modified before it is finally adopted. Our own Council has the Baptist Union Constitution in the melting-pot; and as no report will be made until the Autumn Assembly, there will be a good opportunity of profiting by the proposals and discussions of our sister body.

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DISESTABLISHMENT IN THE REVIEWS.—Church discussions occupy a considerable share of public attention in the Reviews for the last month. In the *Contemporary* the Venerable Oscar D. Watkins writes favourably of Disestablishment, in itself free from terrors for Churchmen; and on the matter of Disendowment he makes suggestions as to the share which the Anglican Church should have in the division of the spoils, proposing a two-thirds capital value of all endowments prior to 1703, and the whole of all benefactions since that date. In the *Nineteenth Century and After* the first four articles all deal with Church problems. Lord Halifax discusses at length the principles involved in the present Discipline Bill, and after advancing much provoking and contentious matter, concludes that a process of disestablishment has been silently proceeding, the Acts of Uniformity are dead, and the Church must reclaim her inherent liberty. He thinks the question of actual disestablishment may shortly be raised, and by some accident become a question of practical politics. If it comes, "it would in any case relieve the Church from a strain which is absolutely intolerable—the claim that those who do not belong to the Church shall determine her discipline, dictate her doctrine, and arrogate to themselves the rights which belong only to the Divine Head of the Church, and to those He has invested with His authority, and empowered to rule in His name." We may add that it is also intolerable that they should be compelled to support it from national funds. Lady Wimborne follows Lord Halifax from an opposite point of view, that of the anti-Ritualist. Her chief appeal is to the new Archbishop to listen to the counsels and demands of the Moderates of the Church, to which, if good heed is given, the Church of England may still be saved, but if otherwise its ruin is inevitable, and will be laid at the door of the old High Church Party, who have refused to work side by side with the Evangelicals to deliver the Church from those who aim at Romanism within its borders, if not at reunion with Rome. Evidently Disestablishment is in the air, partly feared, partly welcomed; but, in fact, the only solution of the actual divisions of earnest



Christian men within the Anglican community, and a sure precursor of real religious revival.

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**SOCIALS AT THE CITY TEMPLE.**—The Rev. R. J. Campbell has inaugurated his pastorate at the City Temple by the happy thought and happily devised plan of social gatherings in the church parlour on Thursday afternoons. The "At Home" opens at four o'clock, tea is served, and there is abundant opportunity for both free social intercourse and more formal conference. The idea is an admirable one, and many of our ministers have been for a long time groping their way after the best means of its realisation. There are some features of the City Temple gatherings which could not be reproduced everywhere, and of which there will not be universal approval, but the idea in itself is suited not only for such a central London church as the City Temple, but for the suburbs and the Provinces, where "early closing day" affords an opportunity for the cultivation of social church life which has never yet been adequately turned to advantage.

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**DEAN FARRAR.**—In Dr. Frederick W. Farrar, Dean of Canterbury, the Church of England has lost one of her most distinguished and hard-working sons, and England one of her most fearless preachers of righteousness. Recent years have produced many works on the life of the Lord Jesus, but of all the popular books on that great theme Farrar's "Life of Christ" was the first, and in many respects the best. Yet that was only one of the many like services he rendered to his generation and to the cause of the religious training of the people. His "Life of Paul" and his "Early Days of Christianity," as well as his "Messages of the Books of the Bible," his commentaries, his smaller Biblical biographies, while they sometimes lacked the minute accuracy of the specialist, were no mean contributions to the subjects they dealt with, and were all of them eminently readable. He was always a brilliant preacher, and threw himself with ardour into every cause that he espoused. His services to temperance in this way were very great. At St. Margaret's Church, Westminster, and at the Abbey, he always preached to overflowing congregations, and never failed to speak courageously against the vices and sins of his time. No doubt he would have been a Bishop if he had followed the advice of Tennyson's Churchwarden, "never not speak straight out"; but in his sermons on "Eternal Hope" he closed for himself the door of high preferment. He lived nobly, and will long hold a place in the hearts of his religious and philanthropic countrymen.

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**THE NEW DEAN.**—Dr. Henry Wace's appointment, in succession to the late Dr. Farrar, to the Deanery of Canterbury is a long-deferred recognition of noble service rendered to the science of theology. Many smaller and less capable men have been placed over his head; but he is a pronounced Evangelical, and has had to pay the cost. As Professor of Church History, and afterwards Principal of King's College, and for twenty years examining chaplain to the Archbishops of Canterbury, he has rendered unobtrusive service in the education of men for the Anglican ministry. His work on the "Dictionary of Christian Biography" and in the Speaker's Commentary on the Apocrypha are of high order, and in Christian Evidence he has done some of the best modern writing.

**THE TRIBUTE OF THE "CHURCH TIMES" TO THE BAPTISTS.**—In an article on Mr. Charles Booth's new volumes on "Religious Influences in London," our contemporary—which does not often pay compliments to Nonconformists, or see in them any good thing—has one or two paragraphs which should not be overlooked. In reference to Mr. Booth's assertion that "the Baptists are a great spiritual force in London," it is remarked that "Mr. Booth, of course, estimates spiritual force by his own measure, which is not ours; but we shall have no quarrel with him while he speaks to his measure. He means that men and women of widely different classes are actually gathered into the Baptist congregations, are held there in a religious bond of union, practise the religion which they profess, are influenced by it in their lives, and exert a radiating influence on others. The Baptist congregations appear to him eminent in these respects. He holds no brief for them; he is a dispassionate, impartial observer; if he has any personal preference, it would seem to be for those great undenominational missions from which the Baptists are inclined to hold aloof. We therefore accept his testimony without hesitation; and we ask whether he has anything further to say which may throw light on the causes of this eminence. We observe that the Baptist congregations are by no means of one uniform kind. Some are large, prosperous bodies; others are humble, struggling, obscure communities. His praise extends to all indiscriminately. Moreover, in these variations, they resemble other religious bodies. What have they apart which may distinguish them from others? Reading Mr. Booth's record broadly, we find them distinguished by a certain strictness of doctrine, by a carefully-guarded church membership, and by a comparative disregard of sensational methods. The Baptists do not neglect those social organisations which play so important a part in modern religious work, but they seem to make less of them than is customary with others. They do not thus lay hold on great masses of the population; for one thing, they are not numerous; but out of those great masses they gather together a society closely welded, steady and persevering, and become a remarkable spiritual force in London. This appreciation seems worthy of notice. It may well be that Baptists, in spite of their heresy, are yet working on sounder practical lines than the orthodox, and the general failure—it is no less—of spiritual administration should send everyone to learn wherever lessons may be had." It is well to have our lucid moments.

**WHY ARE CHURCHES SO INEFFECTIVE?**—Not less significant than the article from which the above paragraphs are taken is the letter of a correspondent in a later number of the *Church Times*:—"Why is it, as you ask, that notwithstanding the efforts of thousands of men and women to bring the truths of the Gospel to bear on human lives, there are hundreds of thousands upon whom no perceptible effect is made? 'It is not only that there are many failures, but there is no general success at all.' May the answer not be because they use worldly, not heavenly, methods? The Church of the first centuries called to the heathen world, Renounce, renounce, renounce. Offer yourselves to God. The Church of to-day, and with it the sects, preach too often the gospel of how to make the best of both worlds. The unreality, the self-contradictoriness of such a message is the chief impression left on the mind by such a message, and, therefore, the message remains without effect. No one with an eye to worldly advantage would become or remain a Roman Catholic or

a Baptist in this country. But when men who have renounced much themselves call upon others to renounce too, and instead of holding out prospects of reward in this world and greater rewards in the next, call upon men to give up everything for God and to endure hardness, then a spiritual force is set in action entirely different from the world's motives. Roman Catholics and Baptists are alike in this, that they demand so much from their members and offer so little, and, therefore, they are spiritual forces. We offer too much and ask for so little. Shortened services, lovely music, egg-services, flower-services, the megaphone, lady choristers may get people to church so long as they are novelties; but because they minister to laziness, to æstheticism, to the dramatic instinct, and gratify instead of calling for self-denial, they will never be a great spiritual force. Now, as of old, there is but one great spiritual force—the Cross." Comment on these statements is needless. Our own conviction is that "the weapons of our warfare are not carnal," that "that which is born of the flesh is flesh," that we can only do our Lord's work in His Spirit and in His way. All mere devices, such as shortening and brightening the services, making them more musical, more æsthetically or ritualistically pleasing, will prove but poor and ineffective means of attraction. The difficulty springs from a deeper source, and can only be met by a new influx of "power from on high."

THE LATE JOHN HENRY SHORTHOUSE ON DISSENT.—In a recent issue of this magazine we quoted a letter, written by this distinguished author, on "Communion with God"—one of the sanest and most beautiful utterances we have ever seen on this great theme. Alas! that a man of such rare spiritual insight and fine feeling in one direction should have been so prejudiced and bigoted in another. He—the son of a Quaker, who must have seen among the Friends some of the most beautiful specimens of the saintly life—was evidently shocked by the vulgarity and mischievousness of Dissent. Writing to the Rev. J. R. Broughton, of Taunton, in 1888, he is alarmed lest his friend should think he was too kindly and favourable towards the ecclesiastical outcasts: "From what my wife tells me, I fear that, inadvertently, she did not give you quite a correct idea of my estimate of the old Nonconformists. I have no doubt that many of them were good men after their lights, and their memoirs and some of their writings are very interesting; but I should *never think* of comparing them with the Church Divines in any way. I look on all Dissent as ignorant and narrow-minded, and many of the Nonconformists and Divines, some much admired even by Churchmen, such as Baxter, I look upon as having been most dangerous men, and most pernicious in their day and generation. I look upon the Laudian school and their successors, the old-fashioned High Churchmen, as the saviours of the Church of England, as a branch of the Church Catholic, by law established, and consequently of England itself. I do not wish to be misunderstood on such important matters." Such words are simply deplorable—worthy only of the dark ages, though they are, perhaps, natural to a disciple of that model Christian saint, William Laud. For our part, we are more than willing to take our place with such "dangerous and pernicious" men as John Bunyan, Howe and Baxter, Cromwell and Milton, Robert Hall, John Foster, and with Mr. Shorthouse's fellow citizens—John Angell James, Charles Vince, and Robert William Dale. Intolerance is the intolerance begotten by the Established Church.

## LITERARY REVIEW.

**A POPULAR HISTORY OF THE FREE CHURCHES.** By C. Silvester Horne, M.A.  
London: James Clarke & Co.

THE appearance of a work like this would have been welcome any time during the last quarter of a century, but it is especially opportune now, when the Free Churches have been insulted by the passing of the iniquitous Education Act, and are called to a struggle such as they have not known for many a long year, and such as—after all our recent progress—we should have deemed impossible. Nothing can better equip us for the battle which is before us to-day than the reading of this thrilling story, beginning in its germs with Wycliffe, and advancing to the times of the Separatists, the Puritans, the Pilgrim Fathers—to the struggles of the Commonwealth and “the Bloody Assize.” Those were days in which men had to suffer for principle. The fines and imprisonments, the horrible physical tortures, and the martyrdoms meted out to our ancestors tell a ghastly tale of tyranny and injustice. But how nobly these trials were met; with what magnificent faith, heroic endurance, and vivid realisation of the presence and power of Christ! It is in this story we see “the making of England.” Not in vain were such sufferings inflicted and borne. We do not canonise our heroes, but it were well if our young people knew more of John Penry, Vavasor Powell, John Robinson, John Bunyan, John Howe, Richard Baxter, Milton, George Fox, John Owen, to say nothing of those nearer our own day—the leaders of the Evangelical Revival, the founders of modern missions, of the Bible and Religious Tract Societies, and a great host who would render any church illustrious. Special attention has been directed to the growth of the Free Church principle in Scotland, and many English readers will be glad to possess so clear an account of the various Presbyterian denominations—especially of those which have been merged into the now United Free Church—the Secessionists, the Burghers and Anti-Burghers, the Relief Church, etc. Mr. Horne has taken a comprehensive view of his complex subject, and traced with a distinct hand the separate rills and streams which have contributed to the mighty river of freedom—not only, let us add, in religious, but equally in political life. It was a Baptist who first declared: “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.” This is the doctrine we have to-day to enforce, and the reading of Mr. Horne’s admirable history will arouse us to fidelity. It is a scholarly, compact, and luminously written story, frank and manly in tone. The thirty-eight illustrations (portraits, etc.) are a decided addition to the interest of the work.

**THE INCARNATION OF THE LORD.** A Series of Sermons tracing the Unfolding of the Doctrine of the Incarnation in the New Testament. By C. A. Briggs, D.D., D.Litt. James Clarke & Co.

THE Incarnation holds a central place in the system of Christian truth, and its affirmation is absolutely essential to the cognate subjects of the Deity and Atonement of Our Lord. It is, further, essential that we should have a clear view of the teaching of Sacred Scripture relating to the event,

as it is on its testimony—justified, no doubt, at the bar of reason and the spiritual consciousness—that we ultimately depend for the accuracy of our beliefs concerning it. Dr. Briggs—who, in several previous works, has dealt in a very thorough fashion with the doctrine of the Messiah—in prophecy, in the Gospels, and the Epistles—here deals not less carefully with the various aspects of Christ's manifestation as the Son of Man from Heaven, the Son of the Father, Born of a Woman, the Self-impoverishment of the Lord, the Kenosis, the Word Made Flesh, and Born of the Virgin. The work is of value mainly as an exercise in Biblical theology, as an exposition of the salient passages bearing on the subject, and a discussion of their meaning in relation to the problems of present-day thought. Dr. Briggs is no rash speculator. He follows carefully the inductive method in the light of all that recent research has disclosed. He believes in the real as distinct from a merely ideal pre-existence of Christ: He accepts the Kenosis and its implications, illustrating it by the theory of the sub-conscious region of our nature. His position on the Virgin Birth differs very little from the ordinary view, though there are one or two admissions which should conciliate those of the opposite school. The sermons throughout are crisp in thought, cultured in style, and full of valuable suggestion.

LIFE AND LABOUR OF THE PEOPLE IN LONDON. By Charles Booth. Third Series: Religious Influences. Vol. VII.: Summary. London: Macmillan & Co.

THIS will probably be the most widely read of all Mr. Booth's volumes on the condition of the people in London. We have not seen the other six volumes in the series on "Religious Influences," and cannot, therefore, judge of their contents, except by the summary which is here presented. But the whole subject is, we should imagine, within its own limits, and as an application of external tests to things internal and spiritual, treated in a thorough-going and fascinating manner. However painful the condition of things revealed herein, it is well that we should be brought face to face with facts, and get some idea of the cause of the comparative failure of our religious agencies, as well as of the efforts which are being made to remove that failure. Mr. Booth's work does not, of course, do everything. It has been censured for omitting such statistics as are being supplied in the *Daily News* census, which when complete will no doubt be a very valuable appendix to the work. But the insight we here obtain into the distinctive principles of the various sections of the Christian Church, and into their methods of work, is of the very highest service, and it will be impossible for a candid and careful student of its pages not to learn much that cannot elsewhere be acquired. The book will require a longer notice than we can give to it in a review. Here we must restrict our attention to what Mr. Booth has to say with regard to our own denomination. He notes among the Baptists "a strong effort to maintain unity of doctrine" and "great definiteness of teaching," a tendency to split into sections on points which seem unimportant, power to reach the lower classes only through our missions, a considerable degree of class variety, and views which are somewhat austere. In our theology "Hell plays fully as great a part as Heaven: pleasure is distrusted as a wile of the Devil, and the Personality of the Evil One

retains a reality which in the case of other sects has begun to fade." Our convictions, which have their origin in the eternal contest between flesh and spirit, "are, perhaps, more in accordance with the male than with the female character, and, in fact, the Baptist community is virile beyond any other Christian body. . . . Minds of firm, or perhaps coarse, texture— independent and responsible, if rather heavy— unable to take sin, or anything else, lightly; such as these are apt to be fostered by middle-class education and habits, and to such of these as are spiritually awakened the Baptist faith appeals with force." Again we are told of the peril of our position, and it is well for us to know how others are impressed by us. "As the attitude of the Congregationalists leads to self-sufficiency, so that of the Baptists brings with it a too obtrusive piety, and so provides the material out of which hypocrisy contrives her hateful cloak." The extracts given from various Church Manuals are deeply interesting, and reveal a greater diversity of intellectuality and spiritual culture among our Baptist churches than Mr. Booth imagines. He has made the mistake of taking a part for the whole, and of investing instances which have come within the observation of himself or his assistants as if they were absolutely typical, when they are no such thing. His representations in regard to the more austere and unattractive features of religious life certainly do not hold in regard to many of our London churches, to say nothing of men who find the best expression of their faith in the ministry of such men as Dr. Maclaren. Mr. Booth's inferences are, in this respect, based on too limited a collection of facts, but his work as a whole shows such wide and unique research, and covers so vast an area, that we cannot be too thankful for it. Every Baptist minister in London should certainly secure a copy of this volume, and "inwardly digest" its contents.

WE are not surprised that Messrs. Macmillan should have issued new editions of works published more than a quarter of a century ago by the late Phillips Brooks—his YALE LECTURES ON PREACHING, and his Bohlen lectures on THE INFLUENCE OF JESUS. They must have passed through an exceptional number of editions both in America and in Great Britain, and they are as full of pith and point for the needs of to-day as when they were first issued; in fact, the extent to which they have saturated and moulded the best thought of our age, and the influence they have exerted far and wide, will ensure for them a more enthusiastic welcome than could originally have been given to them. Among the Yale "Lectures on Preaching" there are three series which stand out pre-eminently—Henry Ward Beecher's, Dr. Dale's, and Phillips Brooks'; and in many respects Phillips Brooks' are the most original, penetrating, and thorough. They are not only fresh, luminous, and vigorous on their own lines, but they go more deeply than any of the others into the philosophy of preaching and the moral and spiritual needs it is designed to meet. Certainly no minister can have an adequate idea of the grandeur of his office, or of the high possibilities which it brings within his reach, if he overlooks the considerations urged here, and, so far as we know, in no other book. The closing lecture on the value of the soul, in which the whole of the preceding part naturally culminates, is one of the noblest discourses *ad clerum* we have ever read, radiant with celestial light, and rich in the inspiration of love. The volume on "The Influence of Jesus" traces that influence on the moral, the social, the emotional, and the intellectual life

of man, and here again the lecturer shows a grasp of his subject and the power of lifting the discussion into the loftiest region such as has rarely been equalled. Though there is no formal "Life" of Jesus here given, there is a presentation of His character and purpose which illuminates the whole of the great theme.

**THE OLD TESTAMENT IN THE LIGHT OF THE HISTORICAL RECORDS AND LEGENDS OF ASSYRIA AND BABYLONIA.** By Theophilus G. Pinches, LL.D., etc. Society for Promoting Christian Knowledge.

There are several features of this work which at once strike the reader—its fulness of information, focussed into a comparatively small space and derived for all available sources, its reliance on the records themselves rather than on hypothetical interpretations of them, its frank and courageous tone, and the extent to which it illustrates and confirms the narratives of the Old Testament. In successive chapters Mr. Pinches deals with the early traditions of the Creation and the history from the Creation to the Flood, with Babylonia at the time of the Patriarchs, the Tell-el Amarna tablets, the nations with whom at different periods the Hebrews came into contact, and by whom they were in various ways and degrees influenced—especially Egypt, Assyria, and Babylon. Recent events have given fresh interest to the contents of this volume—many of which, surprising and unexpected as they are, can do nothing to shake our faith in the absolutely exceptional character and supreme spiritual authority of the Bible. The Code of Hammurabi did not appear in time for Dr. Pinches to discuss it here, but he is, we believe, convinced that a false and misleading use has been made of it. We commend the fascinating story told in this volume to all serious students.

**PROPHETIC IDEAS AND IDEALS.** By W. G. Jordan, B.A., D.D.

**THOUGHTS FOR SILENT HOURS.** By J. Edgar McFadyen, M.A. London: Fleming H. Revell Co., 21, Paternoster Square.

THESE are the first books we have received for review from this well-known Transatlantic house since they established a branch office in London; but if they issue much literature of this type and quality they will have no difficulty in finding a ready market for it. Dr. Jordan's Studies in the Prophetic Literature of the Old Testament (he is Professor of Hebrew, etc., in Queen's University, Kingston, Canada) make up one of the most luminous, penetrating, and suggestive volumes with which we are acquainted—a book quite *sui generis*, which will win for itself a place in every well-furnished Biblical library. After explaining the function of the prophets in their own age, their message to their own times, and the extent to which they serve as models for the occupants of the modern pulpit, the author seizes on the specific idea of each of these great teachers, and expounds it in view of the needs of to-day. Among the most striking chapters are those which deal with the prophet's comprehensive word—Mercy (Hosea vi., 6), the Prophet's Call—the Vision of the King (Isaiah vi.), the Prophet as Disciple (Zephaniah), the Prophet as Failure (Jeremiah xviii., 18-23), the Prophet as Church Builder (Haggai), the Prophet's Protest against Smallness (Jonah), a quite invaluable chapter, closing with a brilliant and able chapter on "The Ancient Prophet and the Modern Preacher." This work is indeed a *rara avis*—the product of a sincere,

scholarly thinker, who is also a man of affairs. It is exactly the sort of book we have long wished to see. Mr. McFadyen, Professor of Old Testament Literature in Knox College, Toronto, is the author of *THOUGHTS FOR SILENT HOURS*, a series of devotional readings, brief yet full, original without eccentricity, refined without a trace of the superior person style, evangelical yet free from conventionalities, penetrating to the inmost thoughts, and bringing a man face to face with God and himself, but never morbid—such meditations as brace the soul to heroism and energy, and fill it with the inspiration of Christian confidence and hope. We have rarely read a book of the class which we like so well as this, and heartily can we commend it.

**A HUNDRED YEARS' WORK FOR THE CHILDREN.** Being a Sketch of the History and Operations of the Sunday School Union (1803—1903), by W. H. Groser, B.Sc., Senior Hon. Secretary. Sunday School Union, 57, Ludgate Hill.

IN the Centenary Year of the Sunday School Union it is in every way fitting that we should have a history of this most useful institution. Our own denomination has always taken a deep interest in it, and has reaped no small benefit from its work. Its conferences and conventions, its lesson plans and publications to illustrate them, its periodicals for children of all ages, its examinations for teachers and scholars, have all helped to raise the standard and promote the efficiency of our schools, while its Homes for poor scholars, its Convalescent Home, and Home of Rest have been of great utility. The vantage ground now gained affords scope for still larger work, and we trust that there will be so generous a response to the society's appeal that new and more efficient methods of work will everywhere result. Mr. Groser is a skilled literary hand, and we are indebted to him for a clear, concise, and charming story.

**THE MINISTRY OF THE SUNDAY-SCHOOL.** By T. Harwood Pattison. American Baptist Publication Society.

THE contents of this volume have grown out of a series of lectures delivered two or three years ago to the students of Regent's Park College on the Ridley Foundation, and subsequently to the students of Hartford Theological Seminary, Conn., U.S.A. The lectures were, as we know, greatly appreciated at the time of their delivery in London, and cannot fail to awaken in all who read them a deeper sense of the importance of early religious instruction, alike in the home, the school, and the church. The questions specifically dealt with are "The Bible and the Child," "The Sunday-school in the Eighteenth and Nineteenth Centuries," "The Minister and the Young People of the Congregation," "The Minister and the Sunday-school and in the Sunday-school." Dr. Pattison holds up an ideal which will, no doubt, be difficult of attainment, but after which every true pastor will feel constrained to strive. The lectures are the result of painstaking research. They are brightly written, and abound in pleasing illustrations, drawn from diverse quarters. In this centenary year of the Sunday School Union attention is necessarily directed in an unusual degree to the subject of these lectures, and if the committee could arrange for an English edition of the work, and secure a presentation of it to every minister in the kingdom, they would greatly aid the work they have at heart.



UNIVERSITY AND OTHER SERMONS. By Mandell Creighton D.D., D.C.L., etc  
Longmans, Green & Co.

THE late Bishop of London was distinctively a strong man—intellectually and spiritually strong—and these sermons, edited with pious care by Mrs. Creighton, will heighten the esteem in which he was held. They are generally on themes of universal import—the Peace of God, Prayer, Freedom, the Pastor and his People, Public Worship, the Christian Ministry, the Home of the Soul, etc. Every sermon reveals the clear vision, the high ideal, the intense spiritual fervour, and the power of practical application which lie at the root of all success, and without which no preaching can be effective. The study of this volume would act as a much-needed tonic to flabby and conventional preachers, and should make tame and pithless sermons impossible.

It is certainly no cause of surprise that the HIBBERT JOURNAL, published by Messrs. Williams & Norgate, as a quarterly Review of Religion, Theology, and Philosophy, has proved a marked success. So great was the demand for the first and second issues that they have had to be reprinted, and they well deserve the honour. The "Journal" is so far neutral that it offers a fair field and no favour to the representatives of all existing schools of thought, who here have a welcome meeting ground. Prof. Percy Gardner writes on "The Basis of Christian Doctrine," Principal Drummond on "The Righteousness of God in St. Paul's Theology," Sir Oliver Lodge, in two specially valuable articles, which every theologian should read, discusses "The Outstanding Controversy between Science and Faith," and does much to effect a reconciliation. Mr. Stopford Brook has a sober estimate of Matthew Arnold's early poetry, and Dr. Watson (Ian Maclaren) writes on James Martineau as a Saint of Theism. In philosophical inquiry there are notable contributions by Prof. Royce ("The Concept of the Infinite"), and Prof. Henry Jones ("The Present Attitude of Reflective Thought towards Religion"), as well as a number of able and incisive reviews of important books. Thus Prof. Jones reviews Royce's "The World and the Individual," Prof. Muirhead Kidd's "Western Civilisation," Dr. Rashdall Fairbairn's "Philosophy of the Christian Religion," Prof. Gardner James' "Varieties of Religious Experience." There are also capital reviews of Stopford Brooke's work on Browning, of "Contentio Veritatis," Wendt, on John's Gospel, etc., etc. Most of the contents of the volume are of permanent value, and will, therefore, find a place in every theological library. The article that has impressed us least is that entitled "Did Paul Write Romans?" It is painfully one-sided, dogmatic and inconclusive. The third number of the "Journal," which has reached us since the foregoing was written, is of not less interest than its predecessors. There are two articles of special interest to students of missions—"Buddhism as a Living Force," by Professor Rhys Davids, and "The Failure of Christian Missions in India," by Dr. Josiah Oldfield. The earlier of the two is by far the more important, and proves that the success of Christian missions has had much to do with the revived energy of Buddhism, which we do not believe to have such "promise and potency of life," as Professor Davids attributes to it; the latter article is an altogether inadequate treatment of a great subject, and is rather an indictment of missionaries than a demonstration of the failure of their work. Some of the things regarded as proofs of failure are really an indication of success, and the critic

has yet to learn some of the most characteristic truths of the Christian faith. According to Dr. Oldfield's standards, our Lord and His Apostles would have met with as strong condemnation as the missionaries of to-day. Salvation can never come along the lines of social custom and ceremonial ablution. The examination of Martineau's philosophy by Professor A. Seth Pringle-Pattison is an able and convincing piece of work. There is an answer to the article in No. 2, "Did Paul Write Romans?" from the pen of Professor Schmiedel, which is far more satisfactory than the essay it refutes. The discussion and reviews are, as usual, of the type which stimulates helpful thought.

**JESUS IN THE CORNFIELD.** Sermons for Harvest and Flower Festivals. Manchester: James Robinson, 24, Bridge Street.

TWENTY sermons by sixteen or seventeen of the foremost preachers of the Free Churches—Dr. A. Rowland, Dr. Hugh Macmillan, Revs. Thomas G. Selby, J. Morgan Gibbon, J. G. Greenhough, James Thew, etc. All the sermons are good, and have the merits of freshness, variety, and pertinence. The collection is of undoubted value. We are glad that Mr. Thew has been prevailed upon to contribute a sermon to it. He ought to publish more. **THE CROSS AND THE DICE-BOX:** Sermons and Addresses to Working Men, is another of Mr. Robinson's ventures, received since the foregoing notice was written, which we can heartily commend. The title is taken from the first sermon by the Rev. T. G. Selby, on the casting of lots on our Lord's vesture, and is a powerful exposure of the sin of gambling. There are four sermons by Mr. Greenhough, on "The Workman and his Overseer," "The Value of a Man," "The Man Best Worth Thinking About," and "Looking on the Other Side." The three by Mr. Griffith Jones, on "The Law of Christ Concerning Controversy and Reconciliation," are specially timely. Rev. George Milligan writes on "The Sacredness of Work." But the whole of the twenty sermons are worthy of their beautiful setting.

**MR. ARTHUR STOCKWELL** has published as Volume XXVIII. of **THE BAPTIST PULPIT** "Christ's Mission in the World," and Other Sermons, by the Rev. Walter Wynn; a dozen able and attractive Evangelical sermons. "Sermonic Studies in the Old and New Testament," by the Rev. Thomas Davies; specially fresh, and rich in illustration. "Theories of the Person of Christ," by the Rev. James Marchant; a searching discussion of the personality of our Lord, a useful antidote to current sceptical literature, cordially commended by Professor Orr. "The Life-giving River," by W. A. Dale, a sensible exposition of Ezek. 47. 9. "The Fall of a Man," by Miriam Thorn; a temperance story. "Christian Heroism," six thoroughly practical sermons, by the Rev. Thomas Knight. "The Altar of Mind and Soul," devotional readings in prose and verse for a month, by Melson Godfrey and Charles Turner. "One Baptism," a résumé of the Baptist position, by Percy Burnett.

**GOSPEL RECORDS,** Interpreted by Human Experience. By H. A. Dallas. Longmans, Green, & Co.

THE earlier part of this volume will win more general agreement than the latter part, where the author ventures on more speculative and controversial ground. The gist of the bulk of the volume tends to illustrate the real humanity of Christ, and so renders an invaluable service. The author is a firm believer in our Lord's Deity, but he will not be deprived of the help that is implied in the familiar title, "Son of Man," whose Messianic origin teaches

truths we are apt to overlook. In the latter part of the work use is sought to be made of the results of psychical research for the illustration of certain of our Lord's miracles, demoniacal possession, and, above all, the manifestations of the risen Lord. Mr. Dallas holds that the Gospels are authentic records of actual occurrences, which have their counterparts or parallels in facts attested by competent scientific witnesses among ourselves to-day, such as the late Mr. F. W. H. Myers, Sir William Crookes, and to some extent Professor W. James and Sir Oliver Lodge. The argument is interesting, but we are not convinced.

MESSRS. C. J. CLAY & SONS issue from the Cambridge University Press Warehouse, London, A CONCISE BIBLE DICTIONARY, Based on the Cambridge Companion to the Bible. Considering the price at which it is issued (one shilling), we could not desire a better epitome of the best and most useful knowledge on Biblical subjects. It is modern and up to date. To Sunday-school teachers and other students of Scripture it should prove of great value. The special articles to which reference is made in the preface—God, Bible, canon, atonement, Baptism, Church, Holy Spirit, etc.—are models of clear and compressed thought, but they scarcely fulfil the claim made for them that they deal with their subjects in a non-controversial manner. Thus we are told that infants are proper subjects of baptism because Jewish children were circumcised when eight days old, and because of the absence of directions to the contrary. But a new rite would surely require new directions, and the baptism of whole households is allowed by all the best commentators to prove nothing. Nor is this claim quite consistent with the clear and strong statement at the end of the article, "Baptism is not a mechanical rite which can produce its effects irrespectively of the condition of the recipient. Unless there is *repentance*, i.e. a desire to serve God and to be set free from the power of sin, and *faith*, i.e. a belief in God's willingness to bless, the rite is unable to produce its natural results, and God's action is hindered by man's self-will." Neither does it harmonise with the equally emphatic words near the commencement of the article "Church": "From Matt. xxviii. 19 we learn that the Church is to be Catholic in its extension, i.e. is to include all the nations of the earth, and that baptism is the means of entrance. Those who desire to enter must have Faith (Mark xvi. 16) and Obedience (Matt. xxviii. 20)." It is unfortunate that this indisputably Scriptural position is not maintained by all Christians.

MESSES. ADAM AND CHARLES BLACK have sent us two more volumes of THE FASCINATION OF LONDON, the remarkable work projected by the late Sir Walter Besant; BLOOMSBURY AND HOLBORN, by Sir Walter Besant and G. E. Mitten; and KENSINGTON, by G. E. Mitten. We find the same minute care, the same vivid description, the same wealth of historical allusion which distinguished the previous volumes, and again and again have felt admiration at work so clear and effective. Sir Walter Besant's own perambulations must have been a delight to him, and we do not wonder that he felt fascinated. It was a good idea to give the history of each parish in itself. Perhaps there are few parts of London more familiar to readers of THE BAPTIST MAGAZINE than Holborn and the street of our own office, to which reference is thus made: "Further on there is Furnival Street, lately Castle Street, and so marked in Strype's map. The Castle Public-house still recalls the older

name. Tradesmen of every kind occupy the buildings, besides which there is a Baptist Mission House. The buildings on the east side are of the old-fashioned style, dark brick, with flat, sashed windows." Even those well acquainted with the various parishes will, on reading these charming hand-books, be impressed with the idea of how much there is that they did not know, alike in regard to great buildings and their literary and historical associations. References are made both to churches and chapels, though, singularly enough, the chapels find no place in the index of either volume. Comparatively few of our readers know that "an interesting Moravian chapel has an entry on the east side of Fetter Lane. This has memories of Baxter, Wesley, and Whitefield. It was bought by the Moravians in 1738, and was then associated with the name of Count Zinzendorf." We advise all who wish to know London to possess themselves of these charming booklets.

CONTRAST; or, a Prophet and a Forger, by Edwin A. Abbott (London: Adam and Charles Black), whets our appetite for the complete work of which it is little more than a sample. Dr. Abbott places the fourth Gospel very high as an interpretation of the ministry of Christ, though he does not regard it as a work of the Apostle John. The second Epistle of Peter he regards as a pseudo-Petrine blemish on our canonical Scriptures, the writer of it being a forger. He has previously advocated this position, with which we do not agree, but it is well to see the strongest things which can be said in its support.

ELIJAH: A Historical Poem. By the Rev. F. W. Parkes, M.A. (S. W. Partridge & Co.) Mr. Parkes has selected a noble character for his verse, and has studied it in the light of the most recent research, historical, geographical, and critical. The verse runs smoothly, and has many musical notes. We cannot read the poem without gaining a clearer insight into the motives and methods of the great prophet of fire, whose passion for righteousness and zeal for Jehovah make him a model for an age marked in so many directions by indifference as our own.

IN our review some months ago of VOLUME IV. OF THE POETICAL WORKS OF ROBERT BRYDGES (Smith, Elder, & Co.) the following quotation from "Palicio," a romantic drama, was unfortunately omitted. Palicio, the brigand, must at all costs be true to the cause he has espoused, and not even the tenderest affection can be allowed to divert him from his course. In a moment of crisis, Palicio speaks:

"To stand true to a cause because 'tis noble,  
 Tho' it be thankless; to command a people  
 Against a tyranny, and teach their arms  
 To enforce the reasonable rights of life  
 Beneath the crushing bond of wealth and power;  
 To be an outcast, but to leave a name  
 Untarnished and beloved, remembered long,  
 That was my choice; my hope. Can I now waver?  
 Shall I, having so well begun,  
 Step up into a throne above the throng,

And, smiling on them from the hated height,  
 Take life at ease? Nay, when 'tis reasoned so,  
 'Tis hideous. But oh, thou treacherous enemy,  
 Thou selfish and unanswerable passion,  
 That bluntest resolution and criest down  
 The voice of virtue! Margaret! Margaret!  
 Would I had never seen thee, or believed  
 I could not win thee! If I now could fly  
 I might go free."

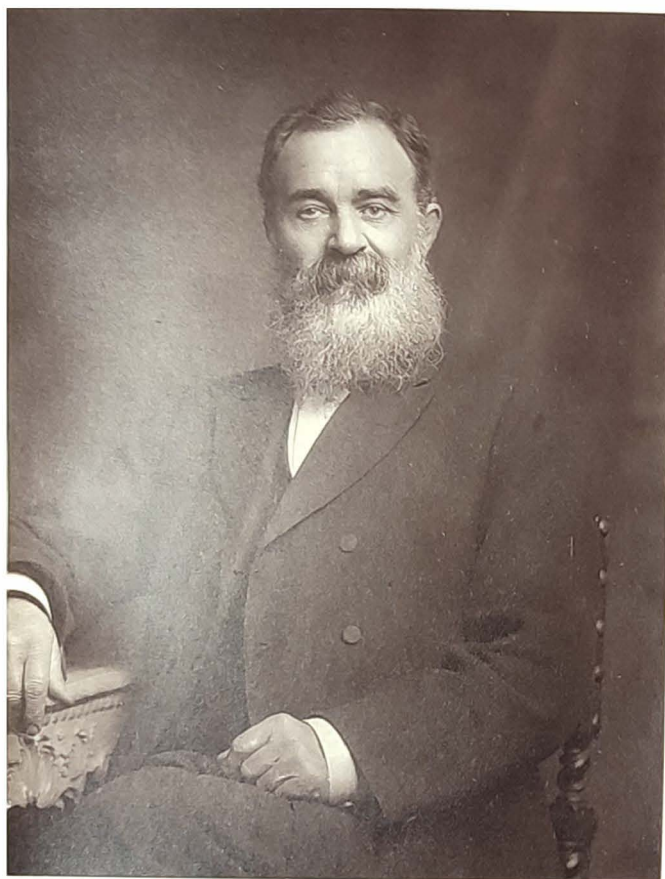
It is but just to say that Margaret was equally noble, and clung to her lover in spite of his outlawry and disgrace. She resolves to share his life, and he asks her whether she can leave her rank and wealth. Her reply is:

"I have lived too long that counterfeit of life,  
 I'll strive like thee! Something I'll do, like thee,  
 To lessen misery. Nay, if man's curse  
 Hang in necessity, I have the heart  
 To combat that, and find if in some part  
 Fate be not vulnerable."



### THE B.M.S. AND THE CONGO ATROCITIES.

THE statement made by Mr. Baynes on this subject, about which there have been so many painful misunderstandings, will be received with general satisfaction. It fully justifies the position we took in regard to it in our last issue. After referring to the difficult and costly work of evangelisation in which the Society is engaged, and the marvellous moral and spiritual as well as social changes which have resulted therefrom, Mr. Baynes described the intense pain and indignation with which the Committee had heard that horrible cruelties had been perpetrated upon the natives of the "rubber districts" by Belgian officials, and especially by the agents of the chartered trading companies—districts which are not occupied by the agents of the B.M.S. They hold all mission work is hindered by such cruelties, and contend: (1) That the recent testimony of Mr. R. Whyte and Dr. H. Guinness, relative to these atrocities, justifies an appeal for an immediate and thorough inquiry into the charges against Belgian officials and agents of the chartered trading companies, and into the workings of the system of the chartered trading companies which, according to available evidence, is largely and mainly, if not entirely, responsible for the cruelties complained of. (2) This appeal should be made by societies having stations in these "rubber districts" and whose agents have been eye-witnesses of the cruelties inflicted. (3) Whenever the Committee of the B.M.S. have had occasion to complain to the Congo Government in Brussels prompt attention has been given and justice secured. (4) That the appeal should be addressed to the King of the Belgians, as Sovereign of the State. (5) That until the Congo Government in Brussels had an opportunity for reply to the appeal no further action should be taken by them. At the same time, they desire it to be clearly understood that they will always be prepared to do all in their power to safeguard the rights of the natives to just and humane treatment by their European rulers, and will co-operate with other missionary societies in this direction.



*Woodburyprint.*

*Waterlow & Sons Limited.*

*Yours very truly,  
George Jarman,*

*From a Negative by Russell & Sons, London.*

THE  
BAPTIST MAGAZINE

JUNE, 1903.

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THE REV. GEORGE JARMAN, OF BRISTOL.

BY THE REV. DR. GLOVER.



YOUR readers will be glad to have, on facing page, a presentation of the manly form and able face of one of our best known and most highly respected West Country ministers. Mr. Jarman was born in 1843 in Clipstone, Northamptonshire. Perhaps the place of his birth was not without a wholesome and stimulating influence on his subsequent career. East Anglia was strong in its Puritanism and in its Baptist Puritanism. Less than five and twenty miles away was Huntingdon, where Oliver Cromwell was born; and only three miles distant was Naseby, where he triumphed over our lawless king. Lutterworth—fourteen miles away—still kept its memories of Wickliffe, and probably some of the spiritual influence that streamed so copiously from the Lollard movement that had there its centre.

Later there had been a concurrence of influences that stirred Leicestershire and Northamptonshire to its depths, for Carey had gone forth from that country; Moulton being but twelve miles away. The great Robert Hall had ministered in Leicester—less than thirty miles away—long enough to be a quickening influence on the whole neighbourhood; and Andrew Fuller had found in his church at Kettering, ten miles away, the centre of his wide work and influence.

Added to this was the fact that the Baptist Church at Clipstone had enjoyed the successive pastorates of two remarkable men—John Mack and T. Jalman Gough, the latter being in the full force of his vigour when Mr. Jarman was in his early boyhood. He was thus born in a good time and in good surroundings. The exodus from the country to the towns had not yet started, and the country districts did not suffer from the benumbing influence of decaying numbers and wealth.

Besides, the home into which he was born was one pervaded by the refinements of goodness. His father and mother were both members of the Clipstone Church. His father was a grazier, sturdy as he was good. He was one who thought it wrong to pay the Church rate, and suffered

accordingly "the spoiling of his goods." These incidents made George Jarman's dissent intense; happily, they did not sour him against the name of religion.

At about seventeen years of age came the great change, which makes all things new, and extends and ennobles all life's relationships. In 1860 he was baptized by Mr. Gough. He became, in the neighbouring village of Rothwell, an assistant teacher in a British school, and simultaneously a favourite village preacher. Mr. Gough was a great trainer of men. At the time, he was training several men for the mission field, and young Jarman came in for a good deal of intellectual help from him.

He sat for and won a scholarship for Borough Road Training College. But other things were in store for him. Mr. Lewis, the minister of Rothwell, urged strongly that he ought to enter the ministry.

He applied to Bristol College, and, being admitted, did not take up his scholarship, but spent the sessions of 1865-6-7-8 in our old college here.

He was one of the men who responded splendidly to the masculine sense, the refined simplicity, and the devout breadth of the late Dr. Gotch, and his development in college proved the wisdom of those that had urged his seeking a ministerial position.

I do not know whether phrenologists have located "secretaryity" as a particular bump or organ of the brain. If there be such an organ, Mr. Jarman ought to have it finely developed, for from the time of his entering college till now he has always been secretary of something, with the exception of a brief interval after his removal to Bristol. In college he was the students' secretary. On settling at Blisworth, in 1868, he became at once the secretary of the Northampton Association. On leaving Blisworth for the pastorate of the Circus Chapel, Birmingham, he was at once appointed secretary of the Midland Association; his two appointments actually overlapping.

Before removing to Loughborough he had the satisfaction of having got the Midland Association into such working order that two or three new chapels had been built, a good deal of helpful mutual aid developed, and a good deal of evangelistic effort started. His stay at Loughborough was pleasant, but not prolonged; for in 1881 he accepted his present charge in Bristol, in a new chapel that owes its existence chiefly to the enterprise and energy of Mr. Gange, at that time the respected pastor of Broadmead.

His labours in this city have been as ceaseless and ungrudged as they have been valuable and blessed. He has built up a strong church with a fine Sunday-school. He is a virile man, and his appeal is to men of force and principle. These have rallied round him. They have had to do a good deal of fabric building as well as church building, and enlargements of chapel and schoolroom have cost about three thousand pounds.

The secretarial force in him has led to his being always engaged in leading the denomination in some work or other. Since 1883 he has been, and



still is, the secretary of the Bristol students' annual conference. For twelve years he was secretary of the Itinerant Society—a society that serves the adjacent villages with lay preaching. He was secretary of our association of ministers and deacons, which has now become the Bristol Baptist Union, for eight years. He was financial secretary of the college for two years. Since 1888 he has been, and still is, secretary of the Bristol Baptist Association. The chief quality that has marked him for leadership in these posts has been a keen, energetic public spirit that seeks in every way the good of the people, and endeavours to get all our organisations not only formed, but inspired to do their maximum amount of good. Since 1882—that is, for twenty-one years—he has given great and invaluable labour on our School Boards. He was chairman of the Bristol School Board for the last two years of its existence. He is now a member of the “Education Committee” of the city, on which he will doubtless be of immense service in maintaining, as far as may be, the best traditions of what was one of the best of the provincial School Boards.

He is, besides, the president of the Bristol Free Church Council, and also of our Bristol Baptist Union. It is evident that he has not allowed much grass to grow beneath his feet; but what his hand has found to do he has done with his might. It is pleasant to remark that, living a strenuous life, and always having the courage of his opinions, Mr. Jarman has kept his course with a kindly dignity that has preserved for him the respect of even his strongest opponents. How he manages to get through his multifarious work puzzles his friends. But the sound, unselfish motive that animates it helps to lubricate it as well, and to save it from the wearing frets that are more exhausting than toil.

A very deep store of human sympathies has made him conspicuously “a succourer of many.” He is intellectually able, master of all subjects he has to deal with, and throughout all the recent strife over the reactionary education policy of the Government he has been a potent advocate of the right of the people to have full control over their whole educational expenditure and activity.

But his home and rest are in his church, where his able, tender, and impassioned testimony of the everlasting Gospel has been very richly blessed. His church is known throughout the city for having one of the largest and best voluntary choirs, thanks partly to our friend's delight in good music, and to the enthusiasm of a spiritually-minded deacon in the same direction. On the whole, we in this city are very grateful to God for the gift of a man of so much public usefulness. As a denomination, we have to be thankful for the large number of able men that throughout the country are serving their generation by the will of God, and, in view of their faithfulness and inspired by their example, it is our part to thank God and take courage.



## “THE NIGHT IN WHICH HE WAS BETRAYED.”



HE feast of memorial was instituted by Jesus on “the night in which He was betrayed.” The betrayal night gave to the world its characteristic memorial sign. The sacrifice of the Saviour has become transformed into the sacrament of the Church. It was then, in the night of human treachery and Divine mystery, that He said: “This do in remembrance of Me.”

Nor was the choice of that particular time for the institution of this particular rite without its purpose. There was nothing more meaningful in all the Saviour's life than this, and probably nothing was meant to be. On His part, at least, every word and action bears the mark of careful deliberation and evident design. The choosing of the place, the sending beforehand His disciples to “make ready the Passover,” the full and orderly discourse in the upper room—all these are significant of pre-determination and deliberate plan. Nothing on that night was accidental or unforeseen, but “that the Scriptures might be fulfilled.” If, therefore, Jesus chose “the night in which He was betrayed” for the institution of the sign by which He wished chiefly to be remembered “till He come,” it could only be because the time was specially appropriate for His design, from which it follows that the sign must not be considered apart from the time of its institution. We shall understand the meaning of the one as we understand the reason for the other. What, then, was that reason? Why should Jesus have chosen “the night in which He was betrayed,” in preference to any other for the institution of His memorial sign? In what did the special fitness of the time consist? Was it not in the fact that as He was *then* Jesus would best like His disciples to think of Him when, in bodily presence, He would be no more with them in the world? In choosing the night of His betrayal for this particular purpose, it is as if the Master had said: “When you think of Me, think of Me as you see and know Me *now*; think of this night, with all that happened in it, and all that shall have issued from it.” It was the perfectly natural wish, to be remembered, not by anything accidental or incidental in His character or career, but by that which was most truly characteristic of His person and work—a wish such as every sane individual must cherish, that others shall remember him as he was when he was most truly Himself—Himself at his highest and best. And it is well for us that Jesus gave this token, or His disciples might have overlooked that which it was most essential for them, and for us, to know. For, like ourselves, they were so short-sighted, so dull and slow of heart, so wanting in insight, that they were constantly taking the accidental for the essential; fastening their attention on things that were only secondary and subordinate as if they were of prime importance, while the really essential was often unperceived, or treated with small concern. And had they been left without any guidance from

the Master it is possible that they would have chosen to remember Him by other signs and under other conditions—by His miracles, His parables, His freedom from sin. The dark, painful passages in His life they would try to forget, remembering Him by that which was pleasing and bright. They would think of Him as they had seen and known Him going about the streets of Galilee—teaching and preaching, blessing the children, healing the sick, feeding the hungry, ministering to the poor. But Gethsemane and Calvary, with all their darkness and sadness and pain, they would try to forget. And foreseeing this, and knowing that if they missed this they would miss the whole, Jesus linked, by an unbreakable bond, the memory of Himself with "the night in which He was betrayed," so that, henceforth, His followers could not think of Him without also thinking of *that*, and, thinking of it, being compelled to seek its explanation in the events that followed after—crucifixion, resurrection, ascension—and in the light of these interpreting the things that happened on that memorable night, and which made it so eminently suited for the purpose for which it was used.

And thus the dark betrayal night,  
With the last advent we unite,  
By one blest chain of loving rite,  
Until He come!

But this raises the further question: What was there on the night of the betrayal that made it so peculiarly fitting for the institution of the great memorial sign? What special quality, in the Saviour's speech and conduct and spirit, was more than usually prominent on that night? What are the outstanding features by which the night was marked? Need we hesitate for the reply? The one thing that towers above everything else, that stands obtrusively, triumphantly out, in a life where everything is great, like a Matterhorn among the Alps, is the spirit of utter self-abnegation, the Saviour's entire renunciation of Himself. It was not mere goodness the disciples beheld, though of that there could be no doubt, nor yet was it His wisdom that impressed them most, though it was manifest in every word; and although, for the time being, Christ's superhuman power was in abeyance, yet the consciousness of it was present all the time. But these were not the features that impressed the disciples most, nor do they impress us most to-day; at best, they serve only as background to throw out the principal feature into stronger relief. The one thing that stands out more conspicuously than anything else is just the Saviour's complete renunciation of Himself. Whether we look at that which immediately preceded the breaking of the bread—the washing of the disciples' feet—or at that which immediately followed—the agonised prayer in Gethsemane—the impression is the same. Here is One who has gained complete mastery of Himself, and has surrendered Himself to the very utmost of human power. When Jesus rose from supper, and laid aside His garments, and took a towel and girded Himself,

and began to wash the disciples' feet, and when, afterwards, He went with His disciples to a place called Gethsemane, and went forward a little, and fell on His face, and prayed, saying: "O, My Father, if it be possible, let this cup pass away from Me; nevertheless, not as I will, but as Thou wilt," the underlying spirit was the same, the full and complete renunciation of self.

But though the spirit was the same in both cases, the form of its manifestation was different, according to the direction faced. In the one incident—that of washing the disciples' feet—the direction is manwards, and there we have the self-renunciation of Christ manifesting itself in unselfish devotion to the service of men; in the other—that of the prayer in Gethsemane—the direction is Godwards, and there we have the self-renunciation of Christ manifesting itself in entire surrender to the will of God; and in those two incidents, taken together, we have a perfect exhibition of the spirit of the Saviour's life. All the way through, the essential thing in the Saviour's life had been the renunciation of self in surrender to God and service for man. The twofold motto of His life had been, "I seek not Mine own will, but the will of Him that sent Me," and "the Sou of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." And that was true of Him from first to last, but never more true than on "the night in which He was betrayed." There the spirit of a lifetime was focussed on the events of a single night; the very innermost essence of the Saviour's life became concentrated into one intense point of light, clear as the sun, piercing as a sword. And then it was, in the intensest moments of the intensest life ever lived upon our earth; when the spirit of renunciation was at its height; when all that was secondary or accidental fell away into the background, and the vital and enduring leapt into a prominence it had never attained before, so that even with the dullest of the disciples there was no possibility of mistaking what manner of spirit He was of, then it was that He took bread, and gave thanks, and brake it, and in like manner, also, the cup, saying, "This do in remembrance of Me," and by so doing He for ever associated the memory of Himself with the spirit of renunciation, in the twofold form of unselfish devotion to the service of men, and entire surrender to the will of God.

And surely His reason for so doing is plain. It was not merely that they might be reminded of this spirit in connection with Himself, but that they might be put in mind of the fact that it was intended also for realisation in them. It was designed, not merely to provide His followers with a portrait of their Master, but also to supply them with a pattern for themselves. The spirit that is set forth as characteristic of the Saviour's life is also to be characteristic of theirs. The representation given of Him is with a view to its reproduction in them. Not merely for remembrance, but for resemblance is the spirit of the Master set forth; not alone for admiration, but for assimilation is it so sacredly enshrined. It testifies

to the fact, not only that the Master became as the servant, but that the servant must become as his Master. The law of His life is to be the law of ours too. The mind that was in Him is also to be in us—the mind we see displayed on "the night in which He was betrayed," when, having already emptied Himself, by taking the form of a servant, He humbled Himself still more, becoming obedient even unto death, yea, the death of the cross.

And herein is the distinction found between the Christ spirit and the spirit of the world. The one realises its ideal by the assertion of self, the other by self-abnegation; and to the extent to which men and women enshrine and exhibit the one spirit or the other are they of Christ or the world. It is to no purpose that men call themselves by His Name if they be not possessed of His Spirit. It is to little profit if that which is affirmed by the lip is denied by the life. If the spirit that is manifested is the spirit of the world, it will count for little that the spirit claimed is the Spirit of Christ. "If any man have not the Spirit of Christ, he is none of His," and the distinction between that and the spirit of the world is clearly drawn—never more clearly than on "the night in which He was betrayed." The world-spirit consists in the assertion of self, the Christ-spirit in its renunciation.

Nor is the form of that renunciation left in obscurity or doubt. That, too, shines forth from the shadows of that dark betrayal night, and should ever be present to our minds when we observe the memorial sign that was instituted then. For the remembrance of that night must ever bring before us the two incidents that set forth the two aspects of our Lord's renunciation of Himself, and for that reason set forth also the two aspects of the renunciation to be realised in us—on the one hand, devotion to the service of man; and, on the other, surrender to the will of God. Where these are there is the spirit of Christ; where these are wanting the spirit of Christ is not. The particular acts through which the spirit will manifest itself will be conditioned by the peculiar circumstances of each individual life, and will differ widely in each; but unless that be the inner spirit of the life, its motive power, its moulding principle, whatever may be its outward form, and however imperfect may be its embodiment in actual deed, the Master may well say of us—for all our correctness of creed or conduct—"I never knew you."

The surrender of Christ to the will of God is to be repeated and renewed in us, otherwise, so far as we are concerned, it has failed in the realisation of its end. "For their sakes I sanctify Myself that they themselves also may be sanctified in truth." Gethsemane is not to be His alone; the shadow of its cypress trees is to enwrap and enfold us, that in struggle and anguish of soul we, too, may learn submission to the Father's will, for without such surrender there can be no true renunciation of self. And even so must there be devotion to the service of man. The spirit enshrined in that amazing act of condescension, the washing of the dis-

ciples' feet, is to be enshrined anew and perpetuated in His followers' deeds, for, said the Master, when He had taken His garments again and sat down, "I have given you an example that ye should do as I have done to you."

The height of our ambition is not to be ministered to—that is the spirit of the world—but to minister, which alone is the spirit of Christ. We are to be more ready to accede the right of others to service from us, than to assert our right to service from them, accounting it "more blessed to give than to receive." Yea, accounting even poverty greater riches than wealth, if thereby the poverty of others may be made rich. Such is the manner of spirit set forth, as the characteristic spirit of the Christian life, in the sacramental sign which Jesus gave to His disciples on "the night in which He was betrayed."

And one reason, at least, why that sign took the form of a supper was that all who partook of it might be reminded that the only way to possess this spirit is to partake of Christ—to "eat His flesh and drink His blood." Likeness to Christ is not so much a question of imitation as of assimilation; not "What would Jesus do?" but "Christ in me," is the distinctive motto of the Christian life. There cannot be a reproduction that is not first an appropriation. There can only be an entering into the spirit of Christ as the spirit of Christ is entering into us. And the spiritual process by which that spirit is received is similar to the physical process of eating and drinking, by which the strength and nutriment of food is received—the appropriation of Christ by faith, and the assimilation of Him by fellowship. Not otherwise can the Christ-spirit be received and retained, and its manifestation ensured in the outward life. And if we will receive it, this also is set forth in the sign that was given on "the night in which He was betrayed."

Halifax.

FRANK SLATER.



MESSES. J. M. DENT & Co. have forwarded us the first two volumes of the Temple Apocrypha, uniform in every way with their admirable Temple Bible—*ECCLESIASTICUS*, edited by N. Schmidt, D.D., LL.D., and the *FIRST AND SECOND BOOK OF THE MACCABEES*, edited by W. Fairweather, M.A. The frontispiece of the former is a reproduction of Sir Joshua Reynolds's "Prudence"; of the latter a reproduction of Antonio Ciseri's great painting in Florence of "The Slaughter of the Seven Martyr Children and their Mother." The introductions and notes are all that such aids to understanding the texts should be, while the *format* of the books makes it a delight to handle them. We have no wish to see the Apocrypha raised to an equality with the canonical books, but it would be the height of unwisdom to neglect it. "*Ecclesiasticus*" is the most complete text-book we possess on Hebrew morals—a noble tribute to the value of a righteous life. And where can we find a truer spirit of patriotism than in the thrilling story of the *Maccabees*?

## OUR ORDINANCES AND THEIR MODE OF OBSERVANCE.



THE two ordinances, handed down to the Church by our Lord and His apostles, bear testimony to truths fundamental to the spiritual life, when observed in their simplicity and natural beauty. They are acts of the body, which, unless a mere mummery, reflect the life of the soul, and are so important in their forms because of the interpretation they present of the hidden spiritual reality. History shows that, concurrently with the turning aside from the simplicity of the Gospel to the bondage of sacerdotalism, ritualism was modifying and elaborating the ordinances, till their true meaning was hidden or distorted. Hence was it, when Luther, at the Reformation, led the way in breaking from the bondage of priestcraft, and in reopening the direct access for the soul to Jesus Christ, that the crucial test was the Lord's Supper, and martyrdom took place, because of the denial of transubstantiation. In like manner, the signs of the times point to a struggle around the other ordinance, of which we, as Baptists, are the special guardians, and which attests the need of the new birth, in order to have fellowship with Christ, or membership in His Church. As a Church we are wont to pay little heed to form, because of our realisation that the spirit is all important. Yet when our Lord has thought it necessary to leave two ordinances as lasting symbols of the truth, that the form may express the beauty of the truth itself, we cannot surely be too careful in the conduct of them. We hope the personal realisation of the benefit accruing from the use of the forward, or prone, mode of baptism, and the use of the individual Communion cups, will be held sufficient excuse for bringing them forward as of practical importance to our church life.

First, consider the mode of baptism, the ordinance first given by Christ, and first experienced by the believer. If its correct observance be of such importance to the cause of truth, and of a truth to some extent accepted by all the evangelical churches, how it is that, as Baptists, we so often lack the enthusiasm for the ordinance which alone can propagate it? Laxity too often is the result of a haunting suggestion that that is unbecoming, of which Jesus said, "Thus it becometh us." The greater refinement of to-day creates a reluctance, and even an aversion, for the rite amongst many, which must be overcome if the immersion of believers is to regain its proper authority and place in the evangelical churches of Christendom. We believe that a means towards this end will be found in the more ancient and more natural mode of prone immersion.

### PRONE OR FORWARD BAPTISM IS THE MORE ANCIENT WAY.

Antiquity is a great fount of authority, but we Baptists pride ourselves on going further back than the oldest fathers; to the fountain head, where

the stream is pure and undefiled. If the forward posture is the original one, it cannot be dismissed as a whim or a fad, but may be incumbent upon our observance. The pristine simplicity may express the true beauty, just as a wild flower often appeals to the eye far more than its cross-bred and highly cultivated descendant. To a religion of lustrations like that of the Jews, baptism was perfectly natural and easy. As Dean Stanley says: "Into this society [the church of brothers] they passed by an act as natural as it was expressive. The plunge into the bath of purification, long known among the Jewish nation as the symbol of a change of life, had been revived with a fresh energy by the Essenes, and it received a definite signification and impulse from the austere prophet who derived his name from the ordinance." He describes the bathing of the pilgrims at Easter as suggesting the original scene at baptisms in the sacred river. "A primitive domestic character pervades in a singular form the whole transaction. They dismount and set to work to perform their bathe; most on the open space, some further up among the thickets; some plunging in naked, most, however, with white dresses, which they bring with them, and which, having been so used, are kept for winding sheets."

The baptism of Naaman, as the Septuagint Greek Version declares it to be, was evidently of a similar character, a bathe which he performed for himself, and which we may, therefore, fairly assume was by bowing his head forwards, as we constantly see bathers doing at all our watering places.

It has been much debated whether Christian baptism has its origin in the baptism of proselytes, of which no certain trace is found until the second century, but which there are good grounds for believing is of much earlier origin. The Ethiopic version testifies to it in an interesting rendering: "Ye compass sea and land to *baptize* one proselyte." In Mark vii. 4 we read that "the Pharisees, when they come from the market-place, except they baptize themselves, they eat not." With the many lustrations for removal of ceremonial defilement, baptism from the defilement of heathenism would seem necessary to careful observers of the law; and after the destruction of the temple, and the end of sacrifices, it became the only ceremony of initiation common to both sexes of proselytes.

Proselyte baptism was the personal act of the person baptized, and hence by the forward mode. This was also the case with the Ebionites, an early heretical Christian sect, who, according to the testimony of Epiphanius, retained baptism, but added quotidian baptism, immersing themselves in water every day. The daily act performed by themselves was evidently in the same mode as their original baptism, and as the Ebionites were Jewish and Judaising Christians, their mode of baptism was doubtless the original one.

If the Jewish bathings were naturally forward, the strong probability



is that the Christian were the same, as Christian baptism cannot be widely separated from Jewish rites, any more than the Lord's Supper from the Passover, but is rather an adaptation of them to a higher significance. John's baptism does not stand out as something new and unparalleled, but rather as a natural expression of the new life begun by repentance of, and turning from, the past. Its novelty was in its connection with the idea of repentance from sin, not the baptism. As the New Testament itself gives no detailed description of the rite, we can only trace its administration in the early Church. W. B. Marriott says: "Triple immersion—*i.e.* thrice dipping the head while standing in water—was the all but universal rule of the Church in early times." So also Dr. Whitley, in "The Witness of History to Baptist Principles," states that "the method of immersion then employed was for the candidate to enter the water naked, and for the baptizer to lay his hands on the head, and bow it *forward* beneath the water three times. This survives to the present day in Oriental churches, though surrounded by a mass of ritual." Other authorities may easily be added, and the statements are borne out by phrases of ancient authors and abundant proofs from ancient rituals. Justin Martyr, in the earliest description of baptism we have, says: "They make their ablution in the water," indicating that the action is chiefly that of the person baptized. So Cyril, describing the ritual in the Church in Jerusalem, has the phrase: "They dipped themselves thrice in the water; and thrice lifted themselves up from out thereof." Chrysostom uses the expression, "dipping our heads in water as in a tomb."

The testimony of early Christian art, as seen in the frescoes of the catacombs, or mosaics of early baptisteries, is very strongly in favour of the forward mode. The baptizer is depicted as standing clothed on dry ground, whilst the baptized is nude, in order to indicate immersion, and is standing in water up to the ankles, waist, or even shoulders. The hand of the administrator in almost every instance is placed upon the head of the candidate. That "the hand is placed on the head to indicate immersion" is the verdict of several authorities quoted by Armitage in his "History of the Baptists." Cardinal Colonna says: "The catechumens, without clothing, descended into the water of the baptistery, and were there immersed three times, the priest *accompanying the act with his hand.*" It is self-evident that, the baptizer standing outside the baptistery, with only his hand upon the head of the baptized, the mode must have been the forward one, which needed only to be accompanied with the hand, and did not call for a display of physical strength. In a picture from a pontifical of the ninth century, the baptism of an adult and an infant is represented in the same baptistery. The adult is standing with his back to the side and being pushed forwards by the hands of the baptizer, who stands without. The child is held face downwards, a practice still remaining as late as 1549, when the First Prayer Book of

Edward VI. directed the priest to dip the child in water thrice, "first dipping the right side; secondly, the left side; the third time dipping the face towards the fronte." In 1552, in the Second Prayer Book, the priest is directed only to dip the child discreetly and warily, and permission is for the first time in England given to substitute pouring, if the child were certified to be weak. "It is remarkable," to quote Schaff, in "The Oldest Church Manual," "that in the cold climate of England the old practice should have survived longer than in the southern countries of Europe." Erasmus says: "With us [on the Continent] infants have the water poured on them; in England they are dipped."

What is more probable than that the backward mode, the natural method for immersing a babe lying helpless in the arms, should have ousted the forward, the method more natural for adults, who have control over their own movements? The Baptists of Reformation days would naturally adopt the mode they had seen practised with children as the true one for adults. The idea of burial connected with baptism would readily reinforce this, or seem to do so. Yet the essential element in burial is covering, and not the recumbent posture. Antigone, in the wildness of her grief, covers with sand the body of her beloved brother, Polynices, and so performs due funeral rites. A body is not completely buried till perfectly covered, and the posture of sleep, though beautiful and appropriate, is not by any means universal. In South Africa Kafirs are interred in a sitting posture, ready to rise up to their spirit life and occupations. Similarly, in baptism, Jewish doctors laid great emphasis on the completeness of the immersion.

It is, perhaps, also worthy of note that burial, which it was so well fitted to suggest, is rather a later interpretation or meaning given to the rite by Paul, than the original idea of purification, which is expressed in the baptism unto repentance. As Christ's teaching developed, the new life of the Kingdom was found to involve a life of holiness, and included implicitly the death of the old nature; but this is not explicit in the Gospels. In fact, the ideas of death and burial had not, and could not have, much significance for Christian life, until their full meaning appeared in the life of Jesus Himself. Therefore, if we admit the rite to be earlier than Paul's explanation of it as a symbol, we must admit that, though the idea of burial may be fitly and fully symbolised by baptism, it was not the ruling idea which controlled its form. This is especially evident if we recognise the rite as linked on to the Jewish washings for purification.

#### THE FORWARD MODE IS A MORE EXCELLENT WAY.

In India, the land of the sacred Ganges and of religious ablutions, our missionaries have reverted to the customary, and to the Hindoos obviously natural, forward mode. The Rev. C. E. Wilson, B.A., of Serampore, writes: "The candidate simply stoops beneath the water, and the minister

merely lays his hand on his shoulder. The people look on bathing as one of the simplest of all acts, and immersion has no fears for them. If the candidate only bends his knees, there can be no difficulty, and the manifest advantage is that the candidate does not need to lose his footing at all, but is ready to walk out of the water immediately he rises." The candidate has perfect control of his body throughout, and, therefore, there is no fear and no struggle. In our shallow baptisteries, if the candidate kneels with hands clasped, and then is bowed forward, the whole attitude is reverent, devotional, and beautiful, suggestive of prayer and spiritual calm. There is no disturbance, exertion, or confusion. To many people the rushing of water over the face, even when bathing and floating on the back, is highly disconcerting. Hence we plead that its greater seemliness is a strong argument for reverting to ancient practice.

#### THE LORD'S SUPPER.

*The Individual Communion Cup* also has much to recommend it. Its antiquity may not be absolutely clear, but there are indications which point to the possibility, if not probability, of this being the original method. The New Testament is not conclusive. Mark xiv. 23, "They all drank of it," and Luke xxii. 17, "Take this [cup] and divide it among yourselves," suggest, at first sight, the single cup. This interpretation is not the only possible one, and may be wrong in view of the custom of celebrating the Passover with a cup for each individual. Edersheim, admitting the Passover custom, suggests either that Christ purposely made the alteration, or adopted what may have been an occasional variation. At the Passover service "each one must be provided with at least four cups of red wine, even if the money had to come from the fund for public charity, or was raised by the pledging of one's garments, or by his labour" (Art., "Passover," Hasting's Dictionary). If the Lord's Supper was part of the Passover feast, and is a modification of it for the Christian Church, the presumption, apart from the texts, is that separate cups were used. Paul's words in 1 Cor. x. 16, "The cup of blessing which we bless," as Godet says, "must contain an allusion to the famous cup of the Paschal feast, which bore the name of the cup of blessing." Here the singular noun, "the cup," is the regular Hebrew name for the third course of cups, which seem commonly to have been provided for each person. We should speak similarly of the third toast. The expression of Luke, "share, or distribute, divide it among yourselves," lends itself perhaps more naturally to the idea of pouring into other cups than of each drinking from one, which we should not expect to be spoken of as dividing, separating into parts. Other passages are not more conclusive as to the point, so that Scripture leaves it open to the feeling of the Church.

It is remarkable how commonly in ancient paintings—e.g., Carlo Dolci's—the artists portray the disciples at the Lord's Supper with a cup each,

and this, notwithstanding the custom then prevalent of using one cup only, emphasised by its being withheld from the laity. This seems to indicate the persistence of an old tradition in favour of individual cups. Some support is given to this by the great number of chalices possessed by many of the churches. There was the great chalice, from which the Pope partook, and from which wine was poured into a smaller cup or cups. Three of these were presented to churches in Rome by Pope Leo III., weighing as much as 32, 36, and even 58 lbs. Of the smaller cups, the "Liber Pontificalis" relates that Constantine gave to the Constantinian Basilica, now known as St. John's Lateran, no less than forty lesser chalices of gold, weighing 1 lb. each, and fifty of silver, weighing 2 lbs. each. Childebert is said to have taken from the spoils of Amalric sixty chalices of gold. Smith and Cheetham's Dictionary, however, regards the natural supposition, that at one period the communicants drank, not from one, but from many chalices, as not free from doubt. The use, however, of so many chalices in a single church is otherwise hard to explain. We find that the Trullan Council, in 692, opposed the practice of providing receptacles of gold, or other precious material, for the reception of the Eucharist. In the catacombs, imbedded in the cement which closed in the graves, many glass chalices have been found, and very numerous stems and fragments. Some have supposed these to be chalices, or, at least, drinking vessels, in which the wine of the Sacrament was received by the dead. The inscriptions combine a sacred and convivial character, and are held to indicate rather that they were used for the Agapæ, or love-feasts. Their sacred character would be the one most influencing their attachment to the *loculi* of the dead, as their most holy possession. Their use also for the Lord's Supper itself is the less unlikely, in view of the fact that in the West the Agapæ maintained themselves longer than in the East. They lost their sacred character by the decree of the third Council of Carthage, 391, in favour of fasting communion, which separated the Sacrament from the feast. Remembering the very close connection between the two originally, the admitted use of separate cups for the one increases the likelihood of their use in the Supper at one time, when the Agapæ were hard to distinguish from it.

When we turn from the probabilities of the past to the advisability of the present, we are, however, on surer ground. The natural abhorrence in civilised society of drinking from a cup used by another is not altogether absent from the Communion. Many a communicant is induced to partake, and that with reluctance, from a sense of religious duty alone. The New Testament shares the distinction of the Old as a teacher of cleanliness, and the standard required at the Lord's Table is surely not less than that in force at our own. The mere fact of the sacred purpose in view will not afford protection from impurities and germs of disease that are an inevitable consequence of the common use of the cup, especially in crowded centres of population. Bentley, in his "Pioneering on the Congo," tells

of a native church being almost entirely wiped out by a disease which spread through the Communion cup. What happened there so speedily from a specially malignant form of disease is working unseen to-day in a land, where consumption is causing fresh precautions to be taken daily in far less dangerous directions. As a matter of fact, there is more than one cup in use in most of our Free Churches, so that the idea of Communion, as represented by the loving cup, and consisting in the use of a common vessel, already ceases to be realised.

There is another way of expressing Communion, represented by the toast, in which all drink simultaneously as animated by a common spirit, which has fully as great a power of knitting soul to soul and awakens no repugnance in the most fastidious. The sense of unity is certainly greater when all partake simultaneously, and all pray together in silence. By this method, devotions are not constantly disturbed by the movement consequent upon the serving of others. Our experience, after nearly two years of trial, is very strongly in favour of the individual Communion cups on the ground of reverence, apart altogether from questions of health.

The ordinances are the last places in which we would introduce change for its own sake. But if an alteration removes hindrances from their observance, without impairing the beauty and significance of the rites, we are surely at liberty to make it; and the more so if the ordinance gains thereby in solemnity, and the modification is really a return to primitive practice.

J. EDGAR ENNALS.



## OUR SPRING ANNIVERSARIES



THE one leading fact which, in years to come, will give distinction to the spring meetings of 1903 was the formal opening of the new Church House, the visible and material firstfruit of the Twentieth Century Fund. The proceedings on Tuesday afternoon, when the President of the Union, Mr. Alderman White, M.P., opened the door of the main entrance with a golden key, and subsequently, in the council chamber, unveiled the white marble medallion portrait of Robert Hall, presented by his grandson, Mr. Robert Hall Warren, of Bristol, with Dr. Glover's most suggestive appreciation of the great preacher, were not only interesting in themselves, but they marked an epoch in the history of our denomination. Of the house as a building nothing was heard at the opening ceremony but unstinted praise. It is substantial, commodious, and elegant, with no superfluous ornament, and thoroughly adapted for its purpose. It will be for many generations the busy centre of our denominational activities.

As in former years, the series of engagements—which in the space allotted in these pages can only be briefly sketched—began with a prayer-meeting in the Mission House, on Thursday morning, April 23rd, when

the Rev. W. Y. Fullerton, of Leicester, presided, and gave an address. In the afternoon of the same day, Mr. G. W. Macalpine, J.P., presided over the annual members' meeting of the Zenana Society, when Miss Angus was able to make the exceedingly satisfactory statement that the year's income—£11,615—was the largest ever received by the society. The annual meeting of that quietly-working, but most useful society, the Baptist Building Fund, was held in the evening. Mr. Alderman White took the chair, and the report showed that, during the year, loans amounting to £11,950 had been advanced to thirty-four churches. On Friday evening there was a full gathering in the library of the Mission House at the annual meeting of the Young People's Missionary Association, and some good addresses were given by missionaries on the work in Africa, India, and China.

The first session of the Union was held on Monday afternoon in Bloomsbury Chapel. There was a crowded assembly, and the Rev. J. R. Wood and Mr. Alderman White were both loudly cheered as the one laid down the honour and the burden of the presidential office, and the other took them up. The report of the council, presented by the secretary, Rev. J. H. Shakespeare, M.A., was a somewhat lengthy document of ninety pages. In moving its adoption, Mr. Shakespeare emphasised the fact that it gave evidence of progress in every department of our church life. The amount actually paid into the Twentieth Century Fund at the date of the report was £233,053 9s. 11d. The Rev. W. Cuff, who seconded the motion, had a very hearty reception from the assembly, and in the course of his speech mentioned some interesting facts about his visit to Australia. "I would emphasise the fact," he said, "that the churches in the Colonies are in loving and intense sympathy with the churches at home." After the election of the secretary, treasurer, and the auditors, the session was almost wholly occupied by some public questions. Dr. Glover moved a resolution expressing gratitude to God for the work done by the Bible Society during the century of its existence, and a similar resolution in regard to Sunday-schools was moved from the chair. Both were very heartily adopted. Then followed a vigorous resolution, vigorously proposed by Rev. John Wilson, M.L.S.B., of Woolwich, and supported by Dr. Clifford, denouncing the London Education Bill. Another in relation to the liquor traffic, opposing "any plea for compensation from public funds," was moved by Rev. J. H. Rushbrooke, M.A., of Derby. At this point in the session the scrutineers announced that the required majority of votes for the vice-presidency had been given for the Rev. John Wilson, of Woolwich, a statement which was received with the heartiest applause. Mr. Wilson, in accepting the vote, confessed to the feeling that he had no qualifications for the high honour, and accepted it with a great consciousness of unworthiness. The remainder of the session was occupied by a discussion on the insertion in the Handbook of degrees from American universities, which was ultimately adjourned.

The second session was held in the evening of the same day in the City Temple, and the only business was the presidential address. When, after a short devotional service, Mr. Alderman White rose to deliver his message, he was greeted with prolonged and hearty cheering by an audience which completely filled the building. After a few preliminary remarks, he announced as his subject, "The Nonconformist Conscience in Its Relation to Our National Life." It was in all respects a masterly address, well thought out, finely expressed, and spoken with much earnestness and sympathy. "When the term 'Nonconformist Conscience,' passed into current vernacular," he remarked, "I have found no evidence to determine, but it emanated from the genus which is able to sneer at what it cannot emulate. This genus began at Antioch, where the disciples were first called Christians. Many generations passed, and then in our early days the title 'Puritan' was flung at our parents, as if, forsooth, it was a term of reproach, instead of a halo round all who were, by their devoted and earnest lives, thought worthy of it." Mr. White made an earnest and eloquent plea that conscience should be put into legislative action in order to deal with the social problems of our time. "The general interest now displayed in social questions is, happily, stirring the Christian conscience more deeply than hitherto." Land, housing, temperance, and other questions which vitally affect the well-being of the people, must be dealt with according to the enlightened dictates of the Christian conscience. The address, which occupied an hour and a quarter in delivery, was listened to throughout with intense interest, punctuated by frequent bursts of applause, and, at the close, evoked quite an ovation of cheering, the whole assembly rising in enthusiastic demonstration of its approval.

The annual members' meeting of the Missionary Society was held at the Mission House on Tuesday morning. Mr. A. Archard, of Bath, presided, and gave an earnest address on the encouraging aspect of the work in China and on the Congo. The digest of the minutes read by the general secretary, Mr. A. H. Baynes, was, in the main, an interesting and inspiring record of work and progress in the whole field. Among other details, the resolution passed by the committee "appealing for an immediate and thorough enquiry" into the alleged cruel treatment of natives on the Congo, was heard with warm expressions of approval. Mr. Rickett, the treasurer, was, unfortunately, not able to be present, and the financial statement was presented by Mr. Baynes. Though the contributions from the churches during the year showed an increase on the previous year, there was a deficiency of £8,576, toward which Mr. Rickett had promised a donation of £1,000. On the resolutions re-appointing the treasurer and the secretaries, there were warm and earnest expressions of appreciation and gratitude for the services of Mr. W. R. Rickett, Mr. A. H. Baynes, and the Rev. J. B. Myers.

In the afternoon the Church House was opened by Mr. Alderman White with a golden key, and a short devotional service was held in the

adjoining Kingsgate Chapel, and that was followed by the unveiling of the Robert Hall medallion portrait in the council chamber. These proceedings were conducted with commendable brevity, for there was a great crush, and comparatively few were able to gain admission to the Church House. The larger gathering in connection with the opening was held in the King's Hall of the Holborn Restaurant, where the London Baptist Association "received" the ministers and delegates of the Union. The hall was crowded, and there was some good, bright, and earnest speech-making. A warm and hearty welcome was given to the brethren by the Rev. J. H. French, president of the London Association, and responded to with equal heartiness and warmth by Mr. Alderman White, Rev. J. H. Shakespeare, and Rev. J. R. Wood, on behalf of the Union. An interesting feature of the afternoon's proceedings was the presence of representatives of other denominations, who, in an earnest, brotherly fashion, offered their congratulations on the opening of the Church House. The Rev. John Brown, D.D., spoke on behalf of the Congregationalists, Rev. J. Monro Gibson, D.D., on behalf of the Presbyterians, and the Rev. C. H. Kelly voiced the good wishes of the Wesleyan Methodists.

The annual missionary soirée was held in the same hall in the evening, and there was again a crowded and enthusiastic audience. Mr. Baynes struck a cheerful keynote by the statement that some further promises had reduced the deficiency on the year's income to £6,500; Sir Alfred Thomas, M.P., of Cardiff, who presided, commended the work of missions as "the greatest and noblest work on earth"; and the Rev. W. E. Blomfield, B.D., of Coventry, gave a stirring address on the need of the present hour and how to meet it. "Our supreme need is a missionary church," was the burden of his earnest words. The Rev. Robert Spurgeon, of Barisal, gave a very hopeful account of the people among whom he worked; and the Rev. H. T. Stonelake, of Monsempi, told of some of the results of missionary labour at that station.

Wednesday was distinctively a missionary day. It began early and auspiciously with a zenana breakfast, at which Lord Overton presided, and some earnest and instructive addresses were given on women's work among women and children in India and China. At noon there was a public service in Bloomsbury Chapel, and the annual missionary sermon was preached by Dr. A. T. Pierson. There was a crowded congregation, and the sermon was listened to with the deepest interest. The preacher's mode of division seemed somewhat mechanical, but the alliterations helped the hearer to remember the leading thoughts. Taking as his text Rom. x. 8, 9, he dwelt successively on the message, the method, and the motive of missions. It was a powerful sermon, and an urgent plea that the whole Church might give of its best to spread among the heathen the knowledge of the Gospel of Christ. In the evening the Young People's missionary meeting was held in the Queen's Hall, Langham Place. This was a departure from



the usual order, for in former years the Young People's meetings were held in Exeter Hall on Friday evenings. The gratifying success of Wednesday evening more than justified the change. The hall was well filled, and the hearty singing, with the earnest, telling addresses, kept the meeting bright and interesting from beginning to end. The Rev. F. B. Meyer, B.A., proved a genial and sympathetic chairman, and addresses on missionary work, which the young people heartily appreciated, were given by the Revs. S. J. Bowskill, of San Salvador; A. E. Collier, of Patna; and W. A. Wills, of Shantung. The meeting was full of life to the close.

The third session of the Union was held in Bloomsbury Chapel on Thursday morning. The two principal matters which came before the Assembly were the resolution prepared by the Council on the alleged Congo atrocities, and the conference on the condition of our ministry. The resolution appealing for "an immediate and exhaustive enquiry into the charges of cruel treatment of natives against Belgian officials, and especially against agents of chartered trading companies," was moved by Dr. Clifford, who spoke with deep feeling, though he was evidently keeping himself under severe self-restraint. The Rev. J. R. M. Stephens followed, and most conclusively refuted the calumny that Baptist missionaries had joined in a conspiracy of silence in regard to the alleged cruelties perpetrated on the natives. The resolution was unanimously adopted without further discussion. The conference on "The Condition of Our Ministry," was introduced by a carefully-prepared and impressively read paper by the Rev. J. G. Greenhough. He evidently felt that the task laid upon him a heavy burden of responsibility, and it is impossible to speak too highly of the fine brotherly spirit, the generous and sympathetic manner, in which he treated what is felt to be a delicate, as well as a vitally important, subject. He had to deal with the weak spots in our ministry, and his touch was as gentle and kindly as it was true and strong—probing the wounds not to hurt, but to heal. Whether his two practical suggestions about limiting the output from the colleges and inviting pastors for limited periods will lead to any immediate practical result is more than doubtful, but he certainly made out a strong case for reform, if not revolution, in these directions. The conference following the paper was well sustained, and though no formal resolution was adopted, many helpful suggestions were made, which, there is good reason to hope, will bear fruit in improving the condition, and so increasing the efficiency, of our ministry.

On Thursday evening the annual public meeting of the Missionary Society was held in Exeter Hall. There was a large gathering, and the meeting was pervaded by a fine spirit of enthusiastic interest. It may be mentioned that though the proceedings of the Union during the week, especially the opening of the Church House, were exceptionally important and exciting, there was no falling off either in the numbers or enthusiasm

of the missionary meetings. On the contrary, they have seldom in any previous years reached a higher level of success. The meeting on Thursday evening was a fitting crown to the series. The chair was taken by Sir W. Mackworth Young, late Lieut.-Governor of the Punjab, who began by remarking "that the bond that united the Church of Christ was never so strong or so precious as when it was viewed in connection with the mission field." The Rev. Principal Gould, M.A., of Regent's Park College, followed with a short address commending the centenary celebration of the British and Foreign Bible Society. The Rev. Frank Harman, of Shantung, spoke of the Boxer rising in China. The Rev. W. Perkins, of the Wesleyan Missionary Society, made a strong appeal on behalf of missionary work; and the closing address was given by the Rev. C. H. Williams, of Kalka, North India.

On Friday morning Mr. W. Payne, in the absence of Mr. W. R. Rickett, presided over a well-attended breakfast meeting in the King's Hall, Holborn Restaurant, at which a number of short, bright speeches were given by missionaries on different aspects of the work in India, China, and on the Congo. At the close, the Rev. J. B. Myers, Association Secretary, made an appeal for the extinction of the debt by a general collection in the churches on some suitable Sunday in June, and this, undoubtedly, would be a fitting and happy completion of a series of meetings which were in a very high degree helpful and inspiring.

W. H. KING.



## **A FREE CHURCHMAN'S EXPERIENCES AT ST. DEINIOL'S LIBRARY, HAWARDEN.**



HE fine new library, which is England's memorial to Mr. Gladstone, is intended to be used by all sorts and conditions of students and scholars. Free Church ministers ought not to be such strangers to it as they are at present. We have ourselves spent a very useful and pleasant week at Hawarden. We have lived in the hostel, and prowled about among the 33,000 books that are so splendidly housed; and we would like to pass on to all whom it may concern the kindly parting words of the worthy housekeeper, "Send some more of your clergymen here."

This narrative must not be like the student's sermon on Heaven, which sermon told nearly everything about the better world save the way there. To begin at the beginning. The first step is a letter to the warden, Rev. Gilbert Joyce, M.A., stating frankly the purpose of one's studies, and mentioning as a reference some person of assured position. No doubt the name of any well-known divine or scholar of one's own denomination would be sufficient reference. A Member of Parliament, a local clergyman, or the squire of one's parish would also answer the purpose. In the present case the last-named is most accessible, and though the name

is best known in circles very remote from the type of Churchmanship in vogue at Hawarden, that makes no difference. A courteous reply comes from the warden, containing a printed circular, informing us as to the simple conditions on which, for the modest inclusive sum of 25s. weekly, the advantages of the hostel and library are available.

The present hostel is the old Grammar School, situated beside Hawarden Church. It is fairly convenient for its purpose. As many as nineteen visitors have been housed at once, with the help of one or two bedrooms specially fitted up over the library. But one cannot but hope that the subscriptions to the national memorial, and the profit on the £30,000 of invested capital left by Mr. Gladstone, will soon permit of the noble house for books being matched by a similar house for their readers.

The warden receives us courteously at the door, chats pleasantly with us during supper, informing us as to the ways of the house. Most Free Church ministers would compare him to their own ideal college professor, which is saying a good deal. As warden he is our host, but as head of the house he takes precedence of all inmates whatsoever. We marvel at the delicate tact with which the double rôle is filled. In the common room, mixed up with the steam of coffee and the smoke of tobacco, we find those who for the week are to be our fellow students. We soon become acquainted. One is the librarian, a Cambridge man, full of anecdotes about his cycling adventures, and fond of relating all that is of good report concerning former *habitues* of the library and hostel. The only other inmate is a colonial missionary student, modest and retiring in the presence of ordained priests and deacons, but with plenty to say about wonderful and happy Queensland when once we get to know him.

Presently the housekeeper knocks at the door, announcing "Compline," whereupon we all file out to the prayer-room for a High Church version of family worship. One experience is enough for a Free Churchman. There is a limit about doing "as Rome does." We will not a second time appear to join in prayer "for all Thy servants departed this life, especially for our beloved founder and benefactor, William Ewart Gladstone. . . . Grant unto him a place of refreshment at this time." It is, of course, fair to remark that attendance at prayers is quite optional, and our fellow worshippers seem to feel as keenly as ourselves the awkwardness of the situation.

Next morning we are aroused earlier than usual by the sounds of movement in adjoining bedrooms. The servant knocks at other doors to summon the inmates to early celebration, but leaves the Free Churchman till a more reasonable hour. Breakfast at a little after eight is partaken of in dignified bachelor style. We have an opportunity of watching how smoothly the warden keeps things going. There is no discipline ostensibly, but practically there is no want of it. The gentlemanly yet friendly attitude of the head of the house is reflected by every inmate.

"No one waits for anybody at St. Deiniol's," "At St. Deiniol's we always," etc. "This is the way we manage," he will say, leading everyone in meek subordination to an abstract "St. Deiniol's." Only months afterwards does it dawn upon us that "St. Deiniol's" means the will of the warden, and that we have been ruled for a week by the strongest of iron hands in the softest of velvet gloves.

At nine the library opens, and the work of the day begins. At the door we notice a list of privileged readers in the neighbourhood, some of whom live as far away as Manchester or Birkenhead. Passing in through the Humanity Room, the warden introduces us to the Divinity Room, where most of the real work is done. He duly explains the system of card catalogues—one arranged according to subjects, the other according to authors—and tells us how to help ourselves to them. Next we are shown how to enter the books. Readers help themselves, placing a counterfoil on the shelf in the place of the book. And, finally, we are shown to a corner of our own under a window, where we are left to our own devices.

The one solitary Baptist who previously visited the library, and printed his experiences, had a desk assigned to him among the shelves consecrated to Nonconformist books. But that desk is now occupied by the one lady reader. So we are placed next door, or, rather, in the next niche, surrounded on three sides and a half by liturgies and Anglican Church histories, with a window peeping through the books on one side to give us light. There we are at liberty to work till ten o'clock at night. We help ourselves to what we want, replacing the book if it is only required for a moment's reference, but careful to obey the rule that before the book is taken to our own desk it must be entered. No book so entered may be put back, except by the librarian. The reader, when he has finished with them, must simply leave them on the counter-like shelves in the centre of the room. The Free Churchman left thirty-four volumes piled there on the last morning of his stay.

Dinner time finds us all tired and ready for conversation. What a marvellous fund of scholarly table-talk the warden has. We discuss "Texts and Studies," and Blass' theory of the Acts the first day. Then we sympathise with him over the troubles of an examiner, for he is in search of some new questions about Amos for the Diocesan examination for priests' orders. Presently a new arrival, a curate from Devonshire, starts the question of Prayer Book revision. "What we want," explained the warden, "is a further revision of the second Prayer Book of Edward VI. in the direction of the first." The Free Churchman thinks, "Don't you wish you may get it?" but that was before the Education Bills had made us expect any amount of concession from Parliament to the Ritualist. Next black-letter and red-letter saints are referred to. "Might an ignorant man ask what the difference is?" Being duly informed, he foolishly falls back on some abstruse

scholastic conversation with the warden, remembering afterwards that in his embarrassment he has been confusing John Selden with Archbishop Usher, and has answered a sudden question about the folklore of his county by giving instances of its brogue. Another time the warden has been describing the progress of the new library. Three out of the seven "principals" which are to support the new roof have already been placed in position. "Are we to conclude that at present St. Deiniol's has not half the principles it ought to have?" inquired the Free Churchman. "Well, no," is the rejoinder, given with a twinkle in the eye.

Perhaps it was a little revenge for the sauciness of this last question which led to an evening discussion in the common room about Prayers for the Dead. The Devonshire curate gives his reasons for advocating the practice. "I find people like it. It seems to do them good. When I make a call between a death and a funeral, I add a short prayer for the departed to my petition for the mourners. I was a little afraid at first, but people always thank me for it, and say it comforts them." The speaker looks askance at the Free Churchman, expecting controversy, but your humble servant waits till he finds something to say. This something comes during the night. In the morning he blandly asks, "Would you forgive a rather rough illustration of the principle you enunciated last night?" "Well, no." "There was a priest in Lancashire who preached a certain doctrine that people liked. It comforted them, and they thought it did them good. He told them if they did not exceed two quarts of beer a day, from Monday to Friday, and did not become intoxicated more than once every Saturday night they would be right for Heaven. Would you advocate his doctrine?" "Was he a Roman priest?" was the only reply. But we became warmer friends after this little bit of sparring.

The afternoon and, it must be confessed, some evenings also were devoted to recreation. Twice after dinner, when we played croquet, the bad play of the Free Churchman lengthened the game to an hour and three-quarters. Well does he remember the good-natured forbearance of his partner, who never said anything worse than, "Distance seems to make no difference to you somehow." On other days we cycled, generally having as our companion another new arrival, a Low Church curate from Bristol. One evening run to Eaton Hall will live in our memories as a great political event! Coasting along down the hill beyond the village, we ring our bells violently to disperse a little crowd gathered round two men with shouldered guns at the gate of Hawarden Park. One of the sportsmen, turning round as we passed, disclosed to our somewhat awe-struck gaze the face of Mr. Herbert Gladstone. Now we reasoned thus: Seeing that the Government hustles the country, the Opposition hustles the Government, and the Whip hustles the Opposition, what important persons we must be who hustled the Opposition Whip!

But some evenings are spent in the library. That is possible now that candles are allowed. Had Mr. Gladstone lived, so says the librarian, no fire nor light would ever have come near the sacred books. The ex-Premier would sit there during the whole of a frosty morning smiling the smile of conscious superiority, because Mr. Drew needed a walk up and down the drive to warm himself. But candles, as well as fires, being allowed now, the evening is the best time for work. Fewer readers are present. One can move about freely without fear of disturbing others. How those hours on the top of the ladder, as we take out one book after another to read it then and there, will live in our memories! Sometimes we notice the annotations of the first possessor. Here is his comment on "Sixty Years as an Irish Landlord": "A good, nay a glorious, example of what may be done." Even books of Baptist history were read and marked by Mr. Gladstone. Armitage's "History of the Baptists," in particular, was carefully studied up to the end of the exegetical and Biblical portion, with increasing marks of disapproval; but Mr. Gladstone seems to have turned away disgusted before reaching the historical part. Had he read on right through, what might have happened?

The hours draw on till ten o'clock, after which no one is supposed to stay in the library. There is a special charm in being the last to leave. According to rule, we bang the loud bell on the Humanity table, and hearing no answering shout from any other belated reader, we look up, carrying the keys with us to the hostel.

May the readers of the BAPTIST MAGAZINE find their way to St. Deinio's, and have many such happy, useful days as this. W. C. SAGE.



## NATURE SKETCHES—THE DARKER SIDE.



THE close student of nature comes across many shudderingly staggering things. The savage instincts, against which, when shown in man, the highest creed wages ceaseless war, are found in active, uncontrollable operation in the animal world. The battle is to the strong; the tyrant is supreme; the prize falls to the quickest and craftiest. The skua gull descends, with beating wings, on the honest diver, and snatches the prey dropped by his terrified relative. The darter writhes like an aquatic serpent, and is shaped on the same model, in miniature, as those "Dragons of the prime, That tare each other in their slime."

When you come across the deliberately impaled victims of the red-backed shrike you cease to be sentimental. Even the vernal note of the cuckoo jars as you become acquainted with the unscrupulous character of the bird. Say a cuckoo lays an egg in the nest of a hedge-sparrow. The nest will not hold the growing callow cuckoo and the original brood. So the weakest go to the wall. The young sparrows are pushed over the edge of the nest one after another, till master cuckoo has all the room and all the food to himself. The

adult hedge-sparrows go on attending to the intruder till he takes himself off of his own accord. They bring him up, he sends their offspring to their death, and then departs without a sign of gratitude.

Many a luckless bird might cry with Cain: "My punishment is greater than I can bear." Petty larceny, in the bird world, is often punished with death. Woe be to the small thing that is caught filching. A friend of mine kept two tame gulls. A sparrow ventured to peck at their dish of fish. He came once too often. One of the gulls seized him, and, in spite of his cries, swallowed him alive!

The ichneumon fly lays its eggs in the bodies of unsuspecting insects. The grubs, when hatched, begin to feed on the vitals of their living foster parents till they eat their way out through the tissues of their victims, of whom they only leave the husks.

Many of the qualities which are rightly called vices in man, which keep him low and make him the miserable being that he is, but which he may not realise as *sins* till the law comes, are rampant in nature. Selfishness, gluttony, intemperance, love of power, intolerance, tyranny, strife, bloodshed, cannibalism, abound: "Nature, red in tooth and claw with ravine" is not a far-fetched expression.

A pair of great green grasshoppers lived together in domestic felicity for a fortnight under the same glass bell. The Rev. Theodore Wood, who tells the story, says: "One night a grand quarrel took place between the two, and resulted in an appeal to arms; and when I descended next morning the hapless male was represented by his wings, his legs, and a small portion of his body, which last his widow was leisurely devouring. Clearly, the rest of her slaughtered spouse had already travelled down her throat. But he had evidently not succumbed without a gallant struggle for life, for in the side of his relict was a big round hole, which had been eaten out by the jaws of her defunct lord."

I know intimately a tawny owl named "Jacob." He gives a querulous twitter when you call him "Jacob." At one time he used to be fed on live sparrows. No doubt they died suddenly, for owls' talons are self-acting, and strike deep. But one day a sparrow escaped him, and got into a crevice of the owl's house. There the little bird stayed in sheer fear till he died.

Robins will fight to the death, and then do as we do—make music over the slain. One of these birds built in a greenhouse. Other robins thought the same greenhouse a likely place. There was plenty of room for all. But No. 1 would not share with any of his kind, so he established his claim to the whole greenhouse by killing all the intruders.

This page is but a preface. Deductions, too, are difficult. I will venture on two or three: (1) It may help us if we reflect that when we show tyranny, selfishness, intolerance, bad temper, we lapse into sheer animalism. (2) Surely war, after all, is a very primitive, and, in spite of science, a fearfully savage way of settling human differences. (3) When a reasonable being descends to gluttony and drink he keeps company with the painted things that are attracted from far and near by the fumes of rum upon a "treacled" tree. The toads sit below, ready to feed on the helpless toppers. (4) It is possible to break animals and birds of bad habits. This is done by the painstaking exercise of a better and higher influence. These are among the surface inferences from such a topic.

H. T. SPUFFORD.

## SUNDAY MORNINGS WITH THE CHILDREN.

## VI.—“AS OBEDIENT CHILDREN.”

1 PETER 1, 14.



IF we were sitting together in a room in your house, and I were to ask you to point out to me the things in it which you considered to be the most important, I daresay one would point to the clock on the mantelpiece, another to the table, a third to a chair. And yet, when you had pointed to these, you would have left out one very important thing which, perhaps, you never think of as being at all important—namely, the *hinge* on the door. Who ever thinks of that, or of the valuable service it renders? Scarcely anyone. Yet how much labour it saves! How easy even difficult things are made by it! How hard and awkward it would be to have to lift a door bodily away from a doorway every time a person wanted to go in or out of a room! When you came home from school, your mother would have to say: “I am very sorry, children, but I can’t let you in; the door is too heavy. You must wait until your father comes home.” But the hinge makes it possible for even a little child to open a very heavy door. Even the little toddler can put his chubby little hand against it, and, if it be not locked, it swings easily open. You see, therefore, that you have only to think a moment to know how valuable and useful a thing a hinge is.

Now, do you know the Latin word for hinge? You boys and girls who learn Latin know that the word for hinge is “*cardo*.” It is from the word “*cardo*” that we get our word “*cardinal*.” The cardinals of the Romish Church are supposed to be the *hinge* upon which the whole Church hangs and moves. The Pope would find the Church a cumbersome and unmanageable body without the cardinals. But the Pope is not the head of the true Church, neither are the cardinals the hinge of it. The Head of the true Church is Jesus Christ, the Son of God, and the hinge is *obedience*.

Obedience is called a *cardinal* virtue. Where this virtue is found things move easily and pleasantly. You know what force has to be used in a home where the children are disobedient. The father has to *compel* his boy to do what he is bidden. The mother has to *make* her little girl be quiet or go on an errand. There has to be scolding and threatening and even punishing before the parents’ will is obeyed. It is like lifting a door without hinges. But how different it is in a home where there are “obedient children”! There is no scolding, no threatening, no punishing. Father and mother have only to look, and it is enough. Duty swings easily and smoothly on the hinge of obedience. In which home would you rather live? I know which I prefer.

But even in a Christian home, where the children are, on the whole, kind and loving and dutiful, obedience is not always ready, cheerful obedience. I was in a room the other day, and every time the door was opened or shut it made a very unpleasant, creaking noise. It swung to and fro, but it let everybody know that it was swinging; and I have been in homes where a mother has requested her little boy or girl to do something that she wished done. She was obeyed, but it was not glad, happy, cheerful obedience. There was a shrug of the shoulder or a frown on the face, or even a low muttering of



protest, which was very unpleasant to hear. The hinge had got a little rusty. Well, you know what is the best thing to do for a rusty hinge. Put a little oil on it; a drop of oil makes all the difference in the world. Before the oil there is the discordant squeak; after it there is the noiseless movement. How are we to oil the hinge of obedience when it gets rusty? Ask Jesus for the oil of His grace. The grace of our Lord Jesus Christ will put an end to all friction. Let us seek by His grace to do His will from the heart, and then our obedience to father and mother and those set in authority over us will be ready, cheerful, without murmuring or complaint.

Brighton.

D. LLEWELLYN.



## NOTES AND COMMENTS.

**T**HE BEGINNINGS OF PASSIVE RESISTANCE—Passive resistance has begun. It was fitting that the recognition of it as a true and worthy method of resisting the present Education Act should have been quietly given again at the Spring Assembly of the Baptist Union. From the chair of the Congregational Union Dr Horton declared himself in favour of such action, and resolutions were passed in cordial sympathy with it. And now a Passive Resistance League has been formed in connection with the Presbyterian Church of England. But in passive resistance itself Oxford has led the way. A rate has been made, and demand notes presented. Many were returned with cheques for part payment. These the collectors have refused, and in reply a stirring manifesto has been issued worthy of Oxford, of its Reformers, and of the holy cause of religious freedom. Other places have followed suit, while others are only waiting the seemingly inevitable result of their appeals to the managers of voluntary schools to make terms of peace before they publicly declare themselves. Passive Resistance Leagues are springing up in all parts of the country. Leeds, where the first great electoral battle was won, leads the way. In the Isle of Wight a Board of Guardians has refused to issue the precept, and the Newport Town Council has refused to delegate any of its powers to the Education Committee created by the Board of Education. Mr. Lloyd George's eirenicon has been rejected in Wales by the Bishop of St. Asaph and his friends, so that now Wales will come into line with English Free Churchmen, and help us in the trying hour. Meanwhile, with growing irritation, Mr. Balfour and Sir Wm. Anson are pressing the London Education Bill through the Commons. Government amendments have been tabled, increasing the County Council representatives from thirty-five to forty-two, and diminishing the Borough Council representatives from thirty-one to twelve, the co-opted members being still twenty-five, with the addition of five members from the present School Board. It is a hopeless business, but if the Government will have it so for the time being they must, and the sooner the better, that London may join hands with the provinces in the vindication of the rights of conscience, and in doing battle for the cause of religious liberty, equal citizenship, and efficient education!

MR. BALFOUR ON PASSIVE RESISTANCE.—It was to be expected that Mr. Balfour,

when questioned on the subject in the House of Commons, should know "little or nothing" about the people who are pledged to have recourse to it in relation to a part of the rate under the iniquitous Education Act, and that he should denounce such procedure as "equally at variance with sound logic, sound morality, and sound constitutional law." But we submit that Mr. Balfour is scarcely the man to pose as an authority on these subjects. There are men who can oppose passive resistance consistently, and we respect their scruples. We have no sympathy with those who denounce them as cowards, traitors, weak-kneed Nonconformists, and the like. But the Prime Minister stands condemned out of his own mouth, and has advocated a degree and form of resistance which we certainly could not sanction. In the Home Rule controversy ten years ago, he said at Belfast: "I do not come here to preach any doctrine of passive obedience or non-resistance. You have had to fight for your liberties before. I pray God you may never have to fight for them again. I admit that the tyranny of majorities may be as bad as the tyranny of kings, and that the stupidity of majorities may be even greater than the stupidity of kings; and I will not say that what is justifiable against a tyrannical king may not, under certain circumstances, be justifiable against a tyrannical majority." Again, in London, referring to his Belfast speech, he spoke in the same strain, only more emphatically: "It was for that reason among others that, when I had occasion to speak in Belfast, I declined to shut my eyes to the possibility of Ulster having to resist the tyranny of a tyrannical majority by force. . . . If you British Protestant working men found that you were to be handed over by the majority of the electorate in this country to a body of persons differing from you in their views of public morality, in their views of private morality, in their religion, to men who had publicly announced that they professed principles which you and I believe to be absolutely inconsistent either with private rights or with private liberty, would you submit? I do not believe you ever would submit. . . . I for one am not going to preach a submission which I myself should not be prepared to give." Mr. Balfour thus gave, by anticipation, a remarkable description of his recent conduct. Are not the sacerdotalists, whether Roman or Anglican, being made our masters, and the masters of our children? Are we not being handed over to a body of persons differing from us in their religion—men who glory in principles which we believe to be inconsistent either with private rights or private liberty? There is far more danger to England from the Education Act of 1902 than there could ever have been from Mr. Gladstone's Home Rule Bill, and if the one could be honourably resisted so can the other, though we do not incite to people, as Mr. Balfour did, to use armed force.

**BOARD OF EDUCATION RESIGNATIONS.**—A little of what has been going on behind the scenes during the hatching of the Education Bills has been revealed by the retirement of Sir George Kekewich from his position as a permanent official of the Education Department, and of Mr. Richard E. Sadler from the post of Director of Special Inquiries. Both of these gentlemen have rendered splendid service to the cause of education for not a few years. The first of them has turned his back on the department in disgust at the whole spirit of the new movement, at once sectarian and anti-educational, and, as the adopted Liberal candidate for Exeter, he is seeking a seat in Parliament, from which he can bring to bear his experience and clear

convictions in the discussions on this greatest question of our time. Mr. Sadler has retired because he "could not, without being untrue to a public trust, accept the conditions which the Board proposed to attach to their consent"—to an addition to the staff indispensable to its continued efficiency, and to its practical usefulness. We honour the scruples of these servants of the State; but their retirement lays under suspicion the whole work of the department, and will inevitably make the public distrustful of its impartiality and impatient of its rule.

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DR. HORTON ON CONGREGATIONALISM AND THE CATHOLIC CHURCH.—Putting to one side many tempting themes, Dr. Horton chose to speak on "The Congregational Church, as the cell in that larger organism of which Christ is the Head, the fulness of Him that filleth all in all." He trod the old familiar ground of the principles common to our Congregational brethren and ourselves—the Church, a community of redeemed souls, a depository of supernatural powers, with no priesthood but the High Priesthood of Christ and the royal priesthood of all believing men, and with the holy Scriptures as the Court of Final Appeal. But in his hands these familiar truths glowed with a divine splendour, and thrilled the heart with fresh conviction and renewed loyalty. And then, facing the organisation of the Church of England, he discussed the only possible terms of union—the recognition, frank and practical, of these great truths, by which and for which we stand. Ours is not the schism nor the separation. "When the Church of England will venture to act on her great principle of the supremacy of Scripture, when she will shape her churches according to the definition of her own article, she will have already embraced us—we shall be naturally re-incorporated." Till that consummation comes our testimony must be unflinchingly borne.

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PROPOSALS FOR A NEW CONSTITUTION FOR THE BAPTIST UNION.—At Bloomsbury Chapel a printed notice of motion for the Autumn Assembly was circulated, and for the most part "taken as read," which, if adopted at Derby, will make the recent Spring Meetings of the Union historical as the last of a long and memorable series. The new proposal is that the Assembly meet only once a year, and that in the autumn: for three years in the Provinces and the fourth year in London. The Missionary Society will still hold its Spring meetings during the last week of April, but, except in special emergencies, the Baptist Union will have to content itself with two or three days in October. It is not without significance that a high authority in Free Church circles should recently have eulogised May as the best time for denominational meetings. Dr. Robertson Nicoll, to whom we are indebted for so many words of light and leading, or his *alter ego*, wrote of our Assembly at the City Temple the other day: "Looking round the splendid gathering, as the notes of 'Crown Him Lord of all' were rolled out by the organ, I wished I knew the name of that benefactor of his race who fixed May as the month of meetings. He would deserve a place with the worthies on the City Temple scrolls. How entirely the religious life of England would be changed if custom had placed the principal meetings of the Churches in November. In these long golden days, with their sunshine and flowers, when the young leaves are breaking out on the darkest city stems, it is

natural that Christian work should be viewed with joy and hope, and we see even the farthest mission fields lying in the light of a sun that never sets." We have no idea what the feeling throughout the country will be towards this proposal to hold the meetings in the autumn—there are, we believe, urgent reasons in favour of this course—but we suggest that our associations, as well as individual churches and ministers, should consider its bearing on their own attachment to the wider denominational life, that they may be able to express an intelligent and well-reasoned opinion upon the matter when it comes up for final decision. Another important change will alter the number and personnel of the Council of the Baptist Union. Its numbers are to be reduced from about 160 to 100 members, about seventy of whom will be elected, by a plan yet to be devised, but of which notice will be given a month before the autumn meetings at Derby, the remaining thirty or thereabouts being officers, ex-presidents, and co-opted members. If it can be shown that these changes will, as has been affirmed, make for efficiency, for strengthening the bonds of brotherhood, for deepened interest in our common work, for the better maintenance of our various organisations, we shall all, of course, welcome them. In the meantime, as the Spring meetings afforded no such opportunity, it would be well if there could be issued at an early date an authoritative statement of the reasons which have led to the proposals, and of the facts that underlie the reasons given.

**MR. ARTHUR CHAMBERLAIN ON COMPENSATION TO PUBLICANS.**—The Government secured by their support the second reading of Mr. Butcher's Licensing Law (Compensation for Non-renewal) Bill, not with a view, it is supposed, to its enactment, but to encourage their supporters, the publicans, and to hamper the reforming magistrates. Meanwhile, Mr. Arthur Chamberlain, who has led the reform work in Birmingham, has spoken out with great definiteness. He has not only published an article in the *National Review*, explaining how simply and fairly the matter had been arranged in Birmingham; but he has in other ways declared his mind quite freely on the whole question of the supposed moral claim for compensation upon the community. He has, indeed, proved that a certain amount of reduction in the number of houses can be made without any appreciable reduction in the consumption of intoxicants, so that there is in these instances a case for "betterment" rather than for compensation, and where consumption is actually reduced, the use of a smaller capital and a reduction in the staff prevents any loss to the brewer. But that reduction is a reduction, mainly, at any rate, in illegitimate trade, the crime and vice and poverty and sickness producing trade, of which the profit has gone to the brewer, but the whole loss of which has been borne by the community at large, on whose part, indeed, there is therefore, morally, a very grave case for compensation. It is the counter-claim—the claim of humanity for compensation from the publican—that he urges with irresistible logic. There can be no vested interest "in flesh and blood" and the souls of men.

**THE IRISH LAND BILL.**—The Irish Land Bill of the Government presents a curious problem in politics. It goes one further than the Land Bill of Mr. Gladstone, which, rather than the Home Rule Bill, turned Mr. J. Chamberlain into a Liberal Unionist. It seems, indeed, to make Home

Rule of some sort an inevitable corollary, yet it induces the Irish Nationalists to deprecate any mention of the word while the Bill is under discussion. Mr. John Morley supports it enthusiastically, yet affirms that it bristles with contentious points, and can be riddled with objections. His Honour Judge O'Connor Morris, who may have to adjudicate matters under it if it becomes an Act, describes it, in an article in the *Nineteenth Century*, as "a scheme of pernicious agrarian quackery." Its second reading was carried by 443 votes to 26. Yet the details of the Bill are subject to the most contrary criticisms from the Nationalists on the one side and the landlords on the other. We are to give "twelve millions to one body of Irishmen in order that we may have the privilege of lending one hundred and twenty millions to another body of Irishmen." The price paid is too high, say the latter; the money given is too little, say the former. Yet, in spite of all, the note of hope has been struck, and the coming together of landlords and tenants in some measure, at least, of practical agreement is an opportunity which should not and could not be missed. We hope, too, that by some means brighter and more peaceful days may rise from these proposals for Ireland, and that "the Bill may bring a new light into the dark eyes of Rosaleen."

LORD KELVIN AND HIS CRITICS ON SCIENCE AND RELIGION.—A few weeks ago the Rev. Professor Henslow delivered a lecture in the Botanical Theatre of University College, Gower Street, on "Present Day Rationalism: An Examination of Darwinism." Lord Reay presided, and Lord Kelvin proposed a vote of thanks to the lecturer. He said he could not allow that, with regard to the origin of life, science neither affirmed nor denied creative power. Science made everyone feel a miracle in himself, and positively affirmed creative power. Modern biologists were coming once more to a firm acceptance of something, and that was a vital principle. They had an unknown object put before them in science. In thinking of that object they were all agnostics. They only knew God in His works, but they were absolutely forced by science to admit and to believe with absolute confidence in a directive power—in an influence other than physical, dynamical, electrical forces. There was nothing between absolute scientific belief in creative power and the acceptance of the theory of a fortuitous concourse of atoms. Now, while "fortuitous concourse of atoms" was not an inappropriate description of the formation of a crystal, it was utterly absurd in respect to the coming into existence, or the growth, or the continuation of the molecular combinations presented in the bodies of living things. Here scientific thought was compelled to accept the idea of creative power. Forty years ago he asked Liebig, as they were walking in the country, if he believed that the grass and flowers around them grew by mere chemical forces. He answered: "No, no more than I could believe that a book of botany describing them could grow by mere chemical forces." Lord Kelvin deprecated any fear of free thought, for with freedom they were bound to come to the conclusion that science was not antagonistic to religion, but a help for religion. We so far agree with Lord Reay in saying that "it was a grand thing to hear that prince of science, Lord Kelvin, give his testimony on behalf of religion," though, knowing as much of Lord Kelvin as we do, we should have expected it to be so. Such testimony from such a man is perfectly natural, and in our view a matter of course, though it may be—and we

think is—true that the origin of his lordship's faith is deeper than his words imply, and that he owes it to earlier and stronger influences. Only the pure in heart see God. Sir William Thiselton Dyer, Mr. Mallock, and others resent Lord Keirvin's assertion. Professor Ray Lankester says that "there is no relation in the sense of connection and influence between science and religion," though there is often an antagonistic relation between their respective exponents. Science proceeds on its path without any contact with religion, while religion in its essential qualities has nothing either to hope for or fear from science. "The whole order of nature, including living and lifeless matter—man, animal, and gas—is a network of mechanism the main features and many details of which have been made more or less obvious to the wondering intelligence of mankind by the labour and ingenuity of scientific investigators. But no sane man has ever pretended, since science became a definite body of doctrine, that we know, or ever can hope to know or conceive of the possibility of knowing, whence this mechanism has come, why it is there, whither it is going, and what there may or may not be beyond and beside it which our senses are incapable of appreciating. These things are not 'explained' by science, and never can be." The difference between these great authorities is not, perhaps, so great as it at first seems, for if science cannot explain these things, the things are there and demand an explanation, such as religion offers. Only in view of its teachings can we find a solution of the great problems of life. Science cannot refute those teachings, as we admit that it would have been powerless to discover them.



### MEN.

God give us men! A time like this demands  
 Strong minds, great hearts, true faith, and ready hands.  
 Men whom the lust of office does not kill;  
 Men whom the spoils of office cannot buy;  
 Men who possess opinions and a will;  
 Men who have honour—men who will not lie;  
 Men who can stand before a demagogue  
 And scorn his treacherous flatteries without winking;  
 Tall men—sun-crowned—who live above the fog  
 In public duty and in private thinking.



### LITERARY REVIEW.

LIFE AND LETTERS OF BROOKE FOSS WESTCOTT, D.D., D.C.L., sometime Bishop of Durham. By his son, Arthur Westcott. Two vols. Macmillan & Co. THE last survivor of the distinguished trio of Cambridge scholars well deserves this graceful memorial of his life's work. Westcott, Lightfoot, and Hort exercised in their University a profounder and more beneficent influence than Keble, Newman, and Pusey exercised at Oxford, though its results have not as yet been so far-reaching. They transformed the spirit and methods of New Testament scholarship, and made it a more living and powerful book in an age of doubt and denial. No names are held in higher honour than theirs, nor are any "Lives" more inspiring and helpful. And associated with them

is the name of Benson, the saintly Archbishop of Canterbury, who was certainly a great ecclesiastical statesman. Of these Cambridge scholars, Dr. Westcott was the most voluminous writer, and he probably touched our English life at more points than any of the others. As assistant master for some seventeen years at Harrow (1852—1869), as Canon of Peterborough (1869—1883), as Regius Professor at Cambridge (1869—1890), as Canon of Westminster (1883—1890), and as Bishop of Durham (1890—1901), his aim was as his own beautiful words express it, "to make of life one harmonious whole, to realise the invisible, to anticipate the transfiguring majesty of the Divine Presence." This was to him all that was worth living for. We inevitably think of Dr. Westcott mainly as a student. From the time when he published forty-two years ago, "The Elements of the Gospel Harmony," down to the time of his death, he wielded the pen of a devout and pure-minded scholar in the service of Christian truth. His "History of the Canon," his "New Testament in the Original Greek" (collaborated with Dr. Hort), his strong and manly works, "The Gospel of the Resurrection" and "The Revelation of the Risen Lord," and "The Revelation of the Father," the commentaries on the Fourth Gospel, on the "Epistles of John," and the "Epistle to Hebrews," his episcopal charges and sermons, "The Incarnation and Common Life," "Christian Aspects of Life," and "Lessons from Work"—to name no others—constitute a library such as it is given to few men to produce, and with whose contents every Christian minister should be familiar. Dr. Westcott was a saint and a scholar—a Christian mystic, with a practical bent of mind that prevented him from becoming a mere visionary or dreamer. He realised the unseen and eternal, and lived under the powers of the world to come, while all the time he felt the significance and momentousness of the present. When he was summoned from his beloved work at Cambridge—carried on along with his canonry at Westminster—to succeed his old comrade, Dr. Lightfoot, in the Bishopric at Durham, there were many regrets expressed that he should be removed from his professor's chair, and his opportunities of producing those wonderful commentaries, to be absorbed in the drudgery of diocesan administration; and not a few fears were entertained that the scholar and the mystic would be out of harmony with the practical tasks of the ecclesiastical leader. Never were fears more groundless. Dr. Westcott took up his work with a devotion, an energy, a power of practical statesmanship which could not have been surpassed if the whole of his previous life had been a specific training for them. Never has there been in the English Church a worthier, more influential, more profoundly beloved bishop. His strong, humane sympathies, his sense of the necessity and value of social work, his interest in the lot of the toilers, made him, as was said, everybody's bishop. One of the most romantic episodes in his life was his successful intervention in the great Durham coal strike in 1892, when both masters and men felt and delighted to acknowledge his power. The letters here given furnish a charming revelation of Dr. Westcott's character—of his home and family life, his affection for his friends, his persistent and unwearied diligence, "unhasting, unresting," his simple—almost ascetic—living, his generous self-sacrifice, and the extent to which he was consulted by men of all ranks and willingly served them. Westcott doubtless had the defects of his qualities. He was kindly towards Nonconformists, but did not understand their position. His theology, sane and Biblical in the main, was on some points vague and

shadowy. But rarely have we read the records of a nobler life. Mr. Arthur Westcott's tribute to the memory of his father is worthy of both. Perhaps some of the letters and some of the details of work might have been omitted, and some attempt made to estimate the bishop's place among the Biblical scholars and theologians of our age; but the materials for such an estimate are, happily, furnished in abundance.

**THE GROUNDS OF THEISTIC AND CHRISTIAN BELIEF.** By George Park Fisher, D.D., LL.D. Revised edition, in great part re-written. Hodder & Stoughton.

As things now go, twenty years is a long time in the life of an apologetic treatise. Science has made such rapid strides, philosophy has so largely shifted its standpoints, criticism has been so minute and microscopic, and commonly accepted conclusions are so divergent from those which held the field a few years ago, that we require a vigorous and fearless re-statement of the grounds of our faith, though we believe the modification will be of form rather than of substance. Not a few of our readers are familiar with the original edition of Dr. Fisher's masterly work, and they, at least, will not dispute our assertion that this revised edition, brought, as it is, thoroughly up-to-date, is a book that every Christian student will receive with satisfaction as a conclusive apologia, and that every opponent must reckon with. There is a fuller discussion of the relation of Christian Theism to natural and physical science, and of the "origins" of Christianity as affected by modern research. The sections which treat of the Being of God and of the various anti-theistic theories—pantheistic, materialistic, and agnostic—are followed by a searching investigation into the nature and necessities of man, and here Dr. Fisher displays rare spiritual insight as well as speculative power. When he passes on to consider the consciousness of Jesus, His sinlessness, His unique claims, and His miracles—the reality of which cannot be rationally doubted—he proves himself an adept in the use of the historical and critical methods; while his defence of the authenticity of the Gospels—Synoptic and Johannine—and of the trustworthiness of the Apostles' testimony throughout is a triumph of cool, trenchant logic, leading, as it seems to us, to a conclusion from which there is no escape. It is difficult to see how any open-minded, intelligent man can, in view of such arguments, accept the naturalistic theory of the Gospel, or the humanitarian interpretation of the Person of Christ. Space is further devoted to a consideration of the relation of Christian faith to the Bible and Biblical criticism, criticism being thoroughly vindicated and its necessary limits carefully marked. Revelation, which is historic, is shown to have been gradual; and the lectures close with a too brief chapter on the relation of Christianity to other religions, points of special moment being relegated to an appendix, containing some twenty-three separate notes. We can but express our gratitude to the venerable author for his re-issue of a work which, in its enlarged form, is sure to be hailed on every hand as one of the very best apologies for Theistic and Christian beliefs which has ever been published. If all our ministers could be induced to master its contents and let their congregations have the results of such a mastery, the gain would be incalculable.



THE SACRAMENTS IN THE NEW TESTAMENT; Being the Kerr Lectures for 1903.  
By Rev. John C. Lambert, B.D. Edinburgh: T. & T. Clark.

It requires no small amount of courage to write a book like this, which presents the teaching of the New Testament without prejudice and without regard to a foregone conclusion. This is the end which Mr. Lambert has frankly aimed at, though the practice of his own Church in regard to one of the sacraments is thereby shown to have no direct Scriptural support. We have read the volume with profound and sustained interest, and admire it for the accuracy and breadth of its scholarship, the reasonableness of its interpretation, the fearlessness of its arguments, and the general inevitability of its logic. As an exposure of the weakness, the invalidity, and mischievousness of the sacramentarian and sacerdotal claims we know nothing superior to it. If an absolutely complete, logical refutation of the dogmas of baptismal regeneration and Transubstantiation could effect their overthrow—if these dogmas were not upheld by men who give to them a blind and unquestioning assent, we should hear no more of them, and Mr. Lambert would have the satisfaction of feeling that all who followed him on the lines of these lectures would be simply slaying the slain. We are grateful also for his fine vindication of the historicity of the baptismal formula in Matthew xxviii., 19, and of the accounts of the institution of the Lord's Supper. In this respect he has made all Biblical students his debtors. Mr. Lambert, in expounding the general Apostolic practice and doctrine, and especially the Pauline doctrine of baptism, might be mistaken for a Baptist, not only admitting, but strenuously contending, for nine-tenths of that for which our own denomination stands. With regard to infant baptism, he allows that there is no decision on the point in Christ's words, that the Apostolic evidence is unfavourable to the view that it was practised from the first, that there is absolutely no evidence for the custom in the New Testament, and that there was no fixed practice of it down to the fourth century. He still clings to it, however, as having Scriptural foundations, and as harmonising with the doctrines of grace. His arguments in its favour contrast strangely with the clear, incisive, and effective statements of the previous chapters. They are speculative, indirect, and inferential, and can easily be refuted, or, rather, have been refuted again and again even by Pædobaptist authorities. Should opportunity occur, as we trust it will, we shall return to this volume in a subsequent issue.

RITSCHLIANISM. Expository and Critical Essays. By James Orr, M.A., D.D.  
Hodder & Stoughton.

PROFESSOR ORR is known to all theological students by his "Christian View of God and the World," his "Progress of Dogma," and his "Ritschlian Theology." He has won the reputation of being the most damaging opponent of Ritschlianism—at any rate in England. Professor Swing, of Oberlin, says that he has "done more than any other critic to discredit Ritschl in the estimation of the English public. He has gone through the subject with such thoroughness and evident sincerity that his fundamental misunderstanding of Ritschl's views has been accepted as historical truth." He is, according to Dr. Swing, "a misleading guide," and suffers from an "inability to appreciate the Ritschlian point of view." This new volume is not likely to modify

the American professor's adverse opinion; but we believe that the majority of those who read the essays with an open and unprejudiced mind will feel that Dr. Orr does full justice to Ritschl, and not only sees, but emphasises, many good points in his system, and shows that all evangelical theologians are profoundly indebted to it in regard, *e.g.*, to the strong distinction which it draws between religious and theoretic knowledge, its insistence on the positive revelation in Christ as the source of all true religious life, and the central position which it gives to our Lord's conception of the Kingdom of God. Ritschl, however, is not true to his own ideal of a theology without metaphysics. He insists on value judgments, but fails to realise that they can only be of value because of the objective reality behind them. Subjective impressions and representations must be in accordance with objective truths and facts. Christ can only have to us the value of God because He is God. His own great utterances and claims cannot be ignored. The views of sin and atonement which spring from Ritschl's position are shown to be in many ways defective, while it necessarily sets on one side the fact of Christ's resurrection, ascension, and heavenly reign. The essay on Harnack's remarkable lectures, "What is Christianity?" is a piece of subtle and incisive criticism which we have rarely seen surpassed. Harnack's exposition of the essence of Christianity errs by defect. The elements he acknowledges as indispensable are indisputably Christian; but there are other, and even more vital, elements left out, and the roots of Christianity are taken away. Christ Himself is Christianity. He is not only an important part, but the very substance and crown of His message to the world. There is a powerful vindication of the reality of the miraculous conception, the virgin birth of our Lord, which we should like to see published separately for wide circulation. The closing essay, on "Faith and Reason," is a discussion in which not only ordinary evangelical Christians, but Neo-Kantians, Hegelians, and Ritschlians must be interested. For popular reading and study this is the most admirable of all Professor Orr's masterly works.

STUDIES IN THEOLOGY. By J. Estlin Carpenter and P. H. Wicksteed.  
London: J. M. Dent & Co.

OF the thirteen essays which make up these studies, seven are by Mr. Carpenter and six by Mr. Wicksteed. They are all written from the same standpoint, and marked by similarity of treatment, such as might easily suggest identity of authorship. They are not light reading for leisure hours, but form a serious attempt to grapple with the supreme problems of life and destiny.—God, Duty, Immortality, and all that those words connote. Their standpoint is not ours. Their views as to the scope and authority of Scripture, the personality of Christ, the meaning and purpose of His death, the Divine method of pardon and renewal are, in our judgment, grievously defective, and do not constitute a Gospel of Salvation. We could not rest in such a faith as finds in these pages apt and graceful expression. But it is a faith which becomes erroneous mainly through its defects, though it happily contains much which was lacking in the older Unitarianism. The theistic, ethical, and social aspects of Christianity are clearly and nobly emphasised. The religion of the heart, the communion of the soul with God, the realisation of the eternal in the temporal, and the consequent subjection of the soul to the powers of the world to come are discussed with solemn and searching force.

There is no ignoring of the sterner aspects of life, no rose-coloured presentation of sin and its penalties, no preaching of an easy-going good-nature, which excludes wrath, and mistakes weakness for love. We have been deeply impressed with Mr. Wicksteed's "The Religion of Time and of Eternity," "The Fear of God and the Sense of Sin," and "The Place of Jesus in History." Mr. Carpenter's address to students on "The Education of the Religious Imagination" is able and brilliant. Its illustrations of spiritual truth from other religions are helpful, though there are in it, as in most of the essays, statements to which we are diametrically opposed, and which conflict with the reverence and affection so frequently avowed towards our Lord. Essays of this type are only for thoughtful and well-trained minds, able to discriminate between the true and the false, the valid and the invalid. They indicate a decided advance on the part of Unitarianism, an absorption into its too negative creed of the more positive elements of evangelicalism, and of the warmth and glow which can only come from that cross which is at once the means and symbol of our redemption. In this respect they fill us with hope for the future.

**THE TEMPTATIONS OF JESUS.** A Study of Our Lord's Trial in the Wilderness.

By A. Morris Stewart, M.A. London: Andrew Melrose.

THE subject of this volume is, in some of its aspects, surrounded with difficulties, which so far have found no satisfactory solution. In other aspects—especially to those who believe in the Divine humanity of our Lord, Son of God and Son of Man—it is illuminating and encouraging, rich in guidance, warning, and consolation. Mr. Stewart faces the difficulties of the narrative fairly, and sees in them no hindrance to faith. He pierces his way to the spiritual significance of the Temptation as an essential element in the experiences of our Lord, and shows in what form similar temptations assail us for the testing and perfecting of our character. The "study" is as fresh as it is convincing, as sane and cultured as it is devout, as strong in its appeal to the intelligence as it is captivating to the heart and conscience, and unless we are greatly mistaken it will throw no small measure of light on the nature and work of Christ, as well as on the mystery of evil and the purpose which, by Divine grace, it may be made to serve in the economy of our salvation.

**YOUTH AND DUTY.** Sermons to Harrow Schoolboys. By the Right Rev. J. E. C. Weldon, D.D. London: Religious Tract Society.

THIS is a volume which will be received with more than ordinary gratitude by old Harrovians and their guardians, and will be scarcely less welcome to boys of every class. If the sermons have not all the exquisite grace and charm of the late Dr. C. J. Vaughan's "Sundays at Harrow," they are in every sense worthy to stand beside them for the loftiness of their purpose, the frankness of their spirit, the directness and earnestness of their speech, and their admirable evangelical fervour. Boys who listened to such addresses as these must have found it difficult not to be true, pure, and chivalrous, open as the sunlight, and bent ever on the highest things. Dr. Weldon is not only a strict moralist and a preacher of righteousness, but he has a living and powerful Evangel. Would that young men everywhere could listen to teaching of this high and inspiring order.

THINGS AS THEY ARE: Mission Work in Southern India. By Amy Wilson Carmichael. With preface by Eugene Stock. London: Morgan & Scott.

THE most useful books are not invariably the most pleasant. "The Cry of the Children," "The Bitter Cry of Outcast London," "No. 5, John Street," do not furnish the reading with which to beguile a dull or weary hour, though they may stir into activity our languid philanthropic instincts. Things as they are, whether in England or in India, are often degraded and repulsive, and certainly the vivid realism of some of Miss Carmichael's pictures sends through us a thrill of horror. Her interest is largely centred on women, and never before have the evils attendant on the abominable system of child-marriage been, to our knowledge, unfolded with such unsparing fidelity. The condition of things is atrocious—not to say devilish. Mr. Eugene Stock, whose introduction accepts responsibility for Miss Carmichael's statements, says that she writes "the truth, and nothing but the truth; but it is not the whole truth. *That* she could not tell. If she wrote it, it could not be printed. If it were printed it could not be read." The base practices of the human demons to whom these helpless children are tied are truly indescribable. The real—often hidden—difficulties with which our missionaries have to contend make us wonder that even the scantiest measure of success can be attained; nor, if Miss Carmichael is to be trusted, is all that is generally accounted success really such. The power of caste seems invincible. The persecuting spirit is alive and active; even the Government seems powerless to check deeds of venomous hatred. Again and again we are compelled to ask, Is this occurring in the twentieth century and under British rule? And again and again we say, It cannot be! Can India, we may wonder, ever be Christianised while such fiendish forces are allowed sway. The book is one great cry of anguish, an impassioned appeal to every humane and Christian sentiment—the old, old appeal, "How long, O Lord, how long?" The impressive and forceful letter-press is made even more eloquent by some of the illustrations from photographs, etc.

LOMAI OF LENAKEL: A Hero of the New Hebrides. By Frank H. L. Paton, B.D. London: Hodder & Stoughton.

MR. PATON, a son of the renowned missionary of the New Hebrides, whose name is still a spell to conjure with, has added another chapter to the triumphs of the Gospel, which is well worthy to stand side by side with his illustrious father's autobiography, and will, like it, become a missionary classic. Mr. Paton is a graphic and tactful writer, frank and unaffected, an impressionist of the best type. His sketches of Lomai, Tom, Tawsi, and other natives are portrayed with vivid realistic power, and the story of their regeneration and Christian devotion, their brave endurance of danger and persecution, is told with pathetic eloquence. Talk of the failure of Christianity! It is both irrational and profane to do it. What other religion is there whose devotees could with their enchantments work a hundredth part of the good of which these pages tell? And talk of the easy life, the comfortable conditions of missionary life! Who but men inspired by the love of Christ could live, as the Patons have done, in the haunts of savagery, and go through such adventures and perils? The difficulties by which they were confronted were stupendous. Let people who say that the romance of missions has passed read this thrilling story, and they will repeat that shallow saying no more.

**A MIRACLE OF MODERN MISSIONS; or, The Story of Matula, a Congo Convert.**

By John Bell, Wathen, Congo. Illustrated. London: The Religious Tract Society.

MR. BAYNES has furnished a striking introduction to one of the most touching stories even in the heroic annals of our beloved Congo mission. Matula was a living witness for Christ—pure-minded, courageous, and steadfast under cruel persecution—a true African gentleman, as Mr. Bell calls him, sincere, gentle, and Christ-like. He was, moreover, but a type of many, and so long as our missionaries can tell of experiences like those recorded here there need be no fear as to the future of this great and beneficent work.

To Mr. Arthur Stockwell we are indebted for several capital books, which will appear with peculiar force to the members of our own churches. **WHAT BAPTISTS STAND FOR** and **GLEANINGS IN THE FIELD OF BAPTIST HISTORY**, by Rev. Alfred Phillips, of Leamington Spa, is apparently the result of Dr. Maclaren's remark, "If I were a young man, I would devote a portion of my time to teaching Baptist history and principles to our young people." More of our ministers should do so. These brief chapters are lucid and to the point, dealing with things of to-day in the light of old and recognised positions, from which we cannot honourably or safely recede, showing how great are the services rendered to the nation by Baptists in various departments, and inspiring us with a healthy denominationalism. **THE PASSING OF PROTESTANTISM**, by E. Judson Page, shows that Protestantism, as generally understood, was but the precursor to another and still more greatly needed reformation—a return to the teaching of the New Testament. Like Mr. Phillips, Mr. Page maintains that Baptists are the truest representatives of that teaching, whose general acceptance would remove our most perplexing difficulties as to the basis of unity, the relations of Church and State, the education of the children, etc. Mr. H. Rose Rae contributes, as the first volume of **BRITISH FREE CHURCH HEROES**, a short but masterly life of "John Wycliffe," which should be widely read. **THE POTTER'S HOUSE**, by J. Nicholas Knight, contains nine brief and helpful chapters to elucidate the memorable parable of the Potter and the Clay in Jeremiah xviii., 1-4. **SOME MELBOURNE SERMONS**, by Arthur H. Coombs, B.A., form a capital shilling's worth. They are free from platitude, conventionality, and clever nothings—full of strong, helpful thought and breezy expression. The sermons on Gashmu, "O Felix Culpa," and the Trinity are decidedly above the average. **AT THE LORD'S TABLE**, by Rev. R. Cynon Lewis, is a series of ten Communion addresses, dealing with the communicant's preparation, appeal, redemption, pledge, fall, restoration, etc.—wise, devout, and tender—in some points exquisitely beautiful. **PARSON DIK**, by Frederick Harrison, depicts a strong, manly, generous character, whose influence saves many from scepticism, sin, and despair. There are other well-drawn characters—Lionel Standish and Violet Tippet, etc. The book is healthy and stimulating.

**THE Baptist Tract and Book Society** have published **THE PROBLEM OF THE MRD TOWN CHURCH**, by Rev. J. H. French, a paper that made a deep practical impression when read at Birmingham; and **THE IMMEDIATE DUTY OF LONDON BAPTISTS**, Mr. French's recent presidential address from the chair of the I.B.A., setting forth the great and urgent needs of the Metropolis

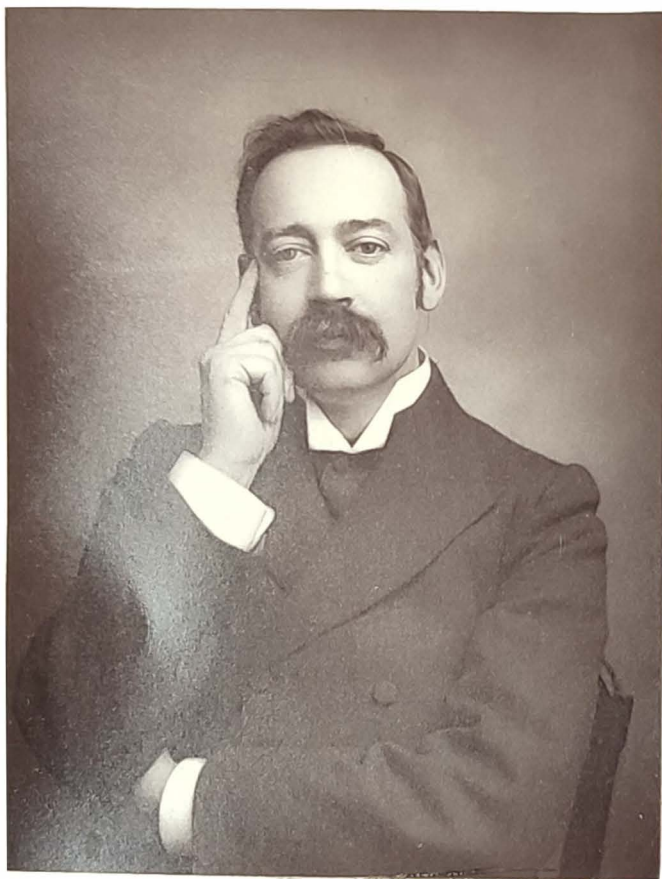
and the powers of Baptists to do immeasurably more than they are now doing to meet them. We thank God for a man so strong, so devout, and so full of high enthusiasm as Mr. French. These pamphlets should be in the hands of every Christian man and woman.

FROM MESSRS. T. & T. Clark, Edinburgh, we have received **JEREMIAH THE PROPHET**, by Rev. John Robson, D.D.; one of the Bible-class Primers, a pleasant and well-informed introduction to the study of the life, ministry, and writings of one of the most prominent characters of the Old Testament—clear, compact, and to the point. Another sixpenny manual from the same publishers is a **PRIMER ON TEACHING**, with special reference to Sunday-school work, by John Adams, M.A., B.Sc., Professor of Education in the University of London. Mr. Adams traverses the whole ground of a well-worn but transcendently important subject with clear insight and sound judgment, compressing into small space the results of extensive reading and vigorous thought. He holds up before teachers a high ideal of efficiency, and suggests means of which all may avail themselves for its realisation. Those who are anxious to raise the quality of Sunday-school teaching and improve its methods should circulate this primer by thousands. Ministers also should digest it.

**THE JOURNAL OF THEOLOGICAL STUDIES** (April, 1903) has reached us from Messrs. Macmillan & Co. It opens with a thoughtful and scholarly paper by the Rev. H. B. Swete, D.D., on "Penitential Discipline in the Early Church," in which the facts are set forth with impartial fidelity and left to speak for themselves. Of course, the difficulty begins when we try to decide the measure of authority to which Tertullian, Cyprian, and others are entitled. Dr. King's short article on "Psalm cx." is remarkably suggestive. The Rev. C. H. Shebbeare discusses at length Mr. Illingworth's "Reason and Revelation," passing on it several incisive strictures, which the most ardent admirers of that invaluable book will receive with respect. The critique is a fine specimen of literary and philosophic acumen. There are many other notes and reviews of considerable merit.

**GOD AND THE INDIVIDUAL.** By T. B. Strong, D.D. London: Longmans, DR. STRONG is a clear and forceful thinker, and keeps steadily in view the end he wishes to reach. His position is that of a High Anglican, continually becoming higher. He unduly exalts—so it seems to us—the functions and power of the Church, and reduces individualism to its lowest possible expression. His criticisms of Harnack and Professor William Jones, whom he presses into the service of his anti-individualistic theory, are pointed, and for the most part convincing, but only for the most part. Of course, any theory may be pushed to an extreme. Dr. Strong's exegesis is occasionally forced, and will not meet with universal agreement even among the members of his own communion. Still, this is a valuable book.

**NOBLE DEEDS OF THE WORLD'S HEROINES**, by Henry Charles Moore (R.T.S.), is one of the "Brave Deeds" Series—deeds of rescue, deeds in the mission-field, deeds in war time, deeds of self-sacrifice and devotion. They are gathered from various sources, countries, and places, and told with aptness, sympathy, and force. If read to a class of young girls, they would be listened to with breathless interest.



Woodburyprint.

Waterlow & Sons Limited.

Yours sincerely  
A. H. Foreman

THE  
BAPTIST MAGAZINE

JULY, 1903.

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REV. A. H. TOLHURST.

**T**HE late Hugh Price Hughes once said that he would undertake to fill any of the old deserted mid-town churches, provided he were first allowed to close it for six months. That was only an extreme way of saying that those old churches were not dying for want of an opportunity—for they were mostly surrounded by a swarming population—but for want of freshness and adaptability in their methods. We have begun to recognise that the opportunity is always with us, and to shape our methods accordingly. And in many of our large towns there is springing up the more modern "Mission," with its newer methods, its freer spirit, its greater adaptability to the changed conditions; and already the fort is being held by these new enterprises, and what was once a despair is opening up into a rich and promising harvest field.

One of the latest ventures of the kind in our own denomination is the taking over of the old Westgate Chapel in Bradford, the "top o' town chapel," as it used to be called. It is a place which has had a long and honourable career, and which, as far as Bradford Baptists are concerned, may be described as "the mother of us all." But like so many places of the kind, it has been left behind by the great outward movement of the population. And the old congregation which worshipped there has built for itself a newer home in a more convenient situation. Meanwhile, the old building has been left, and all around it there are busy, teeming streets, where mostly the poorer people live. In this the Bradford Baptists have seen their opportunity, and the old chapel is now being made the headquarters of a new mission movement to be carried on to meet the changed condition of things, and to be made a centre of light and help in the heart of a wide and needy district. The premises were sold two years ago under the impression that they were no longer needed, but the purchaser of them has so altered and adapted them that, without knowing it, he has rendered them necessary to the very denomination from whom he bought them—necessary, that is to say, if it is intended to do the work of a central mission. More suitable halls, schools, classrooms, and vestries



for such work it would be difficult to find, and the Baptists of Bradford must make up their minds to buy old Westgate Chapel back again. Westgate Bradfordians the wide world over will doubtless offer some help; and other Baptists and non-Baptists who think the time has come for this work to be done by us will do the same. That Westgate should be other than a centre of Christian activity is hardly to be thought of. It is intended to be carried on on "Institutional" lines, so that the people may be reached and helped on the social and educational, as well as on the spiritual, side. Bradford is fortunate in its new missionary. Men have to be born for work of this kind. They cannot be made by any of our college systems. Mr. Tolhurst is one of the happy men who have found their sphere, and are called to the work for which God cut them out. He is an Englishman born out of his native land. Born in Melbourne, and spending part of his early manhood there, he retains something of the Colonial freshness, and a good deal of its unconventional spirit. And it will not be his fault if the people around do not waken up to the fact that something new and interesting is going on in their midst.

He has had a somewhat varied career, with a wide range of experience, all of which has been fitting him for the work that now comes to him. Though he was born in Melbourne, Victoria, he received his education in England, entering a private school at Norwood kept by Mr. Henry Leeding, who was tutor to Mr. Spurgeon in his younger days. At an early age he entered a French Bank in London, remaining there for eight years. After that he returned to Melbourne, where for some time he held a post in the Bank of Victoria.

Mr. Tolhurst comes of a godly family. It might be said of him, as it was said of Robert Burns, that "he was fortunate in his father." He owes much to the Christian example and teaching of his parents, and to the home atmosphere in which he grew up. His father was a journalist, being for some time on the editorial staff of the *Melbourne Argus*, and becoming later one of the promoters of the *Melbourne Age*. But a passion for music led him to abandon this career, and he gave himself up to his natural bent, and became organist of Melbourne Cathedral. The love of books and music entered largely into the home life, and influenced the boy who was growing up in the midst. During his early years he passed through more varied experiences than come to most of us. As a child he was taught in a Congregational Sunday-school, but by a sudden turn of events he found his way as a boy treble into the choir of Brompton Oratory, and was there christened and confirmed, without his mother's knowledge, and without understanding himself what it all meant.

The memory of those days, with the solemn music, and the gorgeous ceremonial of the services, is one which abides with him still. Along with the rest of the choir, he sometimes sang at Drury Lane and other London theatres, seeing in that way a side of life that ministers are not greatly

accustomed to. When his home was removed to Norwood he entered the parish church choir. But at the age of seventeen a new influence came into his life, and the course of things was altered. He traces his decision for Christ to a question put to him by a London minister after a sermon preached in the Chatsworth Road Baptist Church. The preacher shook hands with him, and said: "Ought you not to give your heart to God?" He answered, "I suppose I ought, sir," and before long he made the great surrender.

His wish was then to become a missionary; and he would have gone into the foreign field had not his mother persuaded him to continue at business for a time and fill his leisure with work among the poor. He did this for ten years, teaching in the Sunday-school, and preaching whenever an opportunity came, sometimes in the streets or in mission halls, and regularly conducting services in the wards of two large hospitals, first in London at Guy's, and afterwards in Melbourne at the Alfred Hospital.

His call to the ministry came while travelling in the Bush in New South Wales. He was mistaken for a minister, and asked to preach. He said he would try, and spent the remainder of his holiday in that way, and has gone on preaching ever since. The result of his holiday preaching was that he was asked to become the minister of a church in the Bush. He consented on the understanding that he should have a free hand if he ever saw his way clear to enter an English college for further training. His life in the Bush was very happy and very arduous, and was the means of laying up a stock of experience which will be invaluable to him now in his new undertaking. He was more like a New Testament bishop than an ordinary minister. He had seven congregations under his charge, some of them thirty miles apart, and all of them needing to be visited on horseback. It was required of him as a good minister, not only that he be found faithful, but that he be able to "shoot straight, stick to the saddle, cut down a tree, and preach a sermon." After a year spent in this way, he felt that, if the ministry was to become his life-work, he must seek some more systematic training than he had hitherto had. So he applied to Mr. Spurgeon, but in some way his application was mislaid, and before it was found again, and Mr. Spurgeon had sent a characteristic invitation, "Come at once, our train starts in August, and we don't stop at by-stations," Mr. Tolhurst had applied to Rawdon, and been accepted as a student there.

He entered Rawdon College in 1890, and remained there for four years. The thing which chiefly abides with him as the result of his college course is the influence of Professor Medley. And for Mr. Tolhurst, as for so many of the old college men of this period, the names of Rawdon and Medley are interchangeable terms.

At the end of his course there he accepted an invitation of the Leicester Baptist churches to undertake work in a new part of that town. There he had to begin from the foundation and work for the building up of an

entirely new cause. He began with services in a Board school. And at the end of three years Carey Hall was built, costing nearly £6,000, with accommodation for 900 persons, and school premises for 600 scholars. When the hall was opened a church was formed, which in five years gathered 250 members. He has thus won his spurs in work of the kind to which he now comes in Bradford. And although Bradford is not Leicester, and is considered hard to influence in religious ways, yet with such a record behind him, and such a buoyant heart, and incorrigibly hopeful spirit within him, great things may be expected. This new venture will be followed with great interest. It is one of the spheres which ought to be filled by us as a denomination, and filled successfully. It may be said of it in Wordsworth's line, that

"Great is the glory, but the strife is hard."

I believe the new missioner is going in the spirit which would rather say :

"The strife is hard, but great is the glory."

Our traditions are not those which should lead us to shrink from hardness ; and a brave facing of the altered condition of things may change for us the whole problem of our town work, and may transform what is too often a despair into a great and glorious opportunity.

Mr. Tolhurst goes into one of the "high places of the field." He means to "attempt great things," and in his own heart he "expects great things." And for his success the hearts of many will pray.

T. G. H.



## THE ATONEMENT.

"Thou shalt call His name Jesus ; for He shall save His people from their sins." "Now, a mediator is not a mediator of one ; but God is one."



WHEN we consider the marvellous personality of our Lord and Saviour Jesus Christ, His own catalogue of His characteristics, qualifying Him to introduce men to the creating God, the Father, must take first rank. He is the one Way, the critical Truth, and the essential Life.

After a lifetime of accruing spiritual experience and insight, John, setting himself to record his knowledge and impressions regarding his adored Master, is constrained to pass altogether the human genealogy in order to identify this Saviour with that Creator, who in the dim distance of the past had said : "Let us make man in our likeness."

In pursuit of this ideal creation the ages have gone by, more than one stage has been passed, and now, in the sight of all men, the Saviour-God addresses Himself to the accomplishment of the final act, whereby He shall safely lead the halting, impotent man to His appointed glorious goal. It is His to bring about a perfect reconciliation of the two natures—human and Divine—approaching each other as they have done from the horizons of farthest distance from each other.

The At-one-ment is seen to be bare fact in Jesus Christ our Lord. The human, the product of the dust, and the Divine, the essential God, are brought together, not mechanically, but in actual harmony and oneness of being. They are welded into one living Christ.

This Man, who is God, this God, who is also man, has compassed, within the limits of His own glorious personality, the favourable conditions which secure peace. God and man in Him are one, which is to say that man is voluntarily acquiescent in his safety in the keeping of God, and that he is also energetically concerned in the use of the great powers set at his service by this wondrous union with the Divine. Therefore, as being equally of kin to either side, our Lord is seen to be fully qualified as mediator. On the part of God, Jesus Christ exemplifies the critical Truth of His attitude towards man. His method is calculated to test fully the feeling of God towards this unhappy world, to make clear beyond dispute His yearning desire for its ultimate prosperity and happiness, and His oneness with it in the effort and struggle towards its perfection.

This is made practicable throughout by the initiatory step, the descent of God into the level of the plane of being already occupied by man. There he can be met with, reasoned with, convinced, and captured. He may be made to comprehend and value the advantages of his position and the marvellous and strong love of God, who could design (and adhere to His design at so great a cost) to draw him towards his high destiny by so irresistible a force.

Wonder-worker as this Christ is, He is now surpassing all His former deeds. For He has gathered into one, into His own being, all the propitiatory elements of the complex problem, and is Himself its solution. Here is the Way.

God and man are to meet. The set time is come. God is ready for man. Man is also ready for God, if he but knew it. A meeting-place is needed, and that is what the Christ supplies.

In Him the God meets with, lays hold of, rescues, sets on its feet the strengthless creature, in danger of slipping back into perdition. In contact with Him, with His cheer in his ears, looking into those tender, yearning eyes, the man takes courage and adventures all he is into the partnership, conscious that he brings nothing and receives all. The confidence of love replaces the old disabling distrust of his heart.

As the result of the propitiatory presentation of the gracious purpose and invitation of God to man, there is effected the reconciliation of the human to the occupation of himself, to the reign in himself of the true Divine. And this is certainly succeeded by, or correlated with, his endowment for the fulfilment of the conditions on which alone he may enter into this partnership of God-life. This is the propitiatory preparation of the man for pardon and for acceptance. God has drawn near to him to plead with him on his own behalf, and when the inevitably tragical consequences of this descent of God into

man's soul are realised. He who has stooped so low to conquer has His reward in the ascendancy gained, not only over the sometime wavering will, but most effectually over the heart, sore to tears, that shall hold fast that will in the close bond of grateful love to its true allegiance.

There is, therefore, seen to be no reserve of offended dignity or of repudiated right to be conciliated. The need is that God should gain the credit due to Him of absolute goodwill towards His creature, of absolute honesty of purpose in His method of dealing with him, and of actual power to establish him in the place of honour to which He invites him.

To reject absolutely the claim of God as thus represented by Jesus Christ our Lord is to commit the unpardonable sin; for the man remains outside the pale of refuge.

"If . . . reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life." It is the *living* Christ who is the eternal Saviour. His sacrifice and death have done their work. They have persuaded men of goodwill to meet His goodwill. His field of the world lies open to His operation, and He is received as bringing in life and immortality. Laying aside the burdens He has borne for our sakes, the body of sin, the temptible soul, He escapes all further suffering, and terminates His human life of sacrifice.

It remains to assume His proper life, that now complex life that He has brought to its perfection in God. His very presence in God is His constant intercession as representative and guarantee for men. Is it not as though he were saying: "That which I am, that shall also these My children be, in due time"?

Let us repeat it, the *living* Christ is the eternal Saviour. The love of God, so long brooding over His creation and lying in wait everywhere for the souls that, hearing His still voice, came to Him in rejoicing and trembling, for the fear as well as for the love of it, discerns its fit time for full display.

And the Saviour, in drawing all men unto Him, ratifies the covenant by the gift of eternal life to all those who flock to Him with the cry, "Abba, Father," on the lip and in the heart, those who are the children given to Him by God. These have passed from death unto life.

We cannot too deeply emphasise this *new* creature-hood. For everything hinges upon it.

The Saviour who has effected the At-one-ment in His own being, repeats the process in the bounds of individual being, in the case of every man who comes to Him in faith. "I give unto them eternal life," and this eternal Spirit life is identical with the life which is His own. The God has condescended to meet with every one of these in the ground of his own soul, and here the At-one-ment is discovered to be bare fact in the experience of the Child of God. To repeat what I have already said of our great Head and Leader, the human, the product of the dust, and the Divine, the essential God, are brought together, not mechanically, but

in actual harmony and oneness of being. They are welded into one living soul of the highest order, the order of the living Christ.

Quoting once again the Apostle John, we find him declaring emphatically that the thing manifested in Jesus Christ our Lord was "the life," the "everlasting life" in its Redemptive power—that is, in its human aspect, spilling its blood, pouring out its soul, giving its life for men.

This new life was directly derived from God. He Himself was the life that now was incarnated as the Son of God. And so identified in being are they—this Father and this Son—that the title of "Everlasting Father is" (by that prophet to whom is granted the first clear glimpse of the wondrous light) given to the "Child" who shall be born unto us.

Here is indicated the emergence of the new race. "After its kind" was the universal rule, no matter what the grade or quality of the life given. All life on the earth, spirit given, was strictly conditioned as to its distinctive characteristics and developments and terminable quality.

At the outset, it was made clear that man was not prepared to entertain the spiritual life which was destined to be his.

There was at one and the same time too much and too little of him for balance. He had capacity, but slight knowledge. The true light that lighteth every man was his, but he had no wholesome terror of the darkness. The conflict in which he must necessarily take his part was an enigma to him, and so, mercifully to put him in training for his glorious destiny, he was shut up under sin, yet, as always, having, in the conscience that was a check on his wayward will, the one avenue of light that was God's reserved opportunity for seeking each individual soul.

Christ, however, exhibits the pure, prevailing, persistent character of the life that is Himself, and declares it to be the necessary vital force for the man who aspires to rank beside Him. He is competent to endue this body of sin with the powers of the endless life.

It is a fact clearly demonstrated by Jesus Christ that He can hold human nature sinless, perfect, gloriously free for all good. He declares (and this, also, has been demonstrated as fact in innumerable individual lives) that man may yield himself, with no other preparation than that of real surrender, into His able keeping for acquirement of the faculties and endowments and achievements of that pure, prevailing, persistent life that is His life.

"He that hath died is justified from sin." To live thus with Christ carries with it the counter-fact that we have died, or are dying, with Him also. Being really human He died; as Creator of all He died to extend His sceptre of mercy to all, for all men must die here or hereafter.

The death to sin here may be substituted in us for the death which is else the wages of sin. One way or other the death is imperative. The spiritual life is of choice, on the sole condition that the death to sin is willingly undergone in this lifetime by submission to wise, necessary

discipline and chastisement on the part of God. This is the cross that must be borne by those who follow Christ, a penalty no more punitive than was the sacrifice of Christ Himself, but remedial and saving. The conquest to which Christ calls is that of the new creaturehood standing erect on the slain skeleton of the old. That in this way and none other grace shall reign through righteousness unto eternal life through Jesus Christ our Lord is imperative.

Saving faith in Jesus Christ is faith that admits God to rule the nature, to overrule the sinful nature, to effect the radical change. Now, this means the meeting of two principles, rivals in the favour of man, in dire opposition.

If the God be admitted, the evil one is dispossessed; if the light enter, the darkness vanishes: if the conscience be cleansed, the law is dis-crowned; if the will submit, the enemy is overcome; if the heart become loyal, it is constituted righteous. We realise that this God in us, who is for us, is greater than any skulking enemy we have hitherto lodged and loved as ourselves. The new life in Christ is correlated with the death of the old. The death to sin is the invariable accompaniment of life in Christ, and if the At-one-ment has actually taken effect in us the righteousness of the God in us is actually and operatively *our* righteousness.

No theory of Atonement is thorough that does not emphasise above all others of its aspects the actual substitution (in the nature of the man who is the subject of Christ's saving power) of the pure gold of the spiritual life and nature which is His, for the corruptible basis of his merely human origin. The pure gold covers, overlays, puts altogether out of sight, takes the place of the old, decaying, daily-dying material. The man who was a sinner dies (it was Christ's object to bring him to welcome this death, that he might be redeemed from the power of sin), and the new man who lives in Christ henceforth is forgiven for the sake of the righteous Christ in him, who is unimpeachable. His new name is saint. As Christ is, so are we in this world, and, therefore, we may have boldness in the day of judgment.

Christ's ability to forgive is equivalent to His power to re-create. Apart from this positive objective work in man's soul, the Son of Man has no power on earth to forgive sins. Without the re-placement of the old scaffolding by the fine, permanent lines of the perfect structure there can be no Atonement.

Surrender involves the withdrawal from sin, and, therefore, is of avail for salvation. Redeemed by the precious blood, the prisoner goes out free from his house of bondage.

Christ leads upward to God. If He invites to spiritual life, it is equivalent to a call to leave the natural. If the new is to be implanted, the old must be rooted out. If the man will die to sin, he shall live to righteousness. Christ has died for the man, will he, after all, refuse

to die with his Lord? This is the crux of the question on the man's side. Each for himself may appropriate to himself the Atoning Sacrifice, and partake of the life-giving feast. He becomes conscious that here is occasion for mutual rejoicing, and the strong Son of God, the Immortal Love, who has called him to meet with Him in the depths of His suffering, is able to pour abundantly into his empty vessel from the overflow of His own victorious joy.

On the very battle-ground of life and death they have met. The man is gained, recognising that the outlook before him is altogether changed. Death in the company of the Lord of Life is not a thing of dread. It is the breaking of the chain, the opening of the prison doors. It erases the old condemnatory record, the conscience is cleared of guilt, it is cleansed from dead works to serve this living God, and there is peace between them; more, there is the bond of an indissoluble union of being.

There is brought to pass and is perpetually repeated in the experience of every man who obeys the call, "Come unto Me, and I will give you rest," this marvellous miracle of the new creation, and their hearts are ever ravished anew by the grace and the glory of it, as they look into the crimson depths of the infinitely petalled and odorous rose of God's love to His sinful world.

CAROLINE E. WHITEHEAD.



### IF WE ONLY KNEW.

THESE are gems of wondrous brightness  
Ofttimes lying at our feet,  
And we pass them, walking thoughtless  
Down the busy, crowded street;  
If we knew, our pace would slacken—  
We would step more oft with care,  
Lest our careless feet be treading  
To the earth some jewel rare.

If we knew what hearts are aching  
For the comfort we might bring;  
If we knew what souls are yearning  
For the sunshine we might fling;  
If we knew what feet are weary,  
Walking pathways roughly laid;  
We would quickly hasten forward,  
Stretching forth our hands to aid.

If we knew what friends around us  
Feel a want they never tell—  
That some word that we have spoken  
Pained or wounded where it fell—  
We would speak in accents tender  
To each friend we chanced to meet—  
We would give to each one freely  
Smiles of sympathy so sweet.



## THE ENDS TO BE SERVED BY PUBLIC WORSHIP.\*



THE subject I have been asked to bring before you is always timely, but specially so just now. An Englishman, on a visit to Germany, some twenty years ago, observed that only a few people attended public worship. He asked his host why it was. "Well, you see," he replied, "in England it is the fashion to go to church, and so most people go. In Germany it is not the fashion, hence only those go who have a desire to worship." If this reference to England were true a generation ago, it is not true to-day. The recent census of the London churches shows that public worship is now one of the fashions going out, if, indeed, it has not already gone out. But public worship should be more than fashion. It may be that the present condition of the churches, which we so deeply deplore, is God's way of leading us from fashion to reality: and if the going out from God's House of the fashion of this world should mean the coming in of the glory of the Divine Presence, our sorrow will be turned into joy. Is it not a significant fact that where the people still assemble in goodly numbers to keep Holy Day we find a living church and a devout ministry? Ought we not to humble ourselves before God, and wait upon Him until He shall say to us, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. . . . Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal excellency, a joy of many generations"? Some of the old inducements to attend public worship may no longer have force, but if "the beauty of the Lord our God be upon us," the people will be conscious of it, and their hearts will respond, "Let us go into the House of the Lord. We will go with you, for we perceive that God is with you." The first and chief end to be served by public worship is to make men conscious of the Divine Presence. God, we know, is everywhere. He is not confined to temples made with hands. He dwells with the humble and contrite heart. Christians are themselves temples of the Holy One. But when we come together in the name of Christ, and meet with one accord for prayer, for fellowship, and holy service, we become conscious of the Mystic Presence as we are not conscious of it in other assemblies nor under other conditions. The quiet of the sanctuary is helpful; we have to be still to know God. There is something uplifting to the soul in united prayer and praise. The voice and utterance of the God-sent messenger moves the heart and quickens the conscience, so that God's own voice is heard. Men cannot attend public worship, if the true worshippers are there, without feeling a godly influence. All do not respond to it. Many harden themselves against it. Some feel

\* "The Circular Letter of the Herts Union of Baptist Churches," by the Rev. W. Colin Bryan, of Rickmansworth.

it so strongly that they resolve in future to avoid it. A man once, after hearing the late Dr. Dale preach a sermon on the sad and awful issues of a sinful life, and the glory and joy of a life lived in Christ, said, "If the doctor intends to preach like that, I shall not come and hear him." Men often feel, though they may not say, "how dreadful is the place: it is none other but the House of God and the Gate of Heaven." We enter into the secret place of the Most High, and

"In purer lives, His service find,  
In deeper reverence, praise."

Those of us with whom rests the responsibility of arranging and conducting public worship need constantly to keep in mind that its main object is to bring men to know and serve God. Whatever else we achieve we fail unless we achieve this. Perhaps we have been too intent on merely getting men to church and on keeping their interest awake. We have not been sufficiently concerned about their turning unto the Lord and coming into the kingdom. It may be that God is wanting to teach us the lesson which Israel long ago had to learn. The present emptying may be with a view to a future filling. Going out from church may be necessary to coming back to God. The words of the old prophet have a present-day application. "The Lord hath spoken: I have nourished and brought up children, and they have rebelled against Me. . . . Israel doth not know; My people doth not consider. . . . They have forsaken the Lord, they have despised the Holy One of Israel, they are estranged and gone backward. . . . To what purpose is the multitude of your sacrifices unto Me? saith the Lord. . . . When ye come to appear before Me, who hath required this at your hand, to trample My courts? Bring no more vain oblations." Let the worship of God's House be true and spiritual, then will the Divine Presence be felt. When the Sun of Righteousness is risen in our hearts, we shall see "the light of the knowledge of the glory of God in the face of Jesus Christ."

Public worship should serve another end; it should make religion influence our whole life. It fails in its purpose unless it does that. There is something sadly lacking if, after we have got a glimpse of the heavenly and the spiritual, we forthwith get absorbed again with the earthly and the carnal; or if, after being borne up on the wings of praise and prayer, we go forth to act as though God were not, or were not concerned in the affairs of our common life. As public worship should be more than a fashion, so should our religion be more than poetry or a pious sentiment. And it will be more if it is "true and undefiled." To keep religion living and operative within us is, surely, one of the ends to be served by public worship. The hour spent in God's House should so affect us as to make its influence felt at the springs of all our actions. "One thing," wrote the late Mr. Gladstone, "I have against the clergy both in country and in the towns. I do not know whether the reproach applies to ministers of other congregations—they do not sufficiently lay upon the souls and consciences of

their hearers their moral obligations, and probe their hearts, and bring up their whole lives and actions to the bar of conscience. The class of sermons which I think are most needed are of the class one of which so offended Lord Melbourne long ago. Lord Melbourne was one day seen coming out of church in the country in a mighty fume. Finding a friend, he exclaimed, 'It is too bad. I have always been a supporter of the Church, and I have always upheld the clergy. But it is really too bad to have to listen to a sermon like that we have had this morning. Why, the preacher actually insisted upon applying religion to a man's private life.' " Lord Melbourne's passionate utterance may touch a responsive chord in many a present-day worshipper, but if there is nothing in the service of the sanctuary to lift the veil from our private life, and to make conscience cast its searchlight upon the hidden man of the heart, it is not worth much. Any one who from the pulpit makes personal attacks is unworthy of the office he fills, and unfit to be a minister of holy things. Yet he should so speak as to make men feel their obligations to the moral law. Preaching which is at men merits contempt, but preaching which is not into men is worse than useless. The tone of public worship is largely determined by the preacher. It is his sacred duty to see that the right notes are struck, and that the whole service is made to point to righteousness and holy living. There is something wrong if men can continue their attendance at public worship and still, with an easy conscience, go on living a life of injustice, of oppression, or of ill temper. Whether we desire it or not the hour of worship should be one in which we are made to think, and feel, and look at life as we live it day by day. In the service of the sanctuary it should be impossible for us not to recall and reflect on our business transactions, on our social and family relationships, on our public and private life. Divine worship is intended to help us to reach and maintain a high standard of conduct—to make us feel that what God requires of us is that we "act justly, love mercy, and walk humbly with our God." It should kindle and keep glowing the fires of our devotion. It is a sad state when a man's religion has lost its warmth. There may be a few whose private devotions suffice to maintain the devout life, but most of us find ourselves more or less dependent on those helpful influences which cluster about public worship

"In the house of devotion,  
The home of the saints."

Many who mourn the loss of religious fervour might trace their decline to the day that they ceased to attend public worship. God, Who knows our need, bids us, through His Apostles, not forsake the assembling of ourselves together, as the custom of some is; and in His own Son He has set us an example. "As His custom was, He went into the synagogue on the Sabbath day."

I cannot close without naming one other end to be served by public worship. It should yield both consolation and inspiration. Those of us who

are called to the ministry of the Word, and to lead the prayers of God's people, must never forget that there are stricken hearts which need tender words, and the gracious healing of the Divine Spirit. When Jesus stood up to read in the synagogue, the Spirit of the Lord was upon them. He was anointed to preach good tidings to the poor, He came to heal the broken-hearted, to preach deliverance to the captives, and to set at liberty them that are bruised. The Saviour on earth was the Comforter, and ere He ascended He said, "I will send you another Comforter." Only those on whom the Holy Spirit has come are able to comfort others with the comfort wherewith they themselves have been comforted of God. In the service of the sanctuary the note of the Comforter should be heard. Stirring words also need to be spoken, and an uplifting influence felt. "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles." Public worship should yield spiritual sustenance and refreshment to every one who hungers and thirsts after righteousness. It should act as a divine tonic on those whose spirits are jaded by the stress and strain of life. And when we come with a sense of failure and impotency, we should go away with a new hope and with renewed energy for service. We should all get an uplift of the soul, and be made to feel that God is real and heaven near.

I have dwelt mainly on what public worship may and should be to us, but we must never forget whose we are, and whom we serve, and what we ought to render unto Him in the service of His house. "Give unto the Lord the glory due unto His name; bring an offering and come into His Courts." "Let us come before His presence with thanksgiving. . . . O come, let us worship and bow down; let us kneel before the Lord our Maker." "O worship the Lord in the beauty of holiness: fear before Him, all the earth." "Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us; and all the ends of the earth shall fear Him."



### BEGIN AGAIN.

Every day is a fresh beginning,  
 Every morn is the world made new.  
 You who are weary of sorrow and sinning,  
 Here is a beautiful hope for you—  
 A hope for me, a hope for you.

All the past things are past and over,  
 The tasks are done, and the tears are shed:  
 Yesterday's errors let yesterday cover,  
 Yesterday's wounds, which smarted and bled,  
 Are healed with the healing which God hath shed.

Let them go, for we cannot relieve them,  
 Cannot undo and cannot atone;  
 God, in His mercy, receive and forgive them—  
 Only the new days are our own—  
 To-day is ours, and to-day alone.

## THE BAPTIST ANNIVERSARIES IN AMERICA.



HE annual meetings of the great Baptist Societies were held at Buffalo, New York, from May 18th to 26th, the attendances being unusually large, and such as would surprise and delight our denominational authorities at home. The societies represented were the American Baptist Home Mission, the American Baptist Missionary Union, the American Baptist Publication Society, together with the Women's Home Mission Society.

A spirited report of these meetings is given in the denominational papers, the best of them being that of our valued exchange, the *Standard* of Chicago. We gladly select some of the principal points in the report, assured that their reproduction will be of interest and profit to the churches on this side of the Atlantic. There is much in the deliberations and decisions of the American churches which should prove stimulating and encouraging to ourselves, and he would be either a very bold or a very blind man who would say that we had not a great deal to learn from them.

Efforts have been made to bring the three principal societies into closer union. Many have pleaded for consolidation in the form of amalgamation, and last year a committee of fifteen was appointed fully to consider the matter. This was found to be impracticable: but closer and more intimate relations were resolved on, and practical steps have been taken to give effect to the resolution. Our brethren recognise the fact that while "the forced organic union of the three principal societies in one mammoth organisation would be disastrous," inasmuch as the interests represented are too vast, diversified, and complex, yet there should be active and friendly co-operation, such as can only spring from constant consultation between delegates of the societies. Solidarity does not destroy or weaken the power of individualism. The report of the committee of fifteen appointed to consider this grave question was presented by the Rev. W. H. Faunce, D.D., and it justly says:—"Under any system of organisation, the vital source of progress is the intelligent and steadfast interest of individuals. Without that, all machinery is cold and dead. The freedom of the individual is essential to the energy of the organisation. All advance movements begin with a few persons who have a keener interest and a wider outlook than their fellows. The people as a whole, the city, the State, the organised Church, seldom originates anything. New ideas or inspirations are born in the minds of the few, and spread by happy contagion among the many. At this decisive hour in our denominational life, we should announce frankly and fully our historic principle of voluntary effort under the regulative direction of the persons and churches affected by that effort. Our denomination, like our nation, has prospered because we have given free play to personality and spontaneous endeavour. But we must, in the denomination, as in the nation, so regulate and

direct personal freedom that it shall minister to the well-being of the entire people. The spirit which creates life will surely help us to direct it. We believe that sufficient regulation of individual action can be attained by the churches and by the denomination without serious change in denominational organisation. At least, before such experiment is made we recommend a fair trial of plans suggested in this report."

On the other hand, Dr. Henderson, the secretary of the committee of fifteen, specifically pleaded for that active and friendly co-operation between the societies which the circumstances demand and is indisputably possible:—

"We have been brought to our present position by ages of Christian development, working, as we believe, by the Word of God. We believe the proclamation and study of that Word has wrought with our fathers and is working with us now, and has brought us to this place with multitudes of men and women who have passed from death into life, out of darkness into the ethical light of the Sun of Righteousness, persons who have devoted themselves first by the law of God to God, to the universal Spirit, to the Father of the world, and who have come through the narrow gate of conversion into the Kingdom of God. Because they have come that way and have been brought by that Spirit they have been moved to co-operate with others. We may speak as we will about the value of personality and about the immense and infinite importance of individual decision to serve God, but that does not mean and cannot, in the very nature of faith and hope and love, in the very nature of religion, cannot mean isolation. Individuality and personality do not even suggest the idea of aloofness and selfishness; we are born from love into the kingdom of love, and the very first sign of the reality of that change from death to life is a change from selfishness into universal love. We make our appeal, therefore, to those men and women in confidence, as we believe that these surging waves of Divine influence are moving with us and have brought to those here a moment of decision."

Strong and inspiring utterances were heard in most of the addresses and sermons. The president of the Women's Home Mission Society, Mrs. J. N. Crouse, gave an address on "The Position Held by the Christian in Present Day Conditions." She spoke of man's advance in his mastery of nature. "We live in an age of undiscovered forces and a time of new manifestations; but greater revelations are yet to come. These are but prophecies of spiritual forces. There is a conservatism, however, in the churches. We need to adopt some of the world's methods to meet modern needs. The Gospel remains the same as of old, but new methods are essential. Science teaches greater economy and so ethics and sociology teach the Church. Great power is exerted by woman. But, as yet, woman has not realised a thousandth part of her influence. Her greatest power and that to which she is best adapted is her nurturing power. The work of the Holy Spirit in a child's heart can best be nourished by a mother.

Her power is designed to be rather a nurturing than a providing one. She must give her life that life may be maintained. The 'surplus motherhood' of the Catholic Church is the one source of its power upon childhood. Man's deepest world is in the affections, cherished and warmed in the home. Great are the undeveloped possibilities of the mother element. The real aim of all effort is to bring the people to Christ." The many tendencies to-day toward the disintegration of the home were also dwelt upon, and the disposition to transfer to the school the training which belongs to the home. "A woman might have a home, but no house to put it in. The home is the essential. A true home will tend to create a right environment. These outer relations when rightly established lay the foundations for the spiritual life." The president of the American Baptist Home Mission Society—*i.e.*, the society to which the Women's Organisation is auxiliary—Mr. E. M. Thresher, of Ohio, is evidently a Baptist of the heroic and stalwart type. We are told that his address was marked by directness and emphasis of the constant need of the old Gospel and of holding to the cardinal doctrines which made our fathers a power in the early days of our national history. He showed that there is an ever-increasing sense of diversity in unity. The common work is still before us to win North America for Christ. "We need to get a clearer conception of our expanding work. Here the spirit of conquest, industry, economy, and thrift are induced. The struggles which occurred on this field of our effort settled those principles which distinguish us. The pioneers have given us an object lesson in faith and prepared for us a condition which has been productive of the spirit of evangelism. The faith which inspired our fathers should still be an impelling power. Ours is a work to maintain the truth and put ourselves in a right attitude toward the Word of God. We cannot believe that if we surrender our Bible we shall still have religion. We are to have no substitutes for Christ or His authority. The preacher, the believer, and the organised Church are the Divine agencies for realising the Kingdom of God on earth and the work of the Home Mission Society is to preach the Bible, baptize believers, and gather them into the Church. This we should magnify."

At the first meeting of the Missionary Union, the speakers supplied what is aptly termed missionary inspiration. The Rev. H. C. Applegarth, D.D., of Massachusetts, spoke with persuasive power upon "The Vision of Christ." He laid emphasis on the fact that the only Gospel for men is the Gospel of the Son of God. Civilisation is a flower separated from its root if it is not founded on Christianity. The vision of Christ is actualised and made effective for the world, first by giving to the Church inspiration in all its activities, and, second, by assuring us of all facilities for its missionary enterprises, and, lastly, by giving dignity to every office in the Church of God.

At a subsequent meeting the same day, Dr. Austen K. de Blois discussed the subject of "Spiritual Supremacy," and spoke on it with sound common

sonse, as well as with pungency and power. He argued that the Gospel is world-wide or it is no Gospel. The twentieth century must be the missionary century or the Church must go to the wall. If the Church of Christ is to assume such spiritual sovereignty, what forces must she muster to her aid? She must incarnate the spiritual life in the individual. Spirituality is the development of the whole man in his whole nature. Religion is life itself. Old-fashioned methods of evangelisation are too often faulty because they stir only a portion of man's nature and they declare that the most important decision of a man's life is the action of a moment. The Gospel must exhibit character in service. Preaching the doctrines of faith healing, the second coming and the second blessing do not constitute piety, but the enkindling power of the Holy Ghost sends forth a man to Christian warfare and constitutes the spirituality we need to understand and to incarnate. This spiritual fire must exist not only in the individual, but in the Church. The Church which wants spiritual supremacy must enlighten its young people in the principles of missionary enterprise. It should enlist all that it has and all that it is in behalf of the spiritual supremacy of the world. Events of recent years have brought the people of the world together. The entire world is open to our view. We must stir the purpose of youth by the lives and labours of missionary heroes. If the young people will take hold and lift, the world will soon be won for Christ. Spiritual supremacy depends on the possession by the Church of an aggressive faith. It must be the individual faith and the social faith. The Church is adopting new methods for winning men of modern times, and she cannot win them with old methods. That which is not good in old methods must perish. But Christ is with us still and the fundamental ideas of faith are stronger to-day than ever before. All modern progress is bringing us nearer to Jesus Christ.

On the Sunday the annual sermon was preached before the societies in the Prospect Avenue Church. The preacher was the Rev. James T. Dickinson, of New Jersey. His theme was "The Human Duty to 'Go, Disciple,' and the Divine Assurance, 'I Go Before.'" The speaker used a trinity of texts: Psalms xxi. 3, John x. 4, and Matt. xxvi. 32. The sermon set out by showing that God existed before man. God preceded man with the treasures of physical blessing, intelligence, and spiritual equipment. The Atonement was already planned before the foundation of the world. Salvation is not an afterthought, but a forethought. With the evolution of history, most impressive illustrations of how divine power and wisdom and life are ever leading onward humanity's march may be found. In missionary work are beheld the most remarkable confirmations of the theme. Divine power has been most significantly manifested in the opening up of the way for the preaching of the Gospel and the overcoming of obstacles. Many persons in our own land and in heathen countries have been prepared by heavenly influences for the preached word. There are special applications of the theme in the majestic plans and efforts of our



great missionary societies. The going before of the ever living Christianity involves our subordination. How large and bold, then, should be our activities in all Christian work. The deeper we go into missionary enterprise the more splendid and helpful will the labour become to our souls. If God goes before us, how exultant our hope and how jubilant our spirit.

At a mass meeting on the Sunday evening the subject under consideration was "The Outlook for Evangelical Christianity as related to the work of the Home Mission, the Missionary Union, and the Publication Society." Dr. Braislín, of Colorado, strongly urged the claims of home missions in view of the constant stream of immigration and the multitudes of men still un-Christianised. "The conditions demand of us a recognition and an alertness which shall lead to instant and hard work, the character of which shall be strongly evangelistic." Dr. Braislín's appeal is of equal force in relation to the conditions in England.

Rev. R. M. West, of Pennsylvania, discussed the relation of Christianity to foreign missions. He spoke of the changeless factors in evangelisation and of Christian expansion by human evangelisation. At first, he said, one room could hold Christianity in its earthly manifestation, but now it had reached world-wide proportions. Christianity has not walked with any emperor or nation, and yet she is superior to any. The favourable conditions existing to-day were then pointed out by indicating what open doors are now before us, while the unfavourable conditions were shown to consist in the lack of funds and from that temper of the times which professes to believe in an all-pervading evolution. When missionaries upon the field come to accept such beliefs in their radical form they will desert their posts. We expect better things, however, for as one cannot exhaust a river, but by sapping its source, so we believe that no opposition will hinder the progress of the kingdom so long as men hold to the fundamental truths of God and of humanity. We cannot get an estimate of the actual forces which make for progress by a mere study of the signs of the times. The changeless factors in the great problem of the world's evangelisation were then presented and illustrated in a forceful manner. These factors are the human need, the love of God and the divine use of spiritual men. While God can and does use men who are not His pronounced friends, yet He uses spiritual men especially, and for those great spiritual movements which relate themselves directly to the progress of the kingdom. God can do, also, and will do through Jesus Christ, what He cannot do, nor will do, aside from any other. On one side is the human need, and on the other the love of God. Redeemed man stands between to satisfy God's heart of love toward those who are in need. The address was a strong presentation of a great theme and a thrilling interpretation of the great purposes and movements of God in human life.

At the meetings of the Publication Society, reference was more than

once made to the weakening of the denominational sentiment and its resulting loss of a healthy *esprit de corps*. We commend this to those among ourselves who imagine that Christian charity consists in loving every church better than their own. Thus the president, Mr. S. A. Crozer, said that it had been necessary for the Publication Society to publish some of its literature at a loss in order to draw custom, just as a mercantile house has its "leaders" in trade in order to attract the public. He spoke of the difficulty there seemed to be in the lessening demand for religious literature than formerly, and thought that this might have resulted from the fact that the Sabbath is not observed as it used to be, and that the voluminous Sunday newspaper had in some measure usurped the place of religious literature. There is much read to-day that has no religious character whatever, if it is not positively irreligious. He told how the benevolent department of the society is kept distinct from the publishing department, and how all expenses connected with the department are met by the publishing house. As to the work of the society in its benevolences there is a vast field, especially in the rural districts. The immigrants have come in vast numbers; many of these cannot be reached, but the children can be, and the Sunday-school is the only agency through which the work can be done.

The second address was by Dr. R. H. Pitt, of Virginia, who contended that the difficulty arising from a lessening disposition to buy the books of the society was to be found in a lessening sense of denominational loyalty. We cannot ignore the denominational obscuring. The cause of this was thought to be in a growing intelligence as to the interpretation of Christ not always correct, in the disappearance of sharp alignment between denominations, and in the spirit of materialism. Our civilisation has brought, largely, this atmosphere. Where a lessening regard for the authority of God's Word occurs, it weakens religious faith of any name, but Baptists will be the chief sufferers. The speaker strongly disapproved of the apologetic attitude which some Baptists take. As a remedy for this evil a rousing denominational tonic was needed. "But we do not need to be savages in order to be Baptists. We need to revive the spirit of vigorous, robust loyalty to the denomination."

Resolutions were passed commending the work of the Publication Society, and pledging the members to support it to the utmost of their power, deploring, also, the tendency of some Baptists to patronise other publishers in preference to their own. We trust that Baptists at home will take note of this, and now that we have a Publication Department of the Baptist Union, which will be in every sense worthy of the denomination, let them determine loyally to support it. "The Kingsgate Press" will, in our judgment, become one of our most useful institutions. It is also a noteworthy fact that a meeting was held in the interests of systematic beneficence, and it was resolved that a secretary, who should

devote his whole time to the education of the churches in Christian stewardship and systematic giving, should be appointed.

Rev. C. A. Cook, of New Jersey, made an earnest address in behalf of a revival of interest in Christian stewardship among Baptists, who from the beginning have been in the forefront of every movement looking to the extension of the Redeemer's cause. But Baptists needed to awake to the fact that other denominations are forging to the front, and especially in the devotion to God of private means. Stewardship is more even than liberal, systematic, and proportionate giving. It has to do with our every relation to money and property, and with our getting as well as our giving. Dr. W. A. Stanton, of Pennsylvania, declared it to be inconceivable that a group of Baptists who were capable of managing a bank and of bringing its stock to dividend paying, when serving as church trustees should be capable of reporting annually a deficit in the church treasury. Such men have not learned the principles of Christian stewardship. Musical talent, social influence, intellectual power, as well as money, ought to be "assigned" to God. The speaker pleaded for the financial support of the efforts of the committee. Do not compel the committee to create public opinion bricks and educational results without financial straw. "You have got to put up the money necessary for this work or we quit." A secretary for this work must be provided.

Sunday-school work attracts even more attention in America than it does in Great Britain, and its importance is better understood. Many wise suggestions in regard to its improvement were made, which only the limits of our space prevent us from recording. But we trust that in this Centenary Year of our own Sunday School Union, all our Free Churches will be roused to attempt greater things than they have yet dreamed of in this direction, more especially as the work of Evangelical Sunday-school teachers will be more imperatively needed than ever, in consequence of the iniquitous and retrograde Education Act of 1902, which so largely hands over the instruction of the children in the day schools and the moulding of their character to the sacerdotal and sacramentarian party. On the subject of this Act a sympathetic and helpful resolution, proposed by Mr. Robert E. Hill, was unanimously passed, and we gladly give it a place in our pages. After rehearsing the conditions now existing in England, it affirmed that "representatives of the regular Baptist churches of the United States of America, which includes a membership exceeding 4,000,000 baptized believers in Christ, descendants, largely, of the same heroic champions of religious liberty as those from whom the British Nonconformists have descended, in anniversary meeting assembled, do solemnly re-affirm our unfaltering faith in the doctrines that God ordained all men to be free in the exercise of religion; and that parents, as natural guardians of their children, should not be required by human law to send them to sectarian schools where instruction is given contrary to their religious faith; and that they should be taxed for the support of such

schools: and we do express to our British Baptist brethren and other Nonconformists our sincere sympathy for them in their battle for their God-given rights, and pray God to give them success. Therefore, be it resolved, that the presiding officer of this meeting be, and is hereby, authorised to forward a copy of this re-affirmation of our faith in the doctrines of religious liberty and our expression of sympathy for Baptist Nonconformists to these brethren, and also that a committee of representative Baptists be appointed to co-operate with Baptist brethren in Great Britain to insure the perpetuity of the inalienable right of all men to worship God according to the dictates of their own consciences and to teach their children to do likewise."

It is well to learn how our great struggle is regarded by "our kin across the sea," and to know that they expect us to stand fast, compact, unyielding, and invincible, assured that God will lead us to victory.



## TRIBUTE TO THE MEMORY OF ROBERT HALL.

BY REV. RICHARD GLOVER, D.D.\*



CASUAL circumstance imposes on me an honourable duty. Though if my powers were equal to the task, there are reasons why a representative of Bristol should speak of one who was a student of Bristol College; a tutor in that college; and whose first and last ministerial charges were in that ancient city.

The brevity of this function permits neither elaborate analysis of character, nor description of influence, nor commendation of his high example. But in accepting the gift of this portrait we may reverently own God's goodness in giving us the man it portrays to our eye. Not many wise men after the flesh, not many mighty, not many noble are called. But in God's mercy the true wisdom and the real greatness admit of noblest consecration and have been richly vouchsafed to the Church. Of all in the Gospel ministry who have served the English-speaking race, Robert Hall was confessedly the most illustrious in the splendour of his powers. He lived in a time of crisis that demanded and developed greatness of soul.

With much in their lives pathetically different, there was much in common between the great pulpit orator and the great Parliamentary champion of liberty—Charles James Fox. Both were men of fine scholarship, familiar with all the glory and the wisdom of the classic past. Both were giants in the power of intellectual labour. Both were ample in their

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\* Delivered at the opening of the Baptist Church House, April 28th, 1903, in response to the gift of a medallion of the illustrious preacher by his grandson, Mr. Robert Hall Warren, of Bristol.

knowledge of history and of all that bears on the interpretation of national life. Both men had the lofty passions of the patriot, the same love of liberty and zeal for education and for reform, and both had the same devotion to the people and faith in progress.

Both had the same sort of genius: insight which pierced to the essence of things: the glance which instinctively and immediately saw things in all their relations, their causes, and their issues; and which could depict them in language melodious, instructive, and inspiring. Both had the deep human affection, the vital interest in all human things, that charmed the minds of men to trust and follow them. Both were what Milton calls "public souls," that could express a nation's need, or rally a nation's courage, or utter a nation's grief.

But Hall had something more. In the vague mystery of things he found the face of God. The surrender which linked his life to God, enlarged his ample faculties and inspired them. To the charms of genius he added the beauties of holiness. Enquiry the most honest and severe issued in that Evangelical creed which was, and is, and always must be the only ultimate alternative to materialism and despair. Religion was to him the life-blood of motive, duty, hope. And immense as were his powers, his humility was perhaps more radiant than them all. Almost throughout his whole career, a malady, involving almost constant anguish, made daily life and common work a tragic heroism.

He was the instructor of our fathers, and marshalled them the way they had to go. He was the apologist for missions as well as for freedom, and gave to our churches and our nation the high ideals that brought on political reform and emancipation, and in religion that free spirit which is fearless and reverent, and knows how to turn all new discoveries into larger faith and lowlier devotion.

Thus indebted to Robert Hall, we are glad to have this presentation of his noble face, to be reminded by it of the principles he taught and the charge he left us. We cannot reach the measure of his intellect, for we cannot add a cubit to our intellect any more than to our stature. But we may emulate his faithfulness and his entire devotion to the Saviour, to truth, to the lowly that need our help. Following him as he followed Christ, we shall help to fix his triumphs and still further extend his great achievement. And because these features will help us in this way I am glad to be your mouthpiece in accepting from his grandson and our friend, Mr. Robert Hall Warren, this quickening effigy.



THE DIVINE ARTIST. SERMONS OF CONSOLATION BY VARIOUS AUTHORS. Manchester: James Robinson, 24, Bridge Street.

THE VOLUME takes its name from the opening sermon by the late Dr. Hugh Macmillan. Other contributors are Principal Stewart, Mr. Selby, Mr. Greenhough, Mr. Jowett, Mr. Geo. Milligan, etc. The sermons all reach a high level.

## CHRISTIAN UNITY IN THE TIMES OF THE APOSTLES.

**T**HAT Christians, even in the times of the Apostles, were divided into camps cannot be denied. Nor need it be. With an amazing rapidity the infant Church gathered within its borders, not only persons from all ranks of society in a single country, but persons of all ranks from many nations. As with modern peoples entering Christianity, they retained their own characteristics, though dominated by a new life. These different groups of converts came into the Christian fold after different manners. That is, to say, some of the Gentile converts came from a bald idolatry into the spirituality of the Christ life, while some came from the schools of philosophy, and yet others from the cold, clear righteousness of Judaic monotheism. The associations of Judæa were with the original Apostles; of Samaria, with the Evangelists; of Asia Minor, with the first great missionaries; and of Rome, with the prisoners of the Lord.

These varying origins promised differences, they made differences, and they were differences.

Nor was there among these early Christians a perfect unity in religious observances. The Jewish Christians still observed the Sabbath, and their special customs concerning eating. The Gentile convert cast away his idols, but he had no more intention of conforming to Jewish practices than of returning to the obsolete worship of his remote progenitors. While the great mass of the Christian community were living a compromise, at far as observances were concerned, between Jew and Gentile.

Similar divergencies were evident in the matter of doctrine. The legal bias in many Jewish minds could not be eradicated, save by the destruction of the whole religious fabric of those minds—a consummation Christianity had no desire to effect. To another section of the community grace was a great sea into which they plunged, and such could appreciate little else. Each community, not to say each individual, then, as now, in some degree, placed the emphasis on a distinct note. With some it was right thinking, with others it was right doing; with still another company the emphasis was on the general Resurrection, and with great multitudes of sufferers it was on the Second Coming of their great Redeemer. Now, all these things gave to different communities different complexions; not only that, for it is evident that they led to debate, and, in some cases, to resentment. That even in the time of Christ there was an earnest of such differences seems manifest, for there were some who cast out devils in the Saviour's name, yet followed not with His company. And that the Saviour was willing to have it so is apparent from the fact that He made no effort to join those independents to His party, but said: "Forbid him not, for he that is not against you is for you."

Among all these reasons for difference, and all these actual differences, there was yet a great unity existing. There was a sectional unity. True, a sectional unity is not a universal unity. It is, nevertheless, a unity not to be despised. All the Christians of one city gathered together for common worship, and were known as the Christians of that city. Sectional unity was also secured by the fact of a common founder. Thus churches scattered over large tracts of country were sister-churches in their one parent. By the repeated and kindly visits of some great and revered minister churches were held together in sympathy. And the existence of circular letters was, doubtless, a bond of unity, as it certainly was an evidence of it. The constant travelling to and fro of Christians, private and official, and the general hospitality practised in the state of society obtaining in those days, perpetuated unity of interest.

But the real and great unity of the early churches consisted in their common rejoicing in their one great Redeemer. There was no uncertainty as to where was their one great divine Head, and from whence came those supplies of grace which retained within them, amid fierce temptations and raging unbelief, the believing heart. Under these circumstances, the common name of Christian was a true interpretation of a real and unassailable unity.

And this, surely, is the unity which we desire, and more than this we have little reason to expect. It is very questionable whether a unity in organisation is to be sought after. It is evident that Christianity as such does not require that kind of union. The long experience which the Church had for centuries, of a practical union of that kind, seems to show that the Church was not spiritually much the better for it, while the cost of it in attendant evils is a subject that must ever cause shame to educated religious men.

Nor can we bring ourselves to regard the identity of ritual as a thing to be grasped at. In fact, we are inclined to think that ritual is external to Christianity and not of its essence. That Christianity flourishes in the individual heart without it cannot be gainsaid, and the claim that communities where it is reduced to a minimum are yet as living as others compels acknowledgment.

In our opinion unity is to be sought for, not in anything that is external or material, but in life. Is there not a real unity in the church the one and only source of whose life is Christ, and where all acknowledge Him to be that only source, and where all seek the glory and the blessedness of that source? The earthly type of the united Church is the family. Here rarely two members can be confounded, their differences being so marked, and yet here there is real and corporate unity. Here is a unity of parentage, a unity of life, of affection, of interests; but among the members there exists as great diversity of manners, opinions, tastes, as ever marked the most divergent churches, which yet, by the universal

consent of men, does not and cannot destroy the unity of the family, and which makes unity amid such pronounced variety the glory of the union. The unity set before the Church is the unity of the Spirit in the bond of peace.

DAVID DONALD.



### MR. JOHN B. HOWARD.



ON Monday, May 4th, 1903, there passed away at his residence, St. John's Lodge, New Barnet, in the ninety-fifth year of his age, Mr. John B. Howard. He was one of the oldest, staunchest Free Churchmen in the country. From his youth he was a devoted, earnest, and intelligent Nonconformist. He was born at Harwich, and was educated by the Rev. W. Hordle, Congregational minister in that town, a man of sound scholarship and sterling Christian character. Between the pupil and his teacher there sprang up an attachment which continued to the end of their lives. Mr. Howard, to the very last, bore witness to the ability and nobleness of his schoolmaster. He esteemed it a great privilege to have enjoyed the friendship of such a thorough Christian. Though on leaving school Mr. Howard resided in London, yet on frequent visits to his native town he always seized the opportunity of a talk and walk with his old pastor and friend. During his long and useful life he was associated with the men who fought the battle of religious and civil liberty. Before the formation of the Anti-State Church Association he was one of a band of young men who met in London for the study and diffusion of Free Church principles and the separation of religion from State control. He became a co-worker with Edward Miall, John Burnett, Carvell Williams, Henry Richard, Joseph Angus, and many others of like calibre. He was a Baptist from conviction, and was brought into close association with the leaders of the denomination. At different periods of his career he was a member of the church at Camberwell, under the pastoral care of Dr. Steane; of Devonshire Square, when J. H. Hinton was in his prime; of Mare Street, Hackney, when D. Katterns was sole pastor; and of the Downs, Clapton, under the presidency of the Rev. T. Vincent Tynms. He greatly admired and appreciated the manly, thoughtful, and independent ministry of the Rev. J. H. Hinton, and gratefully acknowledged his indebtedness to that ministry for much spiritual, mental inspiration and help. He was not a sleeping partner in any of the churches of which he was a member. He rendered useful and valuable service in connection with them all. He was an ardent supporter of Sunday-schools, loved the young, and was loved by them. It was very touching to witness how little children would greet him during his walk in the neighbourhood of his home. He was a generous supporter of all our denominational societies, and was an intelligent and consistent upholder of Free Church principles.

When he was ninety years of age he wrote a very forcible and useful tract, which was widely distributed and greatly appreciated, on "The Condition of the Church of England: its Cause and its Cure," in which we have the following words: "If the statements and arguments of this paper are



true and conclusive (and many more might have been adduced from the Ritual and Articles had opportunity allowed), they show that the present condition of the Church of England is the natural and inevitable result of that compromise made at the time of the compilation of the Book of Common Prayer, which compromise was a sacrifice of truth to worldly policy: and if the position of the Church under the patronage and control of the State is so derogatory to the honour of Christ, and if its doctrine is so contrary to His teaching, then is it not questionable whether it can be considered a Christian Church or merely a political institution? It is, indeed, a matter for rejoicing that there is so large a 'congregation of faithful men' who attend its services that, if organised, would make such a Christian Church as would be a 'pillar and ground of the Truth.' Does not this lead to the conclusion that as this compromise and these errors have been stereotyped, propagated, and supported by the State alliance, the only remedy is Disestablishment?"

Throughout his long life he was a devout and reverent student of the Bible. He loved the law of the Lord. It was his meditation day and night. He was a strenuous advocate of peace and the antagonist of war. He deplored what seemed to him the apathy of the Christian Church in reference to war. In politics he was a thorough Liberal, and never flinched from carrying out his convictions of duty, even when this course threatened him pecuniary loss. But he often said that his Tory landlords respected him for his integrity. Our friend was twice married. His first wife was a Miss Piper, of Ipswich, who died early, leaving four daughters and one son, the present hon. secretary of the Baptist Building Fund. His second wife was Miss Pennell, who survives him. He was interred in the family grave at the Norwood Cemetery on Friday, May 8th. The Rev. Philip Griffiths and Dr. H. Newton Marshall took part in the solemn service at the home, and the Rev. G. Short, B.A., and Rev. Philip Griffiths at the grave. He was a good man, and afforded a beautiful illustration of the words of Eliphaz to Job: "Thou shalt come to the grave in a full age, like a shock of corn cometh in in its season." His illness was brief, and his mind was clear and peaceful to the last. He had outlived the friends of his youth. The only survivors known to the writer are the Rev. John Aldis and Mr. John James Smith, of Watford.

PHILIP GRIFFITHS.



## NATURE SKETCHES—SOUNDS.

**I**T may seem an idle, worthless thing to lie upon a bank and do nothing but listen. Some of the moods of the mere student must appear sadly lethargic to the man of action, in such a rushing, competitive age as the present. I only expect to be pardoned should these essays be read in restful moments, supposing they ever come. If read in such rare intervals, perhaps something of the spell of Nature may be in the page, and conduce to peace; then more may be heard through the mind than usual, and the writer forgiven for experimenting in the uncommon.

Wood pigeons are cooing in the thick trees close by our resting-place. Somebody, thinking of nothing more sublime than pie, fires off a gun, and the cooings cease. There is a scuttle all round. The blackbird, who was

enjoying himself by introducing as many variations as possible into his song, is so nervous that for a long time he only whistles in snatches.

Sport is in bad odour when it smells so of blood. "Let us go out and kill something," is a cry that might be welcomed by the Matebele. Strange that the idea of pleasure should be associated with the giving of pain and the infliction of death. Legitimate killing is not condemned, but there is a great deal of illegitimate killing in many, many ways. The following is from a correspondent in Swann's "Birds of London." It refers to the cream-coloured courser, a very rare visitor to this country: "It was followed for some time by a man who was shooting with a muzzle-loader, but having exhausted his supply of caps, he ran into the White Horse Inn to borrow a fresh supply, and, having told the landlord there was a strange bird about, they both went in pursuit. The day being very windy and stormy, the bird had not gone many yards from where it was first seen, and the landlord had the good fortune to shoot it. His widow has this bird, among several others, on view. I believe large sums of money were offered for it at the time." Poor visitor!

But things quieten down in the wood opposite after a time. Then a thrush begins. Your thrush is the first of contraltos among birds. To listen to him, as with evident complacency he pours forth his rich notes, is a treat indeed. Usually this happens when, at varying distances, several are singing at the same time. Then there arises a veritable competition. The same thing appears to me to go on among skylarks. They are the high trebles of the bird world.

By the way, there is a skylark rising. Watch the vibrations of his wings through a good glass. As he mounts they keep up a ceaseless motion. There he is, at the climax of his song—a poised figure of intense feeling! The rapid feather strokes are not produced without sound; but it is too delicate to be heard even when closer. Think that half the movements which are made in Nature produce no impression on the human ear at all.

A common humble bee is leisurely rubbing his hind legs as he rests on the grass. He looks a clumsy fellow in brown and yellow. I saw a roadside tramp rub his naked legs in like manner. He used his fore appendages, and he was as brown as the bee. Here the similitude ends. The bee goes away on his wings with a big buzz. How many vibrations a second? The tramp had no visible wings.

Well, all these flies—blue, copper, gold—as they hover over the wild-flowers, help to make the humming undertone of the summer's day. Each division of time has its own peculiar sounds. In the earliest hours chanticleer greets the first streaks of dawn. He it is who, while it is yet dark, feels the coming of the day—the bird prophet of the morning. It was Thoreau who thought that it might be worth while to keep a cockerel "for his music" merely. Then, just before sunrise, all through July, there is the shrill "chirp, chirp, chirp," of young birds. In the feathered world the little folk wake up about half-past three and begin to cry for breakfast. Later the birds have morning service. Then follows the deep hum of the working day punctuated here and there with ear-piercing cries of alarm, pain, or wild joy. The evening comes at last, full of soft, fluty notes, save from such hunters as the nightjar and hooting owl.

Sounds of the day and night, awaiting still sympathetic, intelligent interpreters!

H. T. SUFFORD.

## SUNDAY MORNINGS WITH THE CHILDREN.

### VII.—THE WHITE FLOWER OF A BLAMELESS LIFE.\*

"Unspotted from the world."—JAMES i. 27.

"Arrayed in white robes."—REV. vii. 9.



ONE of the chief glories of the Victorian era—the time during which our late beloved Queen reigned over us—was that the life of the Court was pure. Some of the monarchs who preceded her were low-minded, corrupt, and licentious. Their vicious conduct infected the atmosphere like a poison, and made it foul and pestilential. But when the young Princess Victoria first knew that she was to succeed to the throne, as you know, she is reported to have said: "I will be good!" And by God's grace she was enabled to carry out her resolve, just as another Queen—Queen Elizabeth—said, hundreds of years ago: "O God, keep me innocent, make others great!" Of Queen Victoria, Tennyson sung, in words which, no doubt, you have often heard, and which have been quoted times innumerable since her death:

"Her Court was pure; her life serene;  
God gave her peace; her land reposed;  
A thousand claims to reverence closed  
In her as Mother, Wife, and Queen."

She was greatly helped in her good resolve by the Prince Consort, an upright, honourable Christian man, who, as the same well-known poet tells us, "reverenced his conscience as his king," nor made his high place "a vantage ground for pleasure"; but through all his "tract of years" was found

"Wearing the white flower of a blameless life  
Before a thousand peering littlenesses  
In that fierce light which beats upon a throne  
And blackens every blot."

"The white flower of a blameless life"! What a choice and memorable expression it is! We can never forget it, and must always think of it with pleasure. Flowers are themselves very beautiful, and by their exquisite form and colour, as well as by their sweet fragrance, bring gladness and delight to our hearts, whether we see them growing in our gardens or adorning our tables, or wear them, as so many of you do to-day, as buttonholes. We all rejoice when the bleak and barren winter is past, when, after the dull, cold months have departed, the flowers appear on the earth, and the time of the singing of birds is come. We welcome the early crocus and hyacinth, the buttercups and daisies, the wallflowers and the carnation, the lily and the rose, the rhododendron and the dahlia; but no flower is more beautiful than "the white flower of a blameless life," and it grows the more richly in beauty the older it becomes. It never ceases to please us, nor fails to bless the world. It is a flower which grows from hidden and unseen roots—from the thoughts, purposes, and desires of the heart. As the Bible tells us: "Out of the heart are the issues of life." And so this flower, graceful and fragrant,

\* An Address delivered on Whit Sunday, May 31st, 1903.

reflecting the very beauty of holiness, which is none other than the beauty of God, can only spring out of a heart white, pure, and clean.

White, as you know, is generally spoken of as the symbol of purity. Thus we read in the Bible: "Wash me, and I shall be whiter than snow." "Though your sins" (God promises) "be scarlet, they shall be white as snow." "They washed their robes" (we are told of the redeemed in heaven) "and made them white in the blood of the Lamb." "He that overcometh" (our Lord tells His brave soldiers in the fight with evil) "shall be clothed in white raiment." "They shall walk with Him in white, for they are worthy." The victorious saints are "clothed in fine linen, pure and bright, for the fine linen is the righteousness of the saints."

Impurity of every kind is black rather than white. In a word, it is dirt. Selfishness, Anger, Pride, Jealousy, Falsehood, Theft, Evil Thoughts and Desires are all black, ugly, and unclean, and must be censured. You do not like to come into contact with dirty people. I do not mean those whose hands are soiled by honourable work, but people who are content to live and revel in dirt, who never wash, whose clothes and hands and faces are filthy. Dirt is offensive, and breeds disease and suffering, and we can well understand the meaning of the proverb which tells us that "Cleanliness is next to godliness." Now, remember that a black and filthy soul is worse than a filthy body. There are filthy souls—men who are like cesspools of iniquity. We should be shocked if we could see into them. Determine, by God's help, not to be like them.

This is Whit Sunday, which probably means White Sunday, so called because centuries ago the newly-baptized Christians appeared in the services of the Church in white garments. All of which is a spiritual symbol—a parable in act, a message of divine and heavenly things. Jesus Christ, our Saviour, the sinner's friend and the children's friend, makes all who come to Him pure.

He cleanses us from sin. Even if we have done wrong—and who of us has not?—if we are like the children whose beautiful white clothes have been splashed with mud—if our hands are grimy and marked with ink-spots, He will pardon and renew us, and will put His Spirit within us to keep us from evil, to prevent us from falling, that at last we may be presented to Him without spot or blemish, or any such thing.

Boys and girls, I throw you out a challenge. Be pure and true and good. Through the grace of Jesus Christ you may be. You will then become also what you all want to be—wise, strong, and happy; your lives useful to others and crowned with honour. By God's help, therefore, make up your minds to-day that this Whit Sunday shall witness your consecration to Christ, that you will bind yourselves to your fair Captain, Christ, and that evermore you will strive to wear "the white flower of a blameless life."

JAMES STUART.



To all interested in the problem, "How to reach working men?" we commend **A HISTORY OF THE ADULT SCHOOL MOVEMENT**, by J. W. Rowntree and H. B. Binns (Headley Bros.). It is a noble record, full of suggestions that may be adapted, if not entirely adopted.

## NOTES AND COMMENTS.



INCIDENTS IN THE NO-RATE CAMPAIGN.—In all parts of the country Citizens' or Passive Resistance Leagues to the number of more than 200 have been formed, stimulated by the earliest prosecutions under the Act, and not a few leaders, who hesitated or even opposed the movement at first, now that the working of the Act is beginning to reveal its true inwardness, have openly declared themselves against payment of the Education Rate. Prosecutions are occurring nearly every day. In some cases a portion of the rates has been accepted, and the balance only dealt with in court; but generally the collectors will have all or none. The costs of a prosecuting counsel have been refused by the magistrates as an unnecessary expense. It should be noted that counsel for the defence is equally needless. Ladies have already appeared in court, and courageously borne their part. At Wirksworth and Belper, so far, it has not been found possible to get auctioneers to sell the goods of the pioneer resisters, and one of the magistrates has refused to act in passive resistance cases. More than one Church of England incumbent is refusing to pay. Overseers, in some cases, are refusing to pay or collect. Cambridge has followed Oxford in the policy of resistance, and more than 200 have refused part of the rate. In West Norfolk a whole parish is prepared to resist. Already the cheap sneers of our opponents and the faint-hearted doubts of many of our friends have been absolutely put to silence; and it is becoming every day more and more doubtful whether the Government will venture to bring the Metropolis about their ears by forcing through their London Bill. Here and there we have threats of something more than passive resistance where the local circumstances are of a peculiarly aggravating character, and where the consciences of Protestant Churchmen are involved. We hope our own friends, however, while they use every lawful weapon, will do nothing that will bring dishonour to the name they bear and the Master they serve.

THE "CHURCH TIMES" AND THE "GUARDIAN" ON THE MOVEMENT.—It is at once a most interesting and most wholesome thing for us to see ourselves as others see us, and to look at our own case from the point of view of our opponents. We welcome, therefore, all sober and sympathetic criticism of our attitude. The *Guardian* frankly accepts the theory of "passive resistance" as perfectly legitimate. "We must all recognise the possibility of having to disobey the law. We must needs be subject to the powers that be 'for conscience sake.'" But it maintains that we have been deceived and misled by that wicked *British Weekly*, and the orators and ministers who have frightened us with the "No Popery" bogey. Its own statement of the facts is miserably beside the mark, and is contradicted over and over again by the uses to which the Act has already been put. It sees, however, that in the long run we shall probably win, and laments that our success will be a blow struck at the cause of religious education generally, in which both Nonconformists and "the Church" will alike suffer. There is the old want of faith, that if the State does not do the Church's work, it will never be done at all! The *Church Times* is more angry and more hopeless. With it

Dr. Clifford is the enemy; and, according to one of its short leaders, the battle is as good as won. "It is easy to foresee what will be the ultimate result of the policy pursued by Dr. Clifford's followers. The country will arrive at the conclusion that there is only one possible solution of the religious difficulty, and that is to banish religion entirely from the schools." If that is to be the result, it will not be laid at the doors of the Free Church party, but at the door of the party in the Anglican Church which describes instruction in the Bible as "mutilated and inadequate," and refuses the Bible to its own children until they have been instructed in the creeds of the Church. The rank and file, both of the laity of the Church of England and of Free Churchmen, desire nothing more and nothing less than the common curriculum of, say, the London Board school in all the State-supported schools, and unless the *Church Times* and its sympathisers render it impossible, they will have their way.

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THE DECLARATION ON RITUAL.—A declaration on the subject of the divisions which exist in the Established Church in the matter of ritual has been signed already by about 3,200 clergy in readiness for its presentation to the Archbishop of Canterbury early in July. It is intended as an eirenicon, but it reminds one very much of the sort of document which the camel might have produced when he had finally got into the tent, and the lawful owner was preparing to turn him out again. Canon Hensley Henson has sharply criticised it in a letter to the *Times*, and an Evangelical protest, headed by the Deans of Canterbury, Norwich, and Peterborough, has been issued. Nothing can better illustrate the artful way in which the declaration has been drawn than the clause which, while affirming, as it does, that "the Ornaments Rubric retains the Ceremonial system which was lawful under the first prayer-book of Edward VI.," speaks of "the lesser ceremonial usage" as resting on "custom" merely. The camel says it is his tent, though the man has been accustomed to sleep in it. If Evangelical Churchmen will stand this, they will stand anything; and how far the other side is sincere in its deference to the Bishops is clear from the fact that in the Diocese of Winchester, where Bishop Ryle has put his foot down on some of the worst vagaries of the extreme clergy, High Church ecclesiastics generally are refusing their names.

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MR. BALFOUR AND CHURCH BUILDING.—Mr. Balfour, speaking at a Grosvenor House meeting in support of the Bishop of St. Albans' fund to meet the needs of that part of London which has sprung up within the diocese, after recognising that "in every town and village of the country the liberality of our ancestors has provided adequate accommodation for those who desire the ministrations of religion," went on to deplore that "our unfortunate divisions, and our unfortunatè divisions alone, make it impossible that out of public funds of any kind you should erect churches or chapels connected with denominational religion . . . for the preaching of the religion in which the vast majority of our countrymen believe." It is a pity that, having seen this so clearly, he did not see the bearing of the same facts on our educational problems. That what is true of churches and chapels is no less true of schools, and what applies to the material structure applies with added force to the maintenance of the ministrations of religion. He

seems also to have forgotten that half of all the religious accommodation existing in the country has been provided during the last hundred years by Christian people who would not touch a penny of the public funds he is so anxious to finger on behalf of the Established Church. That Church has far more wealth to-day than in the days when most of her buildings were raised; and if some of the old motives for church building have gone never to return, the real motives remain—the love of God and the love of men in Christ Jesus; and by the revival of these the needs of the time and occasion can alone be met.

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**DR. HORTON'S CONFERENCE OF MINISTERS.**—The Chairman of the Congregational Union has done a great and memorable service to his brother ministers by the conference which he has arranged and carried through in Hampstead; and it speaks volumes for the Christian courtesy and goodwill of the religious people of Hampstead that they have welcomed 600 visitors into their homes during its progress. The platform of welcome was wide enough to include the Unitarian Mayor of Hampstead and Rabbi Green; but the conference itself followed thoroughly Evangelical lines. The chair of the conference was left empty as a sign of the common desire that One unseen should preside over all their meetings, and it is in the realisation of that Presence that such gatherings have all their value. The heart is laid bare before the Son of Man, and for a little while all the intrusions of the world are shut out, and they who have believed know that Christ is with them, and speaking to their very heart. "The Practice of the Presence of God," "The Work of the Holy Spirit," "Receiving the Holy Spirit," "The Means of Reaching the Outside World," "Conversion"—such were the themes dwelt upon, and none could be more practical and more timely.

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**THE COMING REVIVAL.**—More than one speaker at the convention spoke with hope, and even confidence, of the nearness of a revival which should come upon all our Churches, and of which the conference itself was a symptom. Rev. R. J. Campbell especially recognised that, amid much that is disquieting in church life, there is a manifest desire for a fresh baptism of the Spirit, and much prayer for its coming. Every revival comes in the way of adoring love to the Lord, a fresh appreciation of the significance of Christ for the individual soul; given that, all else will follow. He seems to us on less sure ground when he sets the Christ of experience over against the Christ of tradition, and when he depreciates Christ as an example that he might exalt Him as a Redeemer. If we may be forgiven the rude simile, we do not want a one-legged Christianity. History and experience cannot do long without each other, and Christ the Redeemer is He who bade men "come after" Him, and "learn of the meek and lowly in heart." The living Christ is the sure evidence of the historical Christ, but our experience will never attain practical power, if the fulness of the history is to us a thing of shreds and tatters.

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**THE REV. R. J. CAMPBELL, M.A., IN AMERICA.**—The new minister of the City Temple held the last of his services there on Thursday, the 11th June, when he delivered a tenderly beautiful address on "The Sympathy of Christ" to an audience limited only by the size of the building. It was fitting that

the last service before the holidays and the closing of the Temple for a thorough renovation should be held on a Thursday. It was in connection with the Thursday services that Mr. Campbell was called to the Temple, and it is through them that he exercises his widest and strongest influence. An audience that so largely determines the tone of business life, and also influences other audiences, is nowhere else brought together week after week; and we cannot but hope that the life of the City will be in every way purified and strengthened by such a ministry. The good wishes of our readers will follow Mr. Campbell, and without any undue curiosity as to the secret of his success, which, as he has said, surprises no one more than himself, they will pray that he may ever be filled with the Holy Spirit, and enabled to bring ignorant, wistful, sorrowful, sinning men to Christ their Saviour and Lord. The Thursday sermons are invariably reported verbatim in the *Christian Commonwealth*, which is also to publish a sermon weekly during Mr. Campbell's absence in America. In this respect our contemporary has rendered invaluable service.

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AMERICAN UNIVERSITY DEGREES.—The question of American University Degrees, awkwardly raised at the close of one of our Spring Sessions, when there was no time for adequate discussion, has been brought into sudden prominence by an action in the Law Courts, in which a Congregational minister sued the *Christian World* for libel. In court the case completely broke down, and the terms used of the particular university were amply justified. In forming a judgment upon the whole question, however, there are one or two considerations which, though often forgotten, should be kept in mind. In the first place, there are American Degrees which are in every sense as good as those of our English or Scotch universities, so far as the standard of required knowledge and culture is concerned. On the other hand, in the United States, the custom is exceedingly prevalent of calling all ministers of religion "Doctor," whether they have a university Degree or not, as a title of respect and a happy substitute for our "Reverend" or "Mister." But it is no such custom which those who buy the title for use in England seek to introduce. They wish to appear wiser and more learned than they really are; to take advantage of the high standard at which, for the most part, British Degrees have been maintained, and without the trouble and expense of a prolonged education, by a simple and easy cash payment, pose as those who have gone through the mill. Counterfeit coins bring genuine coinage under suspicion. Possibly such men over-estimate the value of their wares, and, in any case, pay too dearly for them. The true worth of a Degree lies in the work it costs to win it; and where it hides incapacity and ignorance—as in the case of a D.Lit. we knew, who humbly craved of a college tutor that he would give him a little coaching in English grammar—it is tinsel in tatters. No minister of religion is worthy to be recognised as such by the Churches of Jesus Christ who condescends to such deceptions until he has cast them aside and done penance for his folly.

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DR. HUGH MACMILLAN.—Dr. Hugh Macmillan passed away quite suddenly at his own home in Edinburgh on May 24th, at the age of seventy. He has not only been a faithful minister of the Free Church of Scotland, but for more than forty years has served all Churches by his books, into which he



has put so much of the true poetry of nature and so much of high religious thought. "Bible Teachings in Nature" has gone through many editions and into many lands, and many other volumes not less interesting and useful have followed, some books of travels, some of poems, but most dealing with the inexhaustible theme of the messages of nature to the soul of man.

DR. MOBERLY.—Dr. Moberly, Canon of Christ Church, Oxford, and Regius Professor of Pastoral Theology, died, after a somewhat long illness, on the 8th of June. He was 58 years of age. He had published a little before the appearance of "Lux Mundi." To that volume he contributed a most important essay on "The Incarnation as the Basis of Dogma," and since he has given four books to the world, two of which have certainly exercised no little influence on matters of current religious thought—"Ministerial Priesthood" and "Atonement and Personality." It is also interesting to recall the fact that he was one of the fifteen Churchmen and Nonconformists who held the round-table conference at the invitation of Dr. Sanday rather more than three years ago, on the subject of "Priesthood and Sacrifice," his contribution then forecasting something of his work on "Atonement and Personality," published eighteen months later. It is too soon, perhaps, to estimate his final place in theological literature.



## LITERARY REVIEW.

HEINRICH EWALD, Orientalist and Theologian, 1803-1903. A Centenary Appreciation by T. Witton Davies, B.A., Ph.D., etc., etc. Illustrated. London: T. Fisher Unwin.

THIS is a book into which our friend and contributor, Dr. Witton Davies, has thrown his heart, and heart reaches heart. Many English students know Ewald only through the copious references to him in such writers as the late Dean Stanley, or the English translations of his principal works. Their ideas of his personality, of his professorial work, of the influence he exercised on his contemporaries, of his place in the development of Biblical criticism are of the most shadowy. But in the compass of 150 pages Dr. Davies has furnished a striking portrait of the man and his work, of his principal pupils and associates, of the controversies—mainly philological—in which he was engaged, and of the extent to which we are reaping to-day the results of his indefatigable, honest, and fearless investigations. The Bible is, in many directions, a better understood and more influential book than it was because of his work. It is painful to think that such a man should have been deprived of his Chair at Göttingen, after the annexation of Hanover by the victorious Germans, on purely political grounds, but his conscience would not allow him to take the oath of allegiance to King William of Prussia, and he would not, therefore, do it. Dr. Davies has gathered his information from all possible quarters. His long residence at Göttingen, his studies under such men as Nöldeke, Wellhausen, and Dillmann, and his intimate acquaintance with other, equally distinguished, have enabled him to set before us a view of Ewald and of the specific notes of his teaching which will be best appreciated by those who are most deeply interested in the studies which Ewald did so much to advance. There are a dozen

capital portraits of distinguished Biblical scholars, German and British, and several other admirable illustrations, as of the University of Göttingen.

**STEADFAST UNTO DEATH: or, Martyred for China.** Memorials of Thomas Wellesley and Jessie Pigott. By C. A. Pigott. With Portraits and Illustrations. Religious Tract Society.

THE R.T.S. has made all Churches its debtors by the issue of some of the best missionary biographies extant, and this last is by no means the least. A thrill of poignant pain ran through the land when, close upon three years ago, we heard of the foul martyrdom of Mr. and Mrs. Pigott and their bright and promising boy, along with many of the native Christians. They were known personally to not a few of us, and loved wherever known. (Mrs. Pigott was formerly Miss Kemp, of Rochdale.) Their life, so simple, sincere, and unostentatious, was one of high consecration, full of unwearying toil, of generous self-denial, which yet was transformed into sacred pleasure, and of brave endurance. Lives like these are the best and most effective witnesses to the presence and power of Christ. The legend they bear can be read by all. Such lives cannot be fruitless. For many a day their power will be felt in China; and surely not there only, but in many an English home, and in the hearts of thousands of young people, who, on reading the fascinating story, will be stirred to similar devotion, and in response to the Master's call, "Who will go for us?" will say, "Here am I; send me." We must congratulate the R.T.S., not only on the literary excellence of this volume, but on its choice "get-up" and its numerous and effective illustrations.

**STUDIES IN CONTEMPORARY BIOGRAPHY.** By James Bryce. Macmillan & Co. Mr BRYCE'S "Studies" are among the most informing, judicious, and illuminating which the present year has given us, and they will, unless we are greatly mistaken, take a high place in our literature. They reveal an intimacy of acquaintanceship, a breadth of sympathy and power to appreciate diverse forms of excellence, a freedom from prejudice, and a sanity of judgment which are simply invaluable in one who writes of his contemporaries, while their style carries us pleasantly along as over the hills and plains of a fruitful and invigorating land. Mr. Bryce has the rare faculty of being able to put himself into the mind and position of another, and to look at things from that other's standpoint. He was a devoted admirer of Mr. Gladstone, and served under him in his last Government; but he appreciated—as few Gladstonians have been able to appreciate—the strong points in the character and policy of his great rival, Benjamin Disraeli, Lord Beaconsfield. In fact, this study of the great Conservative leader has already been eulogised by many of his followers as the most penetrating, impartial, and decisive estimate of his character yet published. His weaknesses, ambitions, and inconsistencies are happily hit off, but how fair and true is the final summing up of his career: "When all possible explanations of his success have been given, what a wonderful career! An adventurer, foreign in race, in ideas, in temper, without money or family connections, climbs, by patient and unaided efforts, to lead a great party, master a powerful aristocracy, sway a great empire, and make himself one of the four or five greatest personal forces in the world. His head is not turned by his

elevation. He never becomes a demagogue; he never stoops to beguile the multitude by appealing to sordid instincts. He retains through life a certain amplitude of view, a due sense of the dignity of his position, a due regard for the traditions of the ancient assembly which he leads, and when at last the destinies of England fall into his hands, he feels the grandeur of the charge, and seeks to secure what he believes to be her imperial place in the world. Whatever judgment history may ultimately pass upon him, she will find in the long annals of the English Parliament no more striking figure." On the other hand, Mr. Bryce well understood the complexity of Mr. Gladstone's nature. He sometimes seemed "a bundle of opposite qualities capriciously united in a single person." He was at once a Conservative and a revolutionary, impulsive and yet cautious, indisputably sincere, yet astute to the point of subtlety. Many striking instances are given of the way in which he unconsciously contributed to the defeat of his own ends (as in the Home Rule debates). But he was far and away the greatest Parliamentarian of his day, "and, as the greatest only are, in his simplicity sublime." The following incident lets in more light than long pages of elaborate description could possibly do: "Once, in the lobby of the House of Commons seeing his countenance saddened by the troubles of Ireland, I told him, in order to divert his thoughts, how some one had recently discovered that Dante had in his last years been appointed at Ravenna to a lectureship which raised him above the pinch of want. Mr. Gladstone's face lit up at once, and he said: 'How strange it is to think that these great souls, whose words are a beacon-light to all the generations that have come after them, should have had cares and anxieties to vex them in their daily life, just like the rest of us common mortals.' The phrase reminded me that a few days before I had heard Mr. Darwin, in dwelling upon the pleasure a visit paid by Mr. Gladstone had given him, say: 'And he talked just as if he had been an ordinary person like one of ourselves.'" There are studies of Dean Stanley, Archbishop Tait, Bishop Fraser, Thomas H. Green, Henry Sidgwick, J. R. Green, Edward Freeman, William Robertson Smith, Cardinal Manning, Mr. Parnell, and others, with not one of which we would willingly dispense. Mr. Bryce seems equally at home with politicians and ecclesiastics, philosophers and historians, and he touches no subject which he does not adorn. Some of the sketches would doubtless have been improved by greater fulness. Here and there we crave for a few details, and should like the skilled essayist to claim more freedom and let himself go. Still, this compression is a fault that leans to virtue's side. One thing with which Mr. Bryce, without any formal moralising, specially impresses us is the importance and supremacy of character. Where principle, conscience, and honour are dominant factors in conduct failure is turned into success. Where they are trampled under foot triumph is necessarily short-lived. These studies are full of suggestions and illustrations for the moralist and preacher. No wise man will fail to read them, and when he has done it once he will do it again.

DAVID HUME, and His Influence on Philosophy and Theology (The World's Epoch Makers). By James Orr, M.A., D.D. Edinburgh: T. & T. Clark.

It is surely a good sign when an orthodox professor of apologetics and theology can write a calm, dispassionate treatise on the work and influence of the great sceptic, whose name was once a terror to simple-hearted believers.

and who was never spoken of except to be banned. Dr. Orr sees in Hume a great, independent thinker—a man who arose at the proper time to accomplish a necessary task. He excited thought, awoke men from their dogmatic slumbers, and prepared the way for new and sounder systems. He was, no doubt, greater in his negative and destructive work than in his constructive. His views of Christianity were defective and prejudiced. His position as to miracles was a begging of the question. His attempt to explain the intellectual and moral outfit of man without the assumption of a rational nature in man was an egregious failure. "Affecting to ignore the rational nature and seeking to get along without it, he is compelled continually to presuppose its existence and avail himself of its help in his reasonings and language." But the sheer negativism to which he drove men, when reasoning on the basis of the commonly received principles inherited from Locke, led them to examine anew the foundations of knowledge; and not only Thomas Reid in Scotland, but Kant in Germany, as well as the great philosophers of France, acknowledged their indebtedness to Hume, even where they dissented from him. Hume's literary work, especially in his "History of England," receives from Dr. Orr a careful examination. That history has not taken the place its author aspired after, and its value to-day is greatly discounted. Philosophical speculation has taken a new turn since Hume's day. His system is inconsistent, inadequate, and in the main obsolete; but his influence still survives, and, as Dr. Orr holds, it is still needed.

SIX LECTURES ON PASTORAL THEOLOGY. With Appendix on the Influence of Scientific Training on the Reception of Religious Truth. By the Ven. James M. Wilson, D.D., Vicar of Rochdale and Archdeacon of Manchester. London: Macmillan & Co.

IN view of the innumerable *Conciones ad Clerum* which have of late years been added to our literature, it must be a difficult thing to produce a series of lectures which shall be at once fresh, arresting, and stimulating. It would seem as if the field had been so well and thoroughly cleared that nothing of worth could possibly be left on it for subsequent gleaners. Such was the feeling with which we took this volume in hand, but we had not read many pages before we discovered our mistake. Archdeacon Wilson is distinctly a voice, not an echo. He has thought out every aspect of his subject for himself, and discusses it on his own lines. His positions will not be universally accepted. Here and there he may be regarded as too bold, and too ready to follow the modern spirit, but he makes every paragraph tell, and no candidate for the ministry can read the volume without having his eyes opened and his heart stirred. It is a brave attempt to secure the application of Christian principles to modern needs and modes of thought, contemplating the Essential Qualifications of the Pastor, the bearing of Pastoral Theology on National Progress and Welfare, the Pastor's Attitude to Philosophy and Science, to the Bible, to the Church, and to the Congregation. The difficulties of belief and action which confront the pastor are honestly faced, and in advising how best to meet them Archdeacon Wilson never "beats the air." His manly and courageous counsels will put heart into many a raw recruit, whose sense of responsibility, in view of the magnitude and complexity of his task, will at the same time be deepened. No merely conventional, antiquated, or second-hand theology finds sanction here. There must be no loss of touch with

enlightened, thoughtful men. Ministers must acquire the best knowledge and maintain the right attitude of mind, and by means of modest, patient investigation learn what things they are to teach. They must also show sympathy with the ideals of social progress—fight against the miseries of slum life, of overcrowding, of unhealthy trades, of drunkenness and vice, of the yearly massacre of children, and seek to remove other dark blots on our Christian name. Science, which can neither supplant nor be a substitute for religion, has nevertheless much to teach us, and Christian men—whether in the pulpit or in the pew—cannot afford to be ignorant of its methods and achievements. We must loose our hold on the things that are shaken that the things which cannot be shaken may receive due honour and have over us their intended power. Lectures so breezy, buoyant, and exhilarating as these it has rarely been our privilege to read.

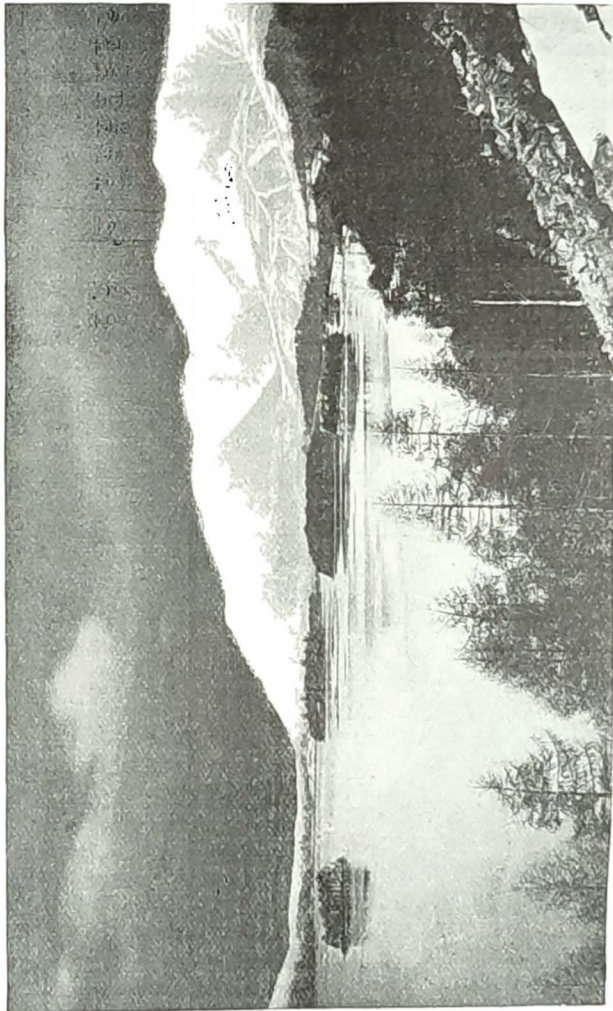
**LAKE COUNTRY SKETCHES.** By the Rev. H. D. Rawnsley, Hon. Canon of Carlisle. Glasgow: James Maclellose & Sons.

CANON RAWNSLEY is thoroughly at home in Lakeland. It is "his own romantic" ground. He knows every inch of it, and delights in its great



DOROTHY WORDSWORTH.

associations—literary, artistic, and historic. He has previously given us books which no wise tourist would be without, and now he lays us under further obligations. This is a bright, chatty volume, abounding in exquisite pictures of the dalesmen and farm folk, as well as of our public men in the higher walks of life, who have had an ennobling and helpful influence on all around. The value of the book is found largely in the reminiscences of



A WINTER'S DAY ON DERWENTWATER.

Wordsworth which Mr. Rawnsley has been able to collect from people who came in contact with him, neighbours, servants, and farm labourers. The peasantry watched Wordsworth with amused curiosity—proud of him, perhaps, when he rose to fame, but not themselves thinking much of his poetry as he went "humming and boozing about," "an ugly-faced man." "Wo thowt li'le enough of him. He was nowt to li'le Hartley. Li'lo Hartley was a

philosopher, ye see; Wudsworth was a poet. Ter'ble girt difference between them two wayes, ye ken." The glimpses we obtain of Mrs. Wordsworth and of Dorothy are specially welcome, and were it only for the light which is here thrown on the household ways and the general manner of life among the Wordsworths these sketches would have been worth publishing. But there are many other attractive features in the volume. The sketches of James Cropper, and William Pearson, of a Skiddaw Shepherd, and a North-country Nimrod are pictures that will live in the memory. The volume has many choice illustrations from paintings and photographs, of which Messrs. Maclehose kindly allow us to give two—"Dorothy Wordsworth," the sister whose genius and care had so profound an influence on the poet's life, and "Derwent-water in Winter."

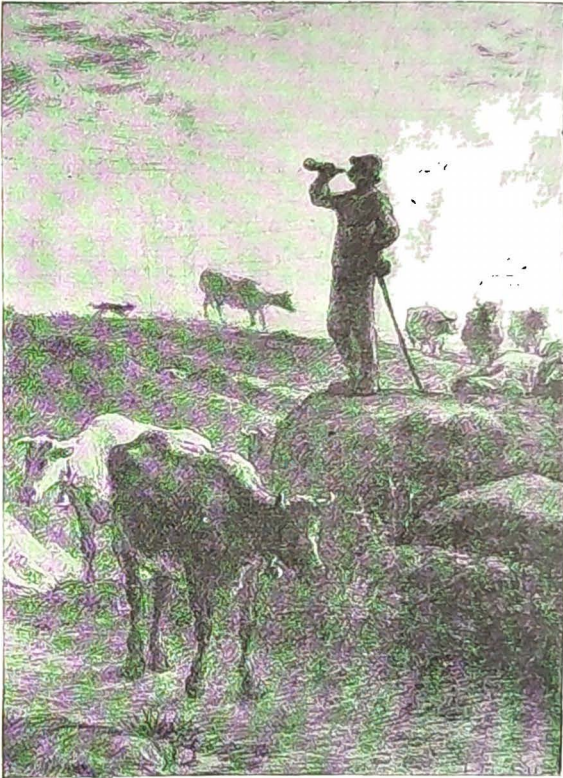
MESSRS. GEORGE BELL & SONS are to be congratulated on the success of their "Handbooks of English Literature," issued under the editorship of Professor Hales. THE AGE OF SHAKESPEARE (1579--1631), by Thomas Seccombe and J. W. Allon, is just out in two volumes, the first being devoted to poetry and prose, the second to drama. This greatest period in our literary annals needs no ordinary qualifications to deal with it effectively. What a galaxy of illustrious names it contains! Sir Philip Sidney, Edmund Spenser, Michael



HIGHLAND MUSIC.

Drayton, John Donne, Thomas Campion, William Drummond, Sir John Davies, Robert Southwell, George Aitken, Christopher Marlowe, and Ben Jonson, to say nothing of the man who gives to the age its unique prominence. In prose we have Hooker, Andrewes, Selden, Raleigh, Bacon, and the translators of the Authorised Version of the Bible. The authors of these volumes are thoroughly *en rapport* with the age, alive to its specific notes, and to the notes of each separate writer. They discuss with competent knowledge the

chief literary problems raised by a review of the period, and, while sufficiently minute for the purposes of students, their books have much of the flow and grace of well-written essays.—Messrs. Bell & Sons have also added to their "Miniature Series of Painters," SIR EDWIN LANDSEER, by McDougall Scott, B.A., and JEAN FRANCOIS MILLET, by Edgcumbe Staley, B.A. Landseer is a universal favourite, and as a painter of animals unrivalled. Dogs and deer were his most familiar friends, though horses and donkeys, sheep, lions, and monkeys were made to adorn his canvas. Who of us has not laughed at his "Dignity and Impudence," and "Alexander and Diogenes,"



CALLING THE CATTLE HOME.

or been moved to tears by the "Shepherd's Chief Mourner," and felt a thrill of admiration in contemplating the "Monarch of the Glen"? A kindly, genial man, whose work tended to nothing but good, as this brightly-written life shows. Millet, known, perhaps, most widely by his "Angelus" and "The Sower," is universally recognised as one of the greatest of French painters. His youth was one of keen struggle with poverty and loneliness, but the peasant lad plodded on and worked his way to success and honour. The whilom signboard painter—as he was for a time—produced a work which sold in 1890 for 800,000 francs! The illustrations given in this booklet are



"Calling the Cattle Home," "The Sower," "The Gleaners," "Chailly," "The Angelus," "Going to Work," "Woman Spinning," "Death and the Woodman." It is a great pleasure to be able to commend volumes so careful in information and so choice in interpretation and criticism as these. We are able, by the kindness of the publishers, to reproduce as illustrations Landseer's "Highland Music," painted in 1830, and now in the Tate Gallery, and Millet's "Calling the Cattle Home," not one of the artist's greatest pictures, but characteristic and pleasant.

ENCYCLOPÆDIA BIBLICA. Vol. IV.: Q—Z. Edited by the Rev. T. K. Cheyne, D.Litt., D.D., etc., and J. Sutherland Black, M.A., LL.D. London: Adam & Charles Black.

WE are again impressed, in looking into this stately volume, with the vast amount of erudition which has been expended upon its production. It contains the latest information on the many subjects with which it deals, the results of the latest researches, and the latest theories based upon them, though the arrangement is at times a little faulty and puzzling. With the general characteristics of the work our readers are by this time well acquainted, and though we have frequently referred to the previously published volumes, and shall continue to do so, as we shall also to this volume, we have seen nothing to suggest a modification of the estimate we have expressed alike of its general value and of its limitations and excesses. The writers cannot be offended if we say that dogmatism is not restricted to the orthodox and traditional parties. It is continually in evidence here. Theories as to the origin and composite structure of both Old Testament and New Testament books are frequently advanced on the flimsiest grounds, and the sheerest speculation is treated solemnly as if it were sober fact. The colossal shadow of Jerahmeel is everywhere upon us; like a dark, frowning mountain he dominates the whole view. He, of course, is Canon Cheyne's discovery, and the Canon is evidently very proud of his sponsorship of so important a personage. Again and again we see subjectivity run wild. The presence of certain words, the form of a paragraph, the implications of a sentence, are adduced as proving the most startling and stupendous novelties—novelties which reverse all the positions attained by what most of us regarded as enlightened and sober criticism. Dr. Schmeidel contributes over thirty pages of closely-printed matter on the Resurrection and Ascension narratives—really a treatise which we have read with astonished interest, in which we are led to the illogical and untenable conclusion that these vital narratives have possibly or probably resulted from subjective visions! We recently, to our surprise, came across Dr. Schmeidel as a defender of the Pauline authorship of the *Romans*, in opposition to Professor W. B. Smith (in *Hibbert's Journal*). Here the post-Pauline authorship of the Epistle is advocated by Professor Van Manen on the ground of its abstract argumentation and oratorical rhetoric, its professed reasoning, its exalted and authoritative tone. A tent-maker could not write so! The teaching of the Epistle belongs to a later date. Honestly, this article does not impress us with a sense of its author's ability. There is little spiritual insight, little sense of historic proportion, and much caprice. The Rev. James Moffat's articles on the Sermon on the Mount and on Stephen are in their own way very valuable monographs, scholarly, illuminating, and generally sober, though we cannot assent to Mr. Moffat's views as to the authorship of the Pastoral Epistles. Dr. Schmeidel's

"Simon Peter" is able, and at certain points brilliant, though it must be read with great care. There is much of real value in Professor Moore's "Sacrifice." Canon Cheyne on "Solomon" contains a few choice curiosities of criticism. The two articles, "Son of God" and "Son of Man," by Dr. N. Schmidt, display great research, and are a valuable collection of materials for the formation of a sound judgment on the usage and the real meaning of the titles; but here, too, subjectivism plays too great a part. Dr. Benzinger's dissertations on "Tabernacle" and "Temple" are also notable, and, certain false positions notwithstanding, will be read with deep interest. In a notice like this we can give but a general and imperfect view of a volume so massive and learned and abounding in controverted statements; but our readers will be able to infer its main characteristics even from this inadequate appreciation. The work marks a stage in the progress of Biblical criticism. Its value as a mine of information is indisputably and exceptionally great. But its methods of judgment and its conclusions are not ours. The publishers are to be congratulated on their share in the work, which is a marvel of fine, clear printing—the workmanship as beautiful as we have ever seen.

**NATIONAL DUTIES, and Other Sermons and Addresses.** By James Martineau, LL.D., etc. Longmans, Green & Co.

THE publication of another volume from the pen of the late Dr. Martineau has come to many of his admirers as a pleasant surprise, heightened by the fact that the sermons are all worthy to stand by the side of the well-known "Endeavours after a Christian Life," and the equally valuable "Hours of Thought." They are all on themes of great and abiding interest, such as go to the heart of Christian morality, and are marked by an elevation of thought, a stateliness of diction, and a devoutness of spirit which we cannot too strongly admire. The six sermons which discuss "National Duties" are specially timely at the present crisis, though there are others of not less value. The Communion Addresses are exquisitely beautiful, though they lack much which only the evangelical faith can supply. The series of Valedictory Addresses to Students leaving College are such as no minister could peruse without profit.

**THE BIBLE IN THE NINETEENTH CENTURY.** By J. Estlin Carpenter, M.A. Longmans, Green, & Co.

PROFESSOR CARPENTER'S position was indicated in our recent review of his "Studies in Theology," and we naturally expect to find it exemplified in lectures which deal with so fundamental a subject as the Bible and the criticism through which it passed in an eminently critical epoch. Discussions on its sources and origin, its structure and contents, have been every where the order of the day, and there has been—if one may say it—an undue tendency to emphasise the human rather than the Divine side of Scripture. Attention has been directed rather to the earthen vessel than to the heavenly treasure it contains. This indicates the chief weakness of Mr. Carpenter's work, though the line of investigation he has followed is perfectly legitimate. His history of the struggle for freedom of inquiry shows how far we have moved from the position of fifty or sixty years ago; and for ourselves we are no more afraid of freedom here than we are in the region of science, where, as Lord Kelvin has recently reminded us, it is so beneficial. It is difficult to understand the opposition formerly

displayed to the revision of the Bible. Mr. Carpenter's account of the progress of criticism on the Old Testament is, generally speaking, accurate and candid, though his views are more naturalistic than we could endorse. Hebraism has notes far more specific than he allows. Prophecy had a higher origin and scope, while, as in the case of the late Dean Farrar's similar book, much is taken for granted or simply asserted that needs to be proved. The literary tests of the antiquity of a book are often slightly misleading. Mr. Carpenter is well versed in the Synoptic problem, and, like the majority of modern authorities, regards Mark's Gospel as the earliest. His discussion of the Johannine writings is inadequate and lacking in insight. His principles of interpretation seem to us absolutely untenable, and tend to empty the Gospels of their most rational and essential meaning. Again, while we fully admit the existence of beautiful thoughts and nobly inspiring precepts in the sacred books of Hinduism, we cannot ignore the rubbish amid which they are embedded; nor did any of their religions supply, as Christianity does, an adequate moral dynamic—a motive-power that ensures our progress towards perfection. Our views as to the sinlessness of Jesus and His Divine Personality differ widely from our author's; and once and again we have been reminded of Mr. Illingworth's valuable discussion on Prepossession in his "Reason and Revelation." These prepossessions as Mr. Illingworth has warned us, account for much, and need to be remembered.

CRITICAL QUESTIONS. Being a Course of Sermons delivered in St. Mark's Church, Marylebone Road, N.W. With Preface by Rev. James Adderley. London: S. C. Brown, Langham & Co., 47, Great Russell Street.

WHILE the ordinary work of the pulpit is undoubtedly expository and evangelistic, it is at the same time true that ministers are "set for the defence of the Gospel," and the science of apologetics, in an age of doubt and unsettledness, has claims which it would be suicidal to ignore. A monthly Sunday evening lecture on the lines of these sermons might with advantage be given in most of our pulpits, or classes might be held for the discussion of their great themes. We read these discourses with interest as they were reported in the *Church Times*, and are glad that they have been issued in more permanent form. Professor Kirkpatrick has as his subject "How to Read the Old Testament," Dr. Swete deals with "The Trustworthiness of the Gospel Narratives," Professor Knowling with "The Authority and Authorship of the Acts of the Apostles," Dr. Robertson, now Bishop of Exeter, with "The Resurrection of Our Lord," Dr. Sanday with "The Virgin Birth of Our Lord," and Principal Headlam with "The Witness of St. Paul." The questions at stake are courageously faced, treated with a frankness and candour which must win the respect of the stoutest opponents, and, in our judgment, work conviction in every "open mind." As a popular apologetic—learned, clearly reasoned, and to the point—we value this volume very highly, and commend it to the attention of our ministers as a capital specimen of work which urgently needs to be done.

MESSRS. MACMILLAN & CO. have just issued NORWEGIAN BYE-WAYS. By Charles W. Wood. With Nine Illustrations. This is a book for which, at this season, there is sure to be a large demand, when multitudes of British and American tourists will find their way to Norway, and naturally be anxious to have the

best book extant on the country and the people, their history, their houses and churches, their pursuits and customs. Mr. Wood has the pen of a literary artist, and describes with enthusiasm the grand, wild scenery of the fiords and lakes, the rivers and waterfalls, such as the Voringfos; the mountains, high, rugged, and precipitous; and the valleys, lovely and fertile; the pine forests and farmsteads, in a land which seems to be an earthly paradise, glorified by the glowing and diversified colours of magnificent sunsets, and inhabited by people, simple-hearted, kindly, and industrious, and who, it is to be hoped, will not be spoiled by tourists. Some of the conversations which Mr. Wood narrates with rare skill are amusing, and do much to reveal the character of the people. The illustrations are particularly good. We have been greatly pleased with those of the West Doorway of the Church of Borgund and Stavanger Cathedral. **PHILOSOPHY, 4. A Story of Harvard University.** By Owen Wister. A bright, clever *jeu d'esprit*, giving a picture of college life, which, though greatly exaggerated, has its counterparts in every centre of learning. We have met men like Bertie and Billy—smart, irresponsible, rollicking—who pass a brilliant examination in subjects of which they practically know nothing; and there are Oscar Maironis, who toil and plod and take everything seriously, who have to be content with the third place. But it would be dangerous to set up the former as models. To the "Golden Treasury" Series—the finest collection of companionable volumes extant—there has been added Oliver Wendell Holmes's **AUTOCRAT OF THE BREAKFAST TABLE**, with a delightful introduction from the pen of Sir Leslie Stephen, full of delicate, discriminating, and sympathetic criticism—a gem of appreciation.

**MESSRS. A. & C. BLACK** send us another volume of the late Sir Walter Besant's "The Fascination of London," **HAMMERSMITH, FULHAM, AND PUTNEY**, by G. E. Mitton and J. C. Geikie, which, like the previous volumes, goes over the districts described street by street, and notes their varied claims to attention—historical, literary, architectural—a mine of valuable information. How Professor Paterson, of Aberdeen, has been able to embody in 141 pages of **THE APOSTLES' TEACHING** (Part I.—The Pauline Theology) results which it must have taken years of hard reading and strenuous thought to accumulate we cannot imagine. His exposition is full and clear, concise and tactful. It will furnish a teacher with results which many years will not exhaust. The booklet is one of the Church of Scotland's admirable "Guild" Series.

**OUR EMPTY CHURCHES: the Cause and the Remedy.** By Stanley W. Ingram.  
London: Houlston & Sons, 7, Paternoster Buildings.

No man who writes earnestly on this theme need apologise for discussing it. Mr. Ingram, an English clergyman, and writing mainly for the benefit of his fellow-clergymen, though his work is applicable to us all, has the right to speak which is indisputably given by deep interest, prolonged thought and inquiry, and a clear discernment of the situation and its needs. If there is not much that is new in his diagnosis, there is nothing that is superfluous, and there are few Christian men, "clerical or lay," who will not acknowledge with shame how much of the prevalent failure of the Churches to reach the masses is due to themselves. The remedies here proposed are simple and natural—on the lines of common-sense and the teaching of experience. They doubtless demand a thoroughness, earnestness, and power of self-denial in the service of Christ and men which flesh and

blood may resent; but are not these the things for which Christ calls us, and to which we are already pledged?

MR. A. H. STOCKWELL has published *MARANATHA: or, New Wine in Old Bottles*. By Rev. F. B. Proctor, M.A., Fellow of King's College, London. The book is written in support of the view that the promised return of our Lord took place within the lifetime of the generation to which His words were addressed, and that the "age to come" then opened. Christ's actual presence in the world is His coming. The chief value of the book arises not from its theoretic positions, but from its illustrations of the fact and methods of our Lord's work among men from the first age until now. *SOME GREEK PLAYS*, by Cyril Grey, give a good, popular account of Ion, Prometheus Bound, Agamemnon, Oedipus Tyrannus, etc. Their resemblance and contrasts to Scripture are suggestive. *SALT AND PEACE*, by Rev. J. A. Stokes Little, M.A., is a volume of sermons on central themes, thoughtful, devout, and in the best sense helpful—decidedly above the average. *THE SILVER VEIN OF TRUTH*, by Rev. H. Livesey, is a series of short evangelical papers likely to be useful to lay preachers and Sunday-school teachers.

FROM the SUNDAY SCHOOL UNION we have received several volumes of decided importance. *THE CAPTAIN ON THE BRIDGE*, by Newton Jones, the well-known Sunday School Union evangelist, is a revised edition of "Pictorial Addresses in Outline for Old and Young." Mr. Jones has the knack of winning the ear of children and of impressing their hearts. He is a vivid picture painter, and makes the picture so distinct and attractive that the tiniest auditor sees its meaning and remembers its lessons. He finds sermons not in stones only, but in everything, and is a powerful illustrator. The illustrations and anecdotes appended to the outlines are as windows that let in the light. *THROUGH EYE TO HEART: Simple Methods of Visible Illustration Applied to Bible Subjects*, by A. W. Webster and Rev. W. Dryburgh, M.A., B.D., expounds and illustrates a method of teaching of which far wider use should be made. Eye-gate is as important an avenue to a child's heart as Ear-gate, and this book admirably shows us how to avail ourselves of it. *BIBLE TALKS WITH THE LITTLE ONES*, by Clara R. Nash, contains fifty-two infant class lessons on "Hymns," "Animals," "Birds," on the "Lord's Prayer," the "Names of Our Lord," etc.—simple, wise, and pointed. We heartily welcome a new edition of the Rev. Frank Ballard's *SPORTS FROM THE CHRISTIAN STANDPOINT*, a wise, manly, and courageous book, recognising the legality and value of sports, but insisting on their being Christianised, and showing, not only by argument, but by a choice, concrete example, that this may be done. The story of "Willie, the Christian Athlete," is tenderly beautiful and impressive. *THE GEM RECITER*, selected and edited by Walter Grafton, contains readings and recitations in prose and verse from all our best authors, is as apt, diversified, and comprehensive as any such book could be, and ought to be the most popular work of its class.

*THE MIRROR OF PERFECTION*. Translated from the Cottonian MS. by Robert Steele. J. M. Dent & Co.

It is mainly from "The Mirror of Perfection" that the popular idea of St. Francis d'Assisi has been derived, and we must always be dependent on it in

this respect. It presents to us—notwithstanding much idealisation—a noble and inspiring portrait of one of the greatest of the saints and heroes of mediæval Christendom. His teaching and example, as here presented, reach the deep places of our nature, and rouse us to a noble discontent. We may decline to take upon ourselves the formal vows of poverty and self-denial, but we cannot escape the grip of the principles on which the Franciscan practice was founded. "The Mirror" was written by Brother Leo in 1227, and subsequently added to. As one of the Temple Classics, it worthily fills a niche of its own.

**COMRADESHIP AND CHARACTER.** Sermons and Addresses to Young Men. **EDEN AND GETHSEMANE.** Addresses for Communion Services. Manchester: James Robinson, 24, Bridge Street.

LAST month we had the pleasure of directing attention to two of Mr. Robinson's new volumes, "Jesus in the Cornfield" and "The Cross and the Dice-box." Now we have equal pleasure in commending two others, of a like composite authorship, and rich in powerful and apposite teaching. The writers are again some of the best Free Church preachers—Baptists, Congregationalists, Methodists, and Presbyterians. They are men of insight, sympathy, and power. The volume addressed to young men is all that such a volume should be, while the Communion Addresses are full of tender appreciation of the Divine love as revealed on the Cross, and take us into the veritable "holiest of all." The agreement shown by ministers of different Churches shows how truly evangelical Christians are one.

**A MANUAL OF THEOLOGY.** By Thomas B. Strong, D.D., Dean of Christ Church, Oxford. Second Edition, Revised and Enlarged. Adam & Charles Black.

It is now more than eleven years since this manual was first published, and during that time it has been widely used by students of theology in the Free Churches, as well as in the Anglican. It is one of the clearest, most concise, and suggestive works, with little of the dry and unilluminating character of many manuals. Dean Strong has been largely influenced in his theology by the late Bishop Westcott, especially in his views on the Incarnation, alike in its relation to natural theology, to the doctrine of the Atonement, and to the Sacraments though on this last point the pupil goes beyond the position of the teacher. The manual is a masterly presentation of the principal contents of the Christian faith, and a vindication of them, as in harmony with reason. On this ground it can be heartily commended, and will be widely appreciated. Our divergence from Dr. Strong is more serious on ecclesiastical than on theological grounds; and since 1892, the time of the appearance of the first edition, his Anglicanism has considerably developed. High Church doctrine is affirmed in more positive tones, and while there is still a repudiation of the superstitions which have grown up in connection with Romish practices, the doctrine which prepares the way for those superstitions receives too sympathetic a welcome. If we accept Dr. Strong's ecclesiastical principles, and allowed ourselves to be controlled by logic, we should be unable to rebut the arguments advanced against Anglicanism from the Vatican. We are bound to state this in regard to one section of this very able and valuable book, which appears in a much more handsome form.

WE have more than once commended BISHOP ELLICOTT'S COMMENTARY FOR ENGLISH READERS, as especially suitable for Sunday-school teachers and preachers, and have great pleasure in doing so again, in connection with the new, cheaper, and more convenient edition which Messrs. Cassell & Co. are issuing. The four volumes on the Gospels lie before us, printed with the same type, but on thinner paper. They are very handy in form. Matthew, Mark, and Luke are the work of the late Dean Plumtree—one of the finest Biblical scholars of the last generation, all of whose work has permanent value. John is the work of Archdeacon Watkins, one of the Dean's best-known pupils, who imbibed both his learning and his spirit. We are also glad to receive the first four parts of the "Biographical Edition" of Farrar's LIFE OF CHRIST, with over 300 illustrations—a magnificent edition in every sense. The memoir prefixed to it is from the competent and sympathetic pen of the Dean of Norwich, and forms an admirable appreciation of one of the most distinguished personalities of our day.

THE latest volume in the "Handbooks for the Clergy," published by Messrs. Longmans, Green & Co., is AUTHORITY IN THE CHURCH, by Thomas B. Strong, D.D., Dean of Christ Church, Oxford. The subject is thoroughly congenial to the writer, and his position on it has been made clear in more than one of his previous works. He lays too great stress on the idea of corporate authority, both in State and Church, as compared with that of the individual conscience, and could scarcely in any case sanction Passive Resistance, nor, on the other hand, could he be an effective Protestant against the doctrines and practices of Rome, because these are taught on the authority of the Church which is supreme. The book is, on its own lines, cogently and temperately written. Messrs. Longmans have also published SOME THOUGHTS ON THE INCARNATION, by J. Armitage Robinson, D.D., Dean of Westminster, three sermons preached in the venerable Abbey last December, together with a letter to the Primate. The position of the question as it now stands, in view of the difficulties raised by the scientific method, and the duty of the Church in consequence, are ably stated. The true method of approaching the question is well set forth; and we believe that those who honestly and prayerfully use that method will be brought to accept the Evangelical faith both in the incarnation and the virgin birth.

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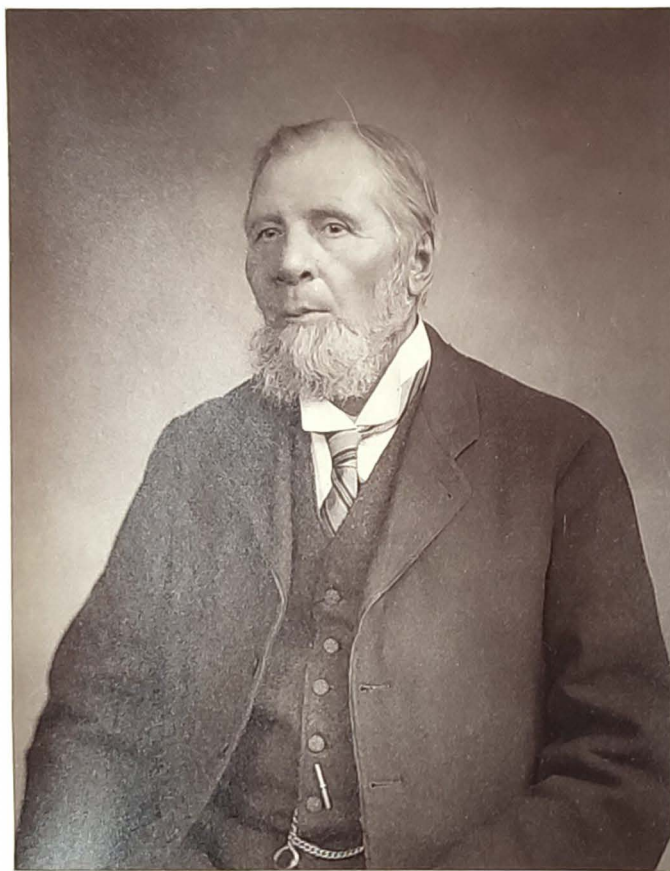
### IF I CAN LIVE.

If I can live  
 To make some pale face brighter, and to give  
     A second lustre to some tear-dimmed eye,  
 Or e'en impart  
 One throb of comfort to an aching heart,  
     Or cheer some wayworn soul in passing by;

If I can lend  
 A strong hand to the fallen, or defend  
     The right against a single envious strain,  
 My life, though bare,  
 Perhaps of much that seemeth dear and fair  
     To us on earth, will not have been in vain.

The purest joy,  
 Most near to heaven, far from earth's alloy,  
     Is bidding clouds give way to sun and shine,  
 And 'twill be well  
 If on that day of days the angels tell  
     Of me: "She did her best for one of Thine."

—HELEN HUNT JACKSON.



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*Waterlow & Sons Limited.*

*Faithfully yours  
B. Hornay.*

*From a Negative by C. Edwards, Fishguard.*



THE  
BAPTIST MAGAZINE

AUGUST, 1903.

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REV. BENJAMIN THOMAS, LETTERSTON, PEMB.



THE Rev. Benjamin Thomas, whose portrait appears in the present number of this magazine, is one of the best known and most deeply respected of our ministers in South-West Wales. Though one of the most acceptable preachers in the Principality, he has steadily resisted all temptations to leave the church which received him from college. A man who has spent nearly thirty-eight years as pastor of the same church, and who is more popular at the end of that time than at any other period, must have sterling qualities of heart and of head. I was a member of the same association from the beginning of 1881 to the close of 1891, *i.e.* exactly eleven years, and I can testify to Mr. Thomas's extraordinary activity in all matters pertaining to the churches, and in matters of a more general kind, political and educational.

Mr. Thomas has spent the whole of his life in the County of Pembroke, and he is not likely to make his home in any other county until the end comes—may that be far away! He was born on July 16th, 1840, at a pretty village on the bank of the River Tivy, called St. Dogmels, in the northern part of Pembrokeshire, just one mile or so away from Cardigan town. Baptists in Pembrokeshire are proverbially plentiful. I remember during the time I was "Classical Tutor"\* making a calculation of the proportion of Baptists to the population, and with this result: *Church members*, one-ninth of population; *adherents*, over one-third of the population. During the same period St. Dogmels, Mr. Thomas's native place, had a School Board consisting of seven members, and the seven were Baptists! Coming from such a place, and having spent his life in such a county, why wonder that he is an out-and-out Baptist! But I saw in him more of the Christian than of the Baptist.

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\* I think Brother William Medley is still called "Classical Tutor": perhaps because he does not teach classics on the *lucus a non lucendo* principle. In the reports of Regent's Park College all the old men who are teaching at denominational colleges are called "Tutors," though the teachers at Regent's Park College itself are styled "Professors"!

His parents were respectable farmers; they were devout and devoted members of the Baptist cause in the place. An elder son of these sturdy parents is the father of the Rev. Benjamin Thomas, of Harlesden, London, whom I am proud, or, rather thankful, to claim as a beloved Haverfordwest pupil of mine. The Rev. Benjamin Thomas of whom I am writing was the youngest child of the family into which he was born. He was taught to read in both English and Welsh at home. At the age of eight he was sent to the local British school, where he remained until he reached his thirteenth birthday. He then joined his father in the work of the farm. Two years later he was apprenticed to a shipwright at Cardigan, and he kept on at this calling for the next half-dozen years. When fifteen years of age he was baptized by his pastor, the saintly and eloquent J. P. Williams. From the first Mr. Thomas took his full share in the work of the church. He was a faithful teacher in the Sunday-school before he put on the Lord Jesus Christ in baptism.

In the year 1858 Mr. Thomas removed to New Quay, Cardiganshire, where the trade of shipbuilding was in a very prosperous condition. He united himself with the Bethel Baptist Church, and in less than a year afterwards was asked to exercise his gifts in preaching. He delivered his first sermon in February, 1859, and the impression made was a very favourable one. That was the year of the great revival in Wales, and the young preacher came under its spell. It ought to have been said that Mr. Thomas came of a race of preachers, though his own father never rose beyond the deacons' pew.\* An uncle of the subject of this sketch—the late Rev. B. Thomas, of Saron, Llandybie—was exceedingly popular in the adjoining counties of Pembroke, Cardigan, and Carmarthen. He was known as the “Golden Harp” of the Welsh pulpit. After Mr. Thomas, of Letterston, had preached his first sermon, many of his hearers thought he displayed the family gift for preaching.

In 1863 he was admitted as a student into the Haverfordwest College, and for three years pursued his studies with diligence and success. His teachers were the late Rev. T. Burditt, M.A., and Thomas Davies, D.D., of both of whom Mr. Thomas cherishes the most grateful recollections. I was for eleven years a colleague of the late estimable Principal T. Davies, D.D.,† and I can speak with authority of the high opinion entertained by him of the character and ability of our good friend and brother of Letterston. The part of Pembrokeshire in which the dear old college of West Wales was situated is in the midst of an English-speaking district, this district is called, for that reason, “Little England beyond Wales.” Since the English churches in this district were, and are, very numerous, the students of the college had ample opportunities of exercising their preach-

\* In Wales the deacons sit together in a pew just before the pulpit.

† See my sketch of him in *BAPTIST MAGAZINE* for 1888, p. 241ff.

ing gifts in the English language. Natives of this part do not understand Welsh. Among them may be named the late Rev. William Walters, still affectionately remembered at Halifax, Newcastle-on-Tyne (Bewick Street), and Birmingham (Aston). Mr. Walters was trained in the Haverfordwest College, being fellow student of the once very popular Dudley Evans. It was after entering college that Mr. Thomas preached English for the first time, but he soon became a favourite among the English churches, and is still a most acceptable supply in English, as well as Welsh, churches. The first occasion on which I had the privilege of meeting Mr. Thomas was in June, 1875. I was at the time a student at the Pontypool College, under those two estimable teachers, Dr. Thomas Thomas and W. Mortimer Lewis, M.A.\* I was in the middle of my collecting tour—the students of the Welsh Colleges having to spend most of the long holidays in preaching and collecting for their college. I had arranged to preach college sermons one Sunday in that month at Pennar, Pembroke Dock, where a former esteemed pupil of mine now ministers. But that very Sunday was the one previously chosen for their anniversary. The chosen preacher was the Rev. Benjamin Thomas, of Letterston, but they wrote asking me to preach with him, offering to pay me a fee and to make the college collection at a later time. This was done, and I remember the power with which the principal preacher declared the message of redeeming love, and the fear and trembling with which the young travelling student delivered his message. But that timid student was immediately struck with the transparent sincerity and hearty kindness of his colleague in the preaching services of that day, and the friendship then begun was cemented by eleven years of comradeship in the Haverfordwest College Committee, and in the Pembrokeshire Association, and continues unabated, though that mother county of Welsh Baptists knows me no more as one of its inhabitants.

It was in September, 1865, over thirty-seven years ago, that Mr. Thomas was “ordained”† at Letterston, where, notwithstanding innumerable invitations to settle in larger churches, he continues to minister, and where he will no doubt remain until he is called to the higher service. Letterston is in the centre of a very flourishing agricultural district. Nearly all the people are Baptists, and many of them are wealthy farmers, cattle dealers, and merchants. It is hard to get money out of these people, but they are boundlessly hospitable, and they will give in

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\* See three articles on Professor W. Mortimer Lewis, M.A., by the present writer in BAPTIST MAGAZINE, January, February, and March, with portrait.

† I have, ever since student days, shared John Foster's dislike of “ordination” services among Free Churches. See “Life and Correspondence of John Foster” (1852), II., page 8f. When I commenced my ministry at High Street, Merthyr, in 1879, we called the meetings “recognition services.” Dr. Angus took part.

kind to any extent. It is a common saying that if a man settles in Pembrokeshire he never leaves, for the people will not let him, and he does not want to. During his long pastorate Mr. Thomas has baptized over 400, and the present membership stands at 340. The chapel has been greatly enlarged, and it is always well attended. One of his deacons, Mr. Levi Phillips, is one of the most remarkable men I have ever known. He is a poet of no mean order. He writes prose exceedingly well, and his contributions are often seen in the Welsh periodicals. He reads his Greek Testament with ease, and tackles the hardest problems of textual criticism. He is able to read his Hebrew and Syriac Bible, and has a most extensive knowledge of both Hebrew and Syriac grammar. All these things have been self-taught, for Mr. Phillips is an industrious and prosperous farmer, and has had no education beyond that of the village school. In addition to his intellectual gifts Mr. Phillips is a sensible, godly, and devoted worker in the church. Mr. Thomas has in his church other men of intelligence, and the high appreciation in which he is held is an eloquent testimony to the worth of the pastor.

Mr. Thomas was a member of the committee of the Haverfordwest-Aberystwyth College until, in 1899, it was merged in the South and North Wales Baptist Colleges. He served on that committee with singular fidelity for the long period of thirty-four years. During the last sixteen years of its existence, *i.e.* from 1883 to 1899, Mr. Thomas was one of the secretaries of the institution, and he was rarely, if ever, absent from its meetings. Indeed, during my eleven years at the college he was not, I think, absent from one committee meeting, and certainly never away from the annual gatherings. And in all meetings, as well as in private intercourse, no one is more genial than he. His overflowing good humour helped to brighten many a discussion, and to make us forget any unpleasant word which might have been uttered.

In 1884 the Pembrokeshire Baptist Association honoured itself by electing Mr. Thomas to be its president. The writer may be pardoned for recalling the fact that the president of the same association for the year 1902-3 is his own brother, Rev. W. Davies, Llangwm, a man—but he is my brother. For many years Mr. Thomas acted as financial secretary to the Baptist Union of Wales. Among his fellow students at the never-to-be-forgotten Haverfordwest College the following are well known, and are still in full work: Revs. E. Davies, Llangloffan; Gomer Lewis, D.D., Swansea; J. W. Williams, D.D., Memorial Chapel, Swansea; and J. A. Morris, D.D., Aberystwyth, who, with Rev. T. Williams, B.A., conducted the Theological classes of the Haverfordwest College from its removal in 1894 to its amalgamation with the other colleges in 1899. Revs. G. H. Rouse, M.A., LL.B., D.D., and W. Edwards, B.A., D.D., now of Cardiff, my two immediate predecessors in the "Classical Tutorship" of Haverfordwest College, lived on terms of close intimacy with Mr. Thomas, and enter-

tained very exalted opinions respecting the character and work of our good brother. Mr. Thomas has been the annual Welsh preacher at the Cardiff and Haverfordwest Colleges, and he was the Welsh preacher of the North Wales Baptist College in the meetings held in June of this year.

Though late in marrying, Mr. Thomas made up by marrying well. His wife is a woman of education and judgment, and in complete sympathy with the work in which her husband is engaged. Mr. Thomas has probably some enemies and detractors, but I have never met them, though I know Wales well. That he has hosts of friends and admirers everybody knows that knows Wales at all. May the good Master, without whose aid and blessing we can do nothing, preserve our friend for many years to come, and may that which remains of his life be even richer in blessing to himself and to others than the part which is gone by!

Bryn Haul, Bangor.

T. WITTON DAVIES.



### SOME CONDITIONS OF A SUCCESSFUL MINISTRY.\*

**I**N accepting, at brief notice, the invitation of Dr. Tymms to say a few words to you, let me say, at once, that I could not be academic if I would; and as for introducing apologetic and theological subjects, and attempting to reconcile what does not seem capable of being reconciled just yet—well. I would not if I could. Let me speak for a few minutes to the exit men on their work. “Our work”; is there anything that can be more important to any man than his own work? Our student course is a preparation for our work; and our ministry is the discharge of that work. In a residential institution college discipline may be made a very important part of our preparation; for a college is very much a microcosm of the world, especially of the Christian world outside. When I say preparation I do not mean languages, mathematics, and philosophy only, though I mean these also very much for all men, and most for those who are disposed to undervalue them; but I mean something else that is equally important. Conversation and contact with each other under one roof; outside work and preaching; the study of men and women as opportunity affords; seeing and appreciating their likenesses and unlikenesses in similar conditions—this is of scarcely less value than academic study. It may be urged that opportunities in college are limited; and this is true. It may be said also that the

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\* Address to the Students of Rawdon College, by Rev. R. Gray, of Birmingham, June 24th, 1903. Mr. Gray has yielded to the persuasion of the Editor to allow his frank and manly address to appear in this Magazine. It was prepared without the slightest idea of its publication, and the request to deliver it only reached Mr. Gray a couple of days before its delivery. The meetings would have taken another form but for the failure of the amalgamation scheme.—ED.

importance of this matter is not understood at the time by us, and that very often but small attention is given to such preparation by those in responsible positions in the colleges, and so men often enter the ministry a good deal crippled in this direction. Perhaps, however, the chief difficulty is of another sort. As students we are sometimes apt to look at this matter in a limited, and therefore unfortunate, way, and the one thing that some of us did not sufficiently learn in college was self-mastery and the best use of ourselves for the work of life. I do not forget natural temperament in this connection, though my observation has led me to the conclusion that a great many men will never be half as useful as they might be until they have corrected and controlled their natural temperament; and the pity of the matter is that we are so often flung into the middle of the most important and the highest work to which a man can commit himself, before we have learnt how to get a good grip of ourselves. I say with great deliberation and conviction that it is nothing short of a calamity for a student with a naturally careless disposition not to have seen before leaving college how his work may be wrecked without the exhibition of caution and self-control; or for a naturally reticent man not to realise that a large percentage of his out-of-pulpit usefulness will be lost unless he can guide others by his conversation, and become their confidant and friend; or for a stingy man not to see that this greediness will bring both his work and his profession into disrepute; or for a spendthrift not to perceive that his doings loosen not only his own moral fibre, but that also of the young men with whom he first comes into contact; or for a self-opinionated man not to realise that superior airs bring him below the level of those whom it should be his business greatly to uplift. We find these things out later on, but the discovery is a very painful process, and it limits us, and makes some things impossible afterwards. It has been said of a certain young nobleman (now living) that he has a promising political future behind him. Am I severe when I say that it could be said of some ministers that they are men with a promising ministerial life behind them? And most of this for the lack of guidance and the realisation of themselves before, or at the beginning of their ministry. Some are self-indulgent without always quite knowing it; others are contented to concentrate their interest around a group of kindred spirits, and imagine that nobody in the Churches is of very vital importance, save those who are in entire sympathy with themselves. Gentlemen, I have learnt as much, and perhaps a little more, from the people I did not greatly care for at the first, as from those with whom I felt to be in sympathetic association. Under any circumstances it does not do to ignore the forces of disposition and habit and character that we see in other people, however much these may differ from ours. Insight, sympathetic and practical insight, may be a gift perhaps, but it is a gift that may be very largely increased by use. It is a terrible failing in our ministry, if we do not perceive what is due to others

who do not look at things from our point of view ; and it is worse still if, perceiving it, we fail in the "charity" that "believeth all things," and which "suffereth long and is kind."

There is a word used of ministers sometimes that is surely a great reflection upon us. We are said to be unapproachable. Of a certain Scotch minister it was said that he was invisible on six days and incomprehensible on the seventh. But to be unapproachable is to be largely unuseable and unserviceable.

This term is sometimes used of men with a literary temperament. I do not mean that all men of such temperament are academic and unapproachable ; but there is in the literary temperament, sometimes a disposition towards the exclusive and self-regarding side, which often results in some serious limitations, and may end in vexations and failures of a very sorrowful kind. I do not mean at all that we are to sacrifice our individuality, or too lightly to appreciate our attainments—people do not want us to do that ; but neither will they suffer the practice of a method which strikes at the root of mutual liberty and respect, and at the forbearance and consideration which are the due of all. The fact that we sometimes see men without great equipments succeeding greatly, and those possessing them failing lamentably, should teach us, not that the equipments are not greatly necessary and highly desirable, but that those who possess them should take special pains to avoid the temptations and faults to which they are peculiarly liable, and to render themselves doubly efficient, if possible, by their higher equipment and the better understanding of life and men which we think should somehow come of it. There is much that could be said about these matters that must be left unsaid ; but, gentlemen, suffer me to say, in brief, after a somewhat lengthened pastorate over a very long suffering congregation, that if I were asked "What are the chief characteristics of success and usefulness in the ministry?" I should name three (among others) that I deem to be of great, if not of greatest, importance—viz., Reality, Fairness, and Sacrifice.

(1) Reality. In this I include all that we mean by sincerity—sincerity in teaching and life ; sincere and true emphasis, as opposed to meretricious and superficial emphasis ; not neglect of manner and style by any means, but not the rhetorical manner that comes of wishing supremely to produce sensuous but temporary impressions, the natural emphasis that comes of the utterance of real convictions ; the effect that is produced by measured and strong and considerate speech ; the earnest commendation of the things that are our life, because they are the very truth and word of God. There are many things that go to the making of us for our work, but our chief influence and power and our capacity for usefulness, the force, the commanding respect we draw from men and women, depends more upon our reality, upon our character, than upon anything else. Reality is, so to speak, the keystone upon which the arch of our usefulness and influence must be built.

(2) Then Fairness. Fairness in the sense of showing justice toward all kinds of people: seeking to understand men and women, interpreting their motives truly, and giving them their due in all things. We are dealing with men and women, and not with classes in a school; and this, at least, is due to them: first, that we should understand them and respect their rights, and that we should aid as far as we are able in making their path both clear and smooth; and, second, that if we feel it necessary to exercise pressure upon them in regard to matters that may be important, though not absolutely essential; we should exercise it along the line of least resistance. Unfortunately it is often exercised along the line of most resistance, and with very disastrous consequences.

I remember Dr. Rainy telling his students, some time ago, that they must have a real and generous interest in human nature, a pleasure in understanding people, in appreciating their aptitudes and tendencies and limitations, their good and their bad points alike; for it is all part of the proper skill of a Christian minister. The interest should be "kindly and respectful"; it ought to be a disposition to delight in goodness, and to cherish toward all excellence the reverence that is its due. It is our high business, gentlemen, to understand people; to analyse motive and conviction and conduct, so that we may be able sometimes to specialise, as well as generalise, about them. This faculty is often seen in those whom perhaps we should call uncultured people; they see deeply into things, and are keenly observant, and where pedants fail the humble sometimes read their fellow men and women like a book. If we have only the well-trained intellect, and nothing else, we may fail; but if we have the apt mind and the quick understanding together, then our equipment is a great one, and the effects of our ministry may be both useful and admirable.

(3) Sacrifice. I mean sacrifice in the sense of disinterested service. People ought to see without much effort that we have the mind of Christ—not the self-regarding, but the self-effacing disposition. The self-regarding is the autocratic mind; the self-effacing, the ministerial mind. Our congregations must be made to feel that spiritual issues are those that we are aiming to produce; that we care supremely for their highest welfare, and then they will listen to all our speech, of whatever sort it needs to be. This needs much watchfulness and care, and we should be anxious that our disinterestedness be seen of God rather than of men; but we must ever be ready to exhibit the ministering spirit of the Master, and show the people that we are willing to be their servants for His sake. We who have been in the ministry many years know what some of the perils are and how great they are. We know how we have often fallen away from our ideals through choosing the easier way, and setting limits that have been much too narrow to our service and sacrifice and effort; and if there is one disquieting thought that comes back to us more often than another it is the thought, sometimes the feeling and the conviction, that where we have most failed is just



here, that while we have been speaking words that were strong and brave, and have given utterance to some impressive and forcible speech; we have not supported this speech as we should, by consideration and service and sacrifice, that in any high degree has corresponded to it. Therefore, I would say to you very earnestly on the threshold of your work, "Watch, be sober, and show yourselves worthy of your calling by manifesting the reality, the fairness, and the disinterested service which are, at any rate, three of the chief marks of every 'good minister of Jesus Christ.'"

Then as to you who are remaining in this institution, what can I say that has not been said a hundred times before? I am inclined greatly to envy you the years that you will still spend in this dear old Alma Mater of ours; for I am quite sure you will drink in the spirit that seems to hover around and within this building. The beauty of hill and dale, of wood and shady lane, of earth and sky—all have their refining effect upon the sensitive soul, and I am sure that the "impulse of the vernal wood" has been to many of us little short of an inspiration in the years now too far past. That it will be the same with you I do not doubt; and the riches of true comradeship, the stimulating influence of the class-room, and contact with high-minded and choice-souled teachers, will all prepare you in different ways for your work. "Buy up your opportunities," for the commodities within your reach are of priceless value; and as this building is to be devoted again for years to come to the preparation and culture of those who are to be winners of souls, reconsecrate it by your freshly dedicated spirits to its holy work, so that the glory of the "latter day" shall far outshine that of the "former"; and then, when you go forth to your work, may you "turn many to righteousness," and "shine," at last, "as the stars for ever and ever."



## SCIENCE AND NONCONFORMITY IN THE NINETEENTH CENTURY.

**I**T has been the custom to invest Dissenters with the garb of narrow-mindedness and the cloak of bigotry. The opinion coined in the minds of some of the most notable literary men of the past century about Nonconformists does not give them a very exalted position in national life. There are pages in the writings of half-a-dozen of the foremost novelists in which one gets a conception of Dissent repulsive, unhuman, and positively objectionable. And if it were not possible for a correct estimate to be obtained of the average character of Nonconformity, it might easily be supposed that England suffered from the presence of a large body of people who sustain old bigotries, stop the progress of civil generosity, and are a nuisance to the social happiness of the land. Such depictions of Dissent may be found in the otherwise charming novels of Charles Kingsley, in Matthew Arnold's refined and

caustic essays, and in the majority of popular writers of the last century, who have not only given totally incorrect views of Nonconformist life and character, but have even persuaded the less stalwart sons and daughters of the Free Churches that such parodies are largely true. Probably, it will not be wide of the mark to say that the novelist has yet to come whose genius and sympathy will give to the world a faithful picture of the life of the "dissenting" half of our population.

Against such widely accepted estimates of the Nonconformist character, it will not be difficult to make plain the fact that the national life has had freer play and more inclination to use mental powers within the "dissenting" communities than elsewhere. Bigotry may, after close investigation, be strength of conviction as the result of laborious and honest thought. There was a time when to hold an opinion in any sense religious involved a lack of social respectability, and to assert it in gentle society was revolutionary. Often, therefore, to observers, such as Arnold, standing afar off in their greatness, the self-assertiveness of "Bethelites" appears as puffed-up ignorance.

Modern science owes more to a few sturdy Dissenters than to any other men. Not from the stately ranks of social prestige, nor yet from those who were nurtured in the discipline of the Church of England, have come the men who laid the foundation of the sciences of the nineteenth and twentieth centuries. Almost exclusively the honour of investigation and discovery in the realm of electricity, chemistry, and other much-developed sciences, the use of which leap up at every turn of to-day's life, must be accorded to men who breathed the doctrines of Dissent from their cradles to their graves. And thus, while it has been acknowledged by historians that the civil worth of the Free Churches for 300 years has been pre-eminent, the progress of scientific research in its fruitful beginnings is almost entirely due to members of their communities.

The unparalleled ascendancy of scientific study during the last hundred years was due to the work of four men especially, between the middle of the eighteenth and the first quarter of the nineteenth century. The labours of Priestley, Dalton, Young, and Faraday are at the foundation of all the scientific triumph of this new age.\* This has been discerned by an eminent witness, Mr. Herbert Spencer, in his autobiographical sketch, "Facts and Comments." He says:—

"All the steps in the liberalisation towards noble institutions have not proceeded from those brought up under Church discipline, but have proceeded either directly or through outside influences from men of Nonconformist origin. It would seem that Mr. Arnold knows nothing of those great revolutions in thought which, in the course of last century, were produced

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\* And in the new age itself we can point to the names of such men as Prof. Sir Wm. Foster, the late Henry Drummond, Dr. Dallinger, and various others distinguished for scientific ability.

by Priestley, Dalton, Young, and Faraday. These men were not only men of national mark, but men of world-wide mark, men whose discoveries affected the mental careers of the scientific culture everywhere, while changing the industrial activities of mankind at large. During less than a century these four English Dissenters did more towards revolutionising the world's physical conceptions, and by consequence, its activities, than any other four men who can be named."

Joseph Priestley ranks high in the aristocracy of natural philosophers. His parents were simple Nonconformists. He came under the benign influence of Dr. Doddridge. He wrote his books in the course of an exciting and strenuous life. With an open mind he "saw reason to embrace what is generally called the heterodox side of almost every question." Yet he maintained unchanged his most potent faith in spiritual religion. He became one of that interesting group of men at Birmingham which included James Watt and Erasmus Darwin. And although he had to endure the odium of unpopularity for many of his opinions, his service to science is now fully recognised. He was at the start, and by no means insignificant, for it was his energy and acuteness of mind that has accelerated the rate of scientific advance.

Michael Faraday was a member of a small body called after Robert Sandeman, the son-in-law of John Glas, the founder of the "Sandemanians." Faraday never left this community, and while exhibiting the utmost reticence regarding his religious belief, he once, at the Royal Institution, before the Prince Consort and the members, made that charming statement, that has become classical, respecting his faith. No higher conception of the spiritual nature of the Kingdom of Christ could be formulated than that taught and held by John Glas. One can understand the simplicity and strength of Faraday's declaration only as a corollary to the interpretation of Christianity held by his co-religionists.

Both Dalton and Young were members of the Society of Friends, two among the large company of exalted minds that denomination has given to the life of the English-speaking peoples. Their contributions to science are too well known to require enumeration. Both pursued their investigations amid hard conditions, maintaining an almost ascetic plainness of living, as much from choice as from necessity, and leaving behind, in addition to their scientific discoveries, a strong and attractive moral influence.

One thing is distinctive of all these fathers of science. They were not compelled in the course of their researches to lay aside their faith in God and their hope of the unseen world. Holding, as Faraday did, that "high as man is placed above the creatures around him, there is a far higher and far more exalted position within his view," and "I believe that the truth of that future cannot be brought into his knowledge by any exertion of his mental powers," he was enabled to live within the Kingdom of Heaven. And why was this? The spiritual world is realised by Noncon-

formity generally as it is not realised in other communities of Christendom, where institutions have overshadowed the truth that first erected them. And being constantly in touch with the thoughts of moral and spiritual grandeur found in the New Testament, all these men retained their hope in God, while they investigated the physical conditions in which they lived. That this should be so is not remarkable to those who know the actual conditions of Nonconformist life; it may appear as a contradiction to those whose sympathy is limited. This fidelity to religious belief is also very interesting in view of another fact in the lives of many eminent men of science.

Most of the prominent English scientists of the last century who found themselves compelled to take up an "agnostic" position were originally trained in the Church of England. This is so in two instances. Charles Darwin went to Cambridge with an open belief in the doctrines of the English Church. He even meditated taking "holy orders." He tells how gradually "disbelief crept over him at a very slow rate, but was at last complete." Possessing deep reverence, and never desirous to influence others to form their minds after the pattern of his relation to religion, he was unable to ascribe his adhesion to the Church of his early years. Thomas H. Huxley was brought up in the Church of England. He was in the same school for some time as J. H. Newman. But adding to his sagacious mind in boyhood the "atrabilious" philosophy of Carlyle, he says he learned the lesson, then, "to make things clear and get rid of cant and shows of all sorts." How he maintained this attitude is well known. But of the deep, fundamental meanings of Christian truth, there can be no doubt to those who read his biography, Huxley was an entire stranger. Evidently no instruction or sympathy of his early days led him near the Kingdom of God. The conclusion one comes to is that, while there may be a superficial adherence to the Established Church, there is a stronger moral chord binding the Nonconformist to his faith. This is also united to life's actual experience more potently, and is not cast away with the development of mental and scientific culture.

The prosperity of Dissent means the progress of science. In the free action of the mind in spiritual matters, so constantly insisted upon in Nonconformist preaching, and in the exercise of the personal powers of investigation demanded in all useful physical research, there is undoubted similarity. This was so far true of the four great men to whom reference has been made. They could not have any standing in their respective religious bodies unless they made personal avowal of truths there considered essential. And this demand is made as much as ever among the Free Churches. Not simply a confession of the acceptance of particular dogmas—dogmatism, as such, is probably less present than ever—but the personal exercise of faith and judgment, careful consideration of truth and decision to act upon its suggestions: these are the characteristics of Nonconformist life. And these are a guarantee for a loyal scientific spirit.

The debt modern science and civilisation owes to "four English Dissenters" shows that it was incurred as the natural outcome of the growth of freedom of mind and intellectual acuteness consequent upon the possession of spiritual religion in these men.

FRED. J. KIRBY.

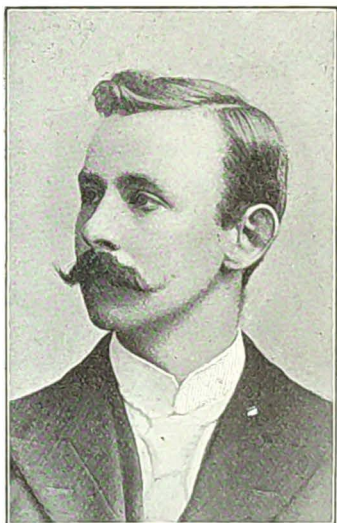


## THE LATE REV. GEORGE MOORE, OF THE UPPER CONGO.



MOORE died fever." Thus ran the brief but tragic message, as published in the June *Missionary Herald*. It made the writer think at once of a similar message which reached Bristol College about the beginning of 1897: "Wherrett died fever." The deep feeling that passed through the whole college then was stirred again by the news that George Moore had fallen a victim to fever on the Congo; a feeling of sorrow at

the loss of a brave comrade, and yet mingled with it a feeling of pride (though pierced as by a sword), that another of Christ's martyrs could be claimed as an *alumnus* of Bristol Baptist College. George Moore was born in the year 1872, and was a son of Alderman R. H. Moore, of Bath, who has been a deacon of Manvers Street Church in that city for many years. He was fortunate in his father and mother, under whose Christian nurture he grew up into manhood. George himself ascribed his desire to lead a Christian life to the influence of his early training at home and in the Sunday-school.



As a boy he was educated at King Edward's Grammar School, Bath. He was baptized by the Rev. H. Gower at the Manvers Street Church.

He was always artistically inclined, and for seven years he was engaged



in business as a photographer.

He left home for Bridgwater, and after a while removed to Taunton, where he joined the Society of Christian Endeavour, and gathered around him a circle of warm-hearted friends. His thoughts were early turned to the mission-field. The year after his baptism he began to think definitely of devoting himself to missionary work. An address delivered

by the Rev. J. H. Thomas, of Delhi, helped him to make the great decision to be a missionary of Christ.

From Taunton his business led him to London, and there he became a member of Bloomsbury Church, the pastor of which was a familiar figure of his boyhood's days at the Mauvers Street Church in Bath—the Rev. James Baillie—under whose inspiring ministry his desire to serve the Lord Jesus was intensified. He worked with the friends at Bloomsbury amongst the lodging-houses in Soho and St. Giles. The Rev. James Baillie (to whom the writer is indebted for some of the facts in this sketch), in his letter recalls George Moore as he was, in those days, a worker for Christ amongst the poor of London. "I remember well," he says, "accompanying him one bright Sunday afternoon and listening to his clear, winning, boyish voice as he pleaded with those hardened men to come to the Saviour. In the women's lodging-house they listened with attention, and we were cheered by the service."

He went from London to Norwich, where he joined St. Mary's Baptist Church, during the ministry of the Rev. J. H. Shakespeare, M.A. While at Norwich the desire of devoting his life to the service of Christ grew stronger than ever, and Mr. Shakespeare introduced him to the intricacies of Greek and other subjects, with a view to entering Bristol College. In September, 1897, he came to the college as a probationer. The time of a man's probation in college is one of fear and trembling, but through it all George Moore seemed happy. He came back after the short probationary term, and settled down into the life of the college. The impression he made on his fellow-students endears his memory to them all to-day. He was always cheerful. We never remember seeing him out of temper, for he seemed ever full of good humour. His character was transparent; one could look into its depths and see its sincerity and devotion to Christ. His loyalty to the Saviour and his enthusiasm for missionary work were apparent; and the evidence of his fellowship with Jesus came out in his prayers at the Desk. Students generally find it difficult to conduct prayers at the Desk, and probably George Moore felt as the most of us did; but his prayers were always the simple and natural breathing forth of a soul devoted to the Lord.

Like most sincere Christians, he could heartily enjoy fun. When some college joke was brewing, there was one student who enjoyed it as much as any, and his name was George Moore. He was heart and soul with the men in their fun; and he was none the worse missionary for that. He was a man of indomitable courage. In spite of a naturally quiet, unassuming manner, he was brave when occasion required. Beneath the soft glove was a gauntlet of steel. He was a soldier of Christ prepared to endure hardness. He was once told that he could not go to Africa. "Then," said he, "I shall go to China." And when any one suggested the dangers of Congo life, he would ask, "What dangers?" as if there were no perils besetting the life of a missionary there. He seemed to think

that he would be safe anywhere in the keeping of God; and who shall say that he was wrong? His was a happy, childlike nature, and with it were coupled the tenacity and the courage of the grown man.

You never heard him bragging; nor would he ever parade what he had done. He did good quietly, and was beloved of all who knew him. He had in him the stuff of which heroes are made; and if he had been spared he would have done noble pioneer work on the Congo. Some of his latest letters show that he hoped to be associated with Mr. Grenfell in the evangelisation of the hinterland between our farthest station of Yakusu on the Upper Congo and the nearest station of the Church Missionary Society, which is located near the southern shore of Lake Albert Nyanza. It was his ambition to be used in that work which one day will join the hands of Baptist and Church of England missionaries in the heart of Africa.

After three sessions spent in the Bristol Baptist College, he had the privilege of twelve months' training in surgery and medical knowledge at the Livingstone Memorial College.

Mr. A. Archard, of Sunnymount, Bath, who is known and loved by many of our missionaries abroad, and by their children left behind in the homeland, took a personal interest in George Moore, and was instrumental in securing him a year's training at the Livingstone College. In the *Herald* for May this year appears a brief report from our late friend, in which he refers to the usefulness of the training he received there: "I should like to report," he said, "that I have found the medical knowledge gained at Livingstone College of the greatest service during the year past, both with regard to the natives and myself; especially the natives, as it has brought me into such close and friendly touch with them."

Those last words about getting into "close and friendly touch" with the natives reveal the loving and gracious character of the man we knew in England.

He applied to the Baptist Missionary Society and was accepted, being designated for service at the Bopoto Station, on the Upper Congo; but his missionary work was commenced at Monsembi, in January, 1902.

It was the writer's privilege to be present at the valedictory service in the Synod Hall of the United Free Church, Edinburgh, when we bade God-speed to George Moore and other missionaries.

One or two sentences from his short valedictory speech were jotted down on the programme as he spoke—words which are now prized. "I go," he said, "as your representative. I shall be your hands and feet, your heart and voice, at work out there. I go where you cannot come, as one who takes your place." And he quoted a verse of Scripture (2 Cor. 8. 23), as applying to the missionary: "If our brethren be inquired of, they are the messengers of the churches, and the glory of Christ."

This was on Tuesday afternoon, October 8th, 1901, at the autumnal meetings of that year, and the following month he left England for ever.

Little did we think as we grasped his hand in farewell at Edinburgh that we were never more to see him in the flesh.

At the same meeting farewell was taken of another new Congo missionary who has since passed to the higher service, namely, Mrs. Millman, the wife of our missionary of that name at Yakusu.

Yakusu has proved a costly station. There Wherrett died. There, too, Harry White's health was undermined, and it was the strain of lonely service on that station which led to his death on the homeward journey. And was it not her awful experience there that ultimately caused the death of Mrs. White? And now the news comes that at the same place George Moore died. Already the annals of Yakusu are dark with death; and yet we do not think that one of our missionary martyrs of that distant Congo station would say so: they would rather say that the story of Yakusu was bright with glory; for there they were ushered into the immediate presence of the King: there did they receive the honour of the martyr's crown. Of this we may be sure, that when the homeward call came to George Moore it found him ready.

And so, while we in England were commemorating the Resurrection of Christ, that same Easter morning the soul of George Moore, our friend and fellow-student, entered into the joy of the Risen Lord.

D. J. LAWRENCE.



## THE MAN WHO IS INDISPENSABLE.\*

ZECH. i. 5.



**Z**ECHARIAH was exceptional in this, that he dealt justly both with the dead and the living. We find a very numerous class who are unjust in dealing with the living, and whose generosity goes beyond the bounds of justice when dealing with the dead. Their testimony of the dead corresponds with that of the tombstones, which make all dead men saints, and the past a golden age whose glory is now all faded and gone.

In this class Zechariah was not to be found. To him the fathers were not all heroes and models for coming generations. Amongst them were men with stubborn wills. Ofttimes they were forgetful of the God who had proved their deliverer, and the prophet begs of them not to be as their fathers—their fathers are gone, “crushed beneath the wheel of righteous retribution,” and their fathers' fate should be a warning. Now it is as though the people had turned round upon Zechariah, and said: “You ask about our fathers, suggesting that their sins had carried them away. What of the prophets, the righteous prophets; do they, on account of their righteousness, live for ever?” But Zechariah will

\* Preached before the Lancashire and Cheshire Association, and published by request.



not debate the point with them; he brings them back to the facts of experience and history. "But my words and my statutes, which I commanded my servants, the prophets, did they not take hold of your fathers?" Did they not experience something of the Nemesis of Evil? Were they not overtaken by that dogged pursuer, named punishment? Against such testimony, what can they say?

Let us now take these words out of their original setting, and ask these questions in a different spirit. What of our fathers in the faith? Where are they? The question needs no answering. Any one coming to these assemblies must be struck with the comparatively small number of old men. We young men have to move nearer to the front, where the battle is being fought in its keenness, for "no slacker grows the fight" against everything that hinders the Kingdom of God. But though they have gone from the battlefield, they have joined

"The choir invisible  
Of those immortal dead who live again  
In minds made better by their presence."

The same may be said of the individual prophets. The *prophet* is a figure in well nigh every age. In the Old Testament he is the most arresting and interesting figure there. There is no national crisis when his stern, wild figure does not become visible as some bright object against a dark background, "often the untutored peasant, sunburnt from the vineyard or the sheepfold, with the rough, hairy garment and streaming locks, appears. His appearance was often sudden, his voice startling, but his message as the flash of a beautiful light upon deep darkness."

It is to be feared that the Christian Church has not gained that helpfulness that is to be gained from the study of the prophets because of the over-emphasis of one side of the prophet's life and work. He was not a man unrelated to his age, whose sole mission was to predict coming events. The more we study the Old Testament, the more does the predictive element recede into the background. The prophet often read the future, because he read the present so well and knew of the intimate relationship between the two which were linked by the laws of the Eternal God whose will he understood. He saw what was coming, because he knew what was being done and what must be the consequences. Before anything else he was a man of his time; a man of sensitive sympathetic nature, who felt all things keenly. He was the most keenly alive man of his day, and when his coming fell on evil days he was a man of sorrows and acquainted with grief. Only when we think of him thus do we get near to him and feel the beat of his great heart, the wonderful stirrings in the depths of his soul, and understand his half-smothered sobs after some great hour in his life when he has gone forth, alone, yet not alone, to rebuke a people, wilful, fickle, forgetful of God and their heritage, and has come back, worn and weary, made doubtful

of his success by the reaction of that intense hour. Oh, do not let us take that man out of his own times, de-humanising him, making him some irresponsible, irresponsive instrument through which God flashes but faint glimpses of the mysteries beyond the bourne of the present ; for, if he be that and nothing more, a predictor of the future and not a preacher in the present, in that man of God we shall find no brother, and finding no brother we shall find no helper in the great work to which we have put our hands.

Let us look more carefully at this man and perhaps we shall find that though the individual prophet dies, *the prophet* lives and is the *man indispensable in every age*. Are there any distinctive marks upon him, any special characteristics? "And the word of the Lord came unto me saying: Go and cry in the ears of Jerusalem saying thus said the Lord." Do we find such words anywhere else than in the prophecies of Jeremiah? Oh, yes: we find such words in Isaiah, and Zechariah, and Amos and Obadiah. We might say then that one characteristic of the prophet is

#### THE SUPREME CONSCIOUSNESS OF HIS DIVINE MISSION.

He had no doubt of the nature of that voice that was calling him, no doubt as to the nature of those impulses stirring within his soul, impelling him sometimes to go forward to duties from which he naturally shrank. He often felt weighed down with responsibility; but at other times the sense of the honour gave to that son of the wilderness or the mountains the bearing and the dignity of an uncrowned king. But with it all there was the supreme consciousness that he had been called to the work by the Most High, that he was the honoured bearer of His message, and through difficulties and danger God would be with him.

What is the next characteristic of the prophet? "In the year that King Uziah died, I saw the Lord sitting upon a throne high and lifted up, and His train filled the temple." In the midst of dying king and changing kingdom the prophet saw the Eternal, the unchanging, and saw it high above all the glory and pageantry of temporal court. The next characteristic of a prophet is

#### HIS SPIRITUAL INSIGHT OR INTUITION.

In the midst of a people whose spiritual vision had grown dim, whose minds were clouded, the prophet was the "seer," the man who knew the direct way to the heart of things, and while others fumbled and bungled and groped, he intuitively walked straight to the truth. Whether he had a nature more susceptible to spiritual influences or sensitised by constant contact with the Divine, in which he lived and moved and had his being, this is evident, he was the first to recognise God's hand in anything affecting the national well-being. He was not a man who had to slowly grope along zigzag pathways to the heart of truth, but was guided by a swift, unerring instinct, and reached the goal of spiritual truth before all others.

Has the prophet any other characteristic mark? Is there anything specific about his utterances? Yes, and it is *the ring of certainty*. We often speak of Jeremiah as the weeping prophet, and Balaam as a false prophet; but it would be a contradiction in terms to speak of a doubting prophet. The prophet is the man who, by some means or another, has got beyond that stage. He may have skirted the wilderness of doubt, or have sojourned for a season in the land of scepticism; but those were not the days of his great life's labour; they may have been days of discipline, days of preparation, but nothing more. The true prophet lives in such close fellowship with God, and knows God's will so well that his soul becomes so filled with the grandeur of the Eternal certainties that he has no room for the things of secondary importance, round which nearly all our uncertainties cluster, and, therefore, in his utterances there is a ring of conviction making men conscious of a regal authority in his message. He is Heaven's messenger in an age of doubt, perhaps an age weary of its doubt and yearning for a firmer foothold, and it is only the man of faith who can beget faith. He it is who knows the way in the darkness, and can take others by the hand and lead them through mist and storm-cloud into the sweet, pure light of a larger certainty. There is an arresting power in every message which carries in it the accents of conviction and the ring of certainty. The prophets made men listen, for they spake with a certainty in relation to those things, apart from which the hungry soul finds no rest.

When the present Prime Minister came before the public as an author he styled his book, "A Defence of Philosophic Doubt," and the book did not "catch." When he made his next attempt he went from the realm of doubt into the realm of faith, and the title he gave to his book was "Foundations of Belief," and, whatever be its merits or demerits, interest was aroused by it. And why? Men don't want their doubts defended, but they do want the foundations of their faith strengthened. The only interest a true, earnest man has in his doubts is to get rid of them. Doubts mean weakness, paralysis. Convictions mean strength, vigour; and it is "more life and fuller" that men want.

Having looked at a few of the characteristics of the prophet, let us briefly look at his work, which has of necessity been somewhat foreshadowed in the consideration of his characteristics.

#### THE PROPHET WAS THE EVERLASTING WITNESS TO THE REALITY AND SUPREMACY OF THE SPIRITUAL.

The reality of the spiritual! Do men or have men doubted it? Have they ever found rest in a purely materialistic faith? Have they not always believed in the reality of that invisible plus? and have not the differences been largely differences of terms? Is it not an encouraging sign of the times that men are looking less and less to the simply materialistic for the final explanation of things. In that

suggestive, and yet painful, little book of Sir Henry Thompson's, "The Unknown God," while there is no acknowledgment of the reality of the spiritual, he has to get beyond the material and endow his phenomena of nature with both intelligence and beneficence.

But does not all this show that there is no need of witnesses to the reality and supremacy of the spiritual when men do not deny it? The denial is not so much in word as in deed. Among the Jews of old the denial was more practical than speculative, and it is so to-day. Men do not say there is no God, but they act as though there were none. There have always been so many currents carrying men out of touch with the spiritual world and the Eternal realities that the need of the prophet has never been outgrown. He has not only been there to witness, but to guide men and nations into the green pastures and beside the still waters, when in times of crisis there has come the painful consciousness of hungerings for which there was no food in the material world around them. At the death of his mother the late Professor Huxley wrote to his sister: "My dearest sister—I offer you no consolation for I know of none. There are things which each must bear as best he may with the strength that has been allotted to him."

"Lord, if Thou hadst been here my brother had not died." Jesus saith unto her, "Thy brother shall rise again." Martha said, "I know that he shall rise again in the resurrection at the last day." Jesus said unto her, "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." The prophet ever witnesses to that of which he knows beyond the present, to that behind the material. He has never to say to the sorrowing heart, "I offer you no consolation for I know of none."

In the Church of Christ to-day there is no need greater than that of a revival of faith in the supremacy of the spiritual, so that we may understand more fully the might of spiritual forces. How often the Israelites forgot this fact and imagined the things most visible and bulky were the things most mighty. The prophets arose again and again to impress them with the fact that their strength was in God, that they were strong as they linked themselves to the things spiritual, and in turn let the mighty forces of the spirit world flow into them and work through them. We, as Churches, profess to believe in the supreme might of spiritual forces, but do not our actions at times discredit our professed faith, for we often treat the spiritual as though dependent on the material. But, however it be with us as Churches, there are now, as there have ever been, those who scoff at the idea that the spiritual is supreme, and that God's righteousness must in the end prevail. When you speak thus they begin to talk as if God was always on the side of big battalions. Measuring with tiny measurements, with someone's yard-stick or two-foot, they may occasionally find some apparent justification for their sneering remark, but if we only measure with a measuring line like unto that with which

the young man went to measure the Jerusalem yet to be, and take the wide outlook, and take in the wide ranges of time, history will prove to us that the spiritual forces are the most mighty, and that God has not always been on the side of big battalions, but often against them, and has broken them and overcome them. "For God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world and things which are despised hath God chosen, yea, and the things which are not to bring to nought things that are."

Was God on the side of big battalions when David went with his sling and stone against Goliath of Gath? Was God on the side of big battalions when Gideon and his small band went out and prevailed? Was God on the side of big battalions when, in a remote province of the Roman world, Jesus of Nazareth gathered round him his little band, who were the first visible manifestation of a spiritual kingdom which grew, though the forces of the world were against it; and grew mightier while Rome, with all her boasted might, was declining and falling, and is mightier to-day than ever? Was God on the side of big battalions when Philip of Spain sent out his "invincible Armada," when winds and waves helped our forefathers who went out to fight for altar and for hearth, and together battered to fragments the battalions of Philip, and broke for ever the cruel yoke of Spain.

God on the side of big battalions!—that depends on which side the big battalions are. If on the side of righteousness, truth, the things spiritual, the things eternal, then God is on their side. But if on the side of tyranny, injustice, unrighteousness, and all those things that war against the spirit, then God is against them, and all against God must be finally overcome. Oh, when shall we gain a more living faith in the faith we profess? It is because so many act as though the visible were the only real, and the only power in the world was physical might, that there has been the need of the prophet as the everlasting witness to the reality and supremacy of the spiritual. But beside that he has ever stood as

#### A BULWARK AGAINST A GROWING MATERIALISM.

This branch of his work necessarily and naturally springs from the witnessing just mentioned. It is in this branch of his life's mission he has come so much into direct antagonism with the priest, for these two can no more live together and be at peace than can truth and error, light and darkness.

There is no part of life so threatened by a subtle materialism as the religious. "The whole history of religion shows the constant tendency to materialise, through the dying down of faith into forms, through the detention of the mind on symbols, through fixing upon what can be seen and touched and analysed as the fundamental supports of religion." Were it not for that tendency the priest would have little or no chance of existence. He thrives as religion becomes materialised. He emphasises what can

be seen and touched—the temple, the altar, the sacrifice—and then tries to fix turnstiles at the opening of the way that leadeth unto life, and stands there to check or admit whom he will. But he is never long unopposed. The prophet has ever been quickly on the scene, and the place has become a battle-ground. The turnstiles so carefully constructed are broken down, the visibles for the time being are brushed aside. The prophet says: “The essentials in religion are not those things which can be seen and touched, but the invisibles, the spirituals, justice, love, mercy, faith, spiritual fellowship with the Father, and eventually the Father’s home.” The prophet is no believer in dim religious light, but loves the broad, sweet daylight, and his message is a message of truth and life, and there he has stood throughout the ages as a mighty bulwark against all materialistic tendencies of religious life and thought.

There is one other part of the prophet’s work that must be mentioned.

#### THE MAN WHO SEES AND INTERPRETS THE ETERNAL REALITIES.

The seeing in itself is not sufficient, it would no doubt carry the blessing to his own soul; but the prophet has never been the man who has lived for himself. His life is one of service and sacrifice. He is a “seer,” so that others whose spiritual vision is less clear may be enabled to see. The prophet sees things, not in their isolations but in their relationships; he penetrates the depths, and when he has seen the things behind the veil he comes back to tell others what he has seen. He knows the way into the Holy of Holies, and thus gets to know more intimately what the Divine mind is. He follows in the footsteps of Moses, and enters the cloud to commune with God, and on his return the waiting multitude are made acquainted with God’s will concerning them. He makes men see that the things spiritual and invisible are the eternal realities.

Now, let us come back to our question: “The prophets, do they live for ever?” Is the man whose characteristics and work have been pointed out, the man of any one age or place? Is he not among the truly great men who have overstepped the boundaries of their time? “The truly great have all one age, and from one visible space shed influence. They, both in power and act, are permanent, and time is not with them, save as it worketh for them, they in it.” The individual prophet passes away, but *the prophet* lives on. His outward form may change, his garb may not always be of the same pattern; but his inspiration is the same, his work the same. The age undisturbed by the ring of the prophet’s voice is in very truth one of the dark ages, and from this we see there is

#### A PRESENT-DAY NEED OF THE PROPHET.

Is not this the conclusion we are driven to when we consider the characteristics and work of the prophet? Is there no need to-day of men in our ministry with the supreme consciousness of their Divine mission. Do we not need in our pulpits those who have felt driven there by inner impulses they could not overcome?

Do we not need, and can we not distinguish, in our pulpits, the man of spiritual insight or intuition; men who know the direct spiritual pathways to God? Speaking of Lord Kelvin and his critics, in the correspondence column of the *British Weekly*, Mr. Campbell recently said: "It is a good thing that for spiritual experience there is a shorter way than through botany and biology. . . . No; the truth is that the kingdom of God is like all kingdoms, intuitional before it is inferential; it is a revelation granted to a certain quality of heart, rather than to a certain order of mind." Whatever be the qualifications needed for the ministry of the day, the man with the power of moving men Godward must have a touch of the prophet about him, and know the shorter ways to God and truth. These shorter ways he may have to find at bitter cost. It may be that he has to devote years of hard study to find out that for his soul's need the way from nature to nature's God is altogether too roundabout, and then find in some moment of intense spiritual vigour the more direct pathway to the heart of the Eternal. It may be in some crisis of his life he seeks God's face with a new earnestness, and finds Him by the direct pathway; but, however these more direct pathways are found, he must find them.

Who amongst us does not acknowledge the need to-day of that ring of certainty and conviction which ever marked the prophets' utterances? It is only where that ring is heard that men and women gather who are hungry for the bread of life. But some may be saying: How can I give out that ring of certainty when there is so much to disturb, so much that engenders doubt? Our convictions must grow out of our spiritual experiences, and not out of any man's writings on theological questions. Our "I know's" about Jesus Christ must be the outcome not simply of our theological studies, but our Christian experience. We must have Christ in us, the hope of glory, if we would have our utterances weighted with conviction and fragrant with hope.

Our own age has known the need of the prophet. The prophet's work needs yet to be done. Men still try to live and move and have their being in the things material, and ignore the spiritual which creates the need of that everlasting witness to the spiritual, and inside the Church, as well as outside of it, it is needful to have impressed upon the mind that the supreme and finally victorious is that which no eye hath seen, but whose quickening touch every noble soul has felt.

The materialising tendency in religion is with us. Faith still degenerates into form. The materialistic spirit of our age invades even the sanctuary, and with it, as of old, comes the priest. The prophet must be on his track. If men have forgotten, they must be reminded that in the externals simply God has no pleasure.

When to all men "this world is full of beauty as other worlds above," the need of the artist will be outgrown, for nature will not need interpreting; and when men have gained the full spiritual vision there will be no need

of the "seer." But that day is not yet, and while men wait for its coming there is the need of those who can see and interpret the Eternal realities.

May the seraphim with the live coal from God's altar come and touch our lips and make them clean, touch our ears and make them sensitive, so that when the voice of the Lord is heard, saying: "Whom shall I send, and who will go for us?" we may be able to answer, however unworthy we may feel: "Here am I, send me."

Haslingden.

MORTON GLEDHILL.



## NATURE SKETCHES—BIRDS IN RAIN.



HE rain, it raineth every day," so said we in the unseasonable weather which prevailed during the June of this year. The night-jars of the forest flew not at the close of day; the blackbird's voice was shrill; the swallow and the martin hid themselves away. At such a time it occurred to us that it would be interesting to watch the demeanour of birds when storms were abroad, or when persistently and rapidly the rain descended, replenishing the nether springs.

The swallows and martins arrived this year quite a fortnight late. The papers were full of conjectures as to the reason. The most obvious conclusion is that the wild, wintry weather of the months usually known as Spring kept them back. Enlarge this spell of cold into a glacial period, and you have an answer to much that is puzzling in bird limits and migrations.

The swallow tribe (and for the purposes of this sketch one includes swifts, though they are not swallows) are most susceptible of cold. Swifts have been known to be utterly paralysed in large numbers by a sudden drop in temperature. A warm summer shower does not disconcert them—that rather adds to their activity, for after it insects are plentiful; but a biting wind kills them. They cannot stand Nature's cold shoulder. There are humans quite as sensitive to cold treatment of another kind.

But swallows show no fear at the approach of an electric storm. During a very great disturbance of the elements, which occurred on May 30th, the swallows and martins were especially active. Though the thunder rolled incessantly and the forked lightning flashed or fell in chains, the birds hawked on, flying up to the smoky, yellow crowns of the nimbus clouds which slowly spread over. It was quite a stirring sight to see these uhlans of the sky whirling and screaming in front of the advancing storm, the white parts of the plumage of the martins flashing against the black mass, split constantly by the lightning. The birds did not cease to swoop till the storm broke in a great rain. When the rain abated, immediately across the dark cloud flew the martins, the first sign of the passing of the storm.

It is needless to interject that all this will lend itself to illustration from the preacher's point of view.

Your sparrow is the pleb among birds. Like lads at football, he gets wet, and thinks nothing of it. Following the habit of most of the plebs, he scorns an umbrella. When it rains hard enough to make bubbles, he, with the British workman, will take refuge under a railway arch. Occasionally



one has seen half a dozen sparrows sitting upon a fence in a steady rain, with their feathers all bunched, and looking glum, as much as to say: "Here's pretty weather for summer!" But, then, we have also seen twenty-two boys under the same fence, with their collars turned up, and looking disconsolately at their soaked cricket pitch.

The starling is a bird which does not object to rain, for he is as fond of fat worms as the rook. Did you ever watch a row of starlings advance across a wet lawn, pulling up worms as they went? They agree very well as long as they keep the specified distance apart. But if a delicious morsel tempt one of them too near his neighbour, there is a row directly. Sharp cries and pecks follow the trespass, the line is broken, and the birds fly off. When the aggression is forgotten, or adjusted, down they come again.

One of the pleasantest sounds on a clearing evening, after a wet day, is the robin's song. Many a time, at the close of autumn, or when the floods of February have filled the water courses, we have paused to listen to the redbreast's cheerful note. It is said that his song is a promise of fair weather. We have not always proved this true, but this much may be said, he uses up all the bright intervals. The missel-thrush excels him, for, as "cock o' the storm," he lifts his voice above it.

Birds seem to love a hazy morning. One has heard them singing on every side when you could hardly see the tree tops for fog, and the bushes all round have dropped moisture. Then the unseen choir has lifted the earth fog from our spirits.

H. T. SPUFFORD.



## SUNDAY MORNINGS WITH THE CHILDREN.

### VIII.—"THEY DECLARED THEIR PEDIGREES."—NUMBERS i. 18.

**T**HEY declared their pedigrees." Now, I can see by the look upon the faces of some of you little ones that you don't quite understand what is meant by that word "pedigrees." "Pedigrees" means the same thing as "ancestry"; but perhaps that does not help you much; perhaps you do not really understand what "ancestry" means.

Let me try and explain it to you. If I were to ask you this morning who your father was; and then, when you had told me who your father was, I were to ask you who your grandfather was; and then who your great-grandfather was, and who your great-great-grandfather was, I should be asking you to declare your "ancestry," or, as the text puts it, to declare your "pedigrees"; to let us know the line of your family history—the line through which you have come to be in this world.

I think you understand that, don't you? Well, Moses wanted to know on this occasion how many men in Israel could be depended upon to fight for his nation when war broke out. Now, one condition of fighting the battles of Israel was that a man should be an Israelite; if he were not an Israelite he was not allowed to fight; and so, when these Israelites came before Moses to be enrolled—that is, to make up the army, to enlist—we are told that "they declared their pedigrees"; they had to give an account of themselves; they had to prove to Moses, by referring to their ancestry, that they had Israelitish blood in their veins. These Israelites had a pedigree of which

they need not be ashamed. You see, they had come through the line of the patriarchs, through Abraham, and Isaac, and Jacob, men of faith and vision—men who believed in God and righteousness and did not live altogether for this world, but “desired a better country, that is a heavenly.” So, you see, they had a pedigree of which they might well be proud.

And you boys and girls, you have a pedigree that you need never be ashamed of. There is no country in the world that has a grander history than England; no country in the world that can boast of grander heroes, grander patriots, greater statesmen, greater philanthropists, or even greater authors and poets. And you English boys and girls, I hope you are making yourselves familiar with your great past and with the names and the history of the men and women who, under God, have made England so great a nation.

And then, as *Protestant* boys and girls, you have a pedigree that you need not be ashamed of. The Protestantism—that is, the religion that we have to-day; the religion that protests against the corruptions and the errors of Rome, against its priesthood and sacerdotalism—has come down to us through a line of brave and noble and splendid men. It has come to us through Luther, through Wycliffe, through John Knox. We need never be ashamed of men like those. We have as our ancestry martyrs like Ridley and Latimer, who preferred rather to die in the flames than to be false to their conscience and to the Word of God; and I hope you boys and girls are making yourselves acquainted with your *Protestant* pedigree. The Church of Rome kept the Bible from the people, and taught things that were contrary to the Word of God. She said that the people were not to think for themselves, but to leave their religious thinking to the priests, and she told them that the way to heaven was by observing rites and making confessions, and doing penances and believing that the Pope was the vicar and representative of Christ. But these brave men, our Protestant ancestors, did not believe it, and they went out from that Church and told the people that all men and women had to do to go to heaven was to believe in the Lord Jesus Christ, to trust in Him, and obey Him from the heart. That is the true religion; and that is the line in which we stand as Protestants, and I hope you will never be ashamed of your magnificent pedigree. And then you have, boys and girls, a magnificent pedigree as Nonconformists. Now, if you have been in the City Temple I dare say you have been interested in noticing the names that are written on the walls high up under the ceiling. They are the names of some of the noblest men that ever lived: John Bunyan, John Wesley, George Whitfield, John Milton, Oliver Cromwell, Annie Askew. And these are names that represent our Nonconformist ancestry; they are the names of brave people who came out, not only from the Church of Rome, but from the Church of England, because they would not admit that the King was the head of the Church, but maintained that only Jesus Christ was its Head, and that the conscience and the heart could only bow down to Him, and also because they saw in the Prayer Book even remnants of Popish and sacerdotal teaching that was contrary to God's Word, and which, therefore, they could not accept and obey. But the Church of England would not let them worship God as they believed the Word of God taught that He should be worshipped, and, as they were resolved that they would worship according to God's Word and according to the light of their own conscience, they came out from the Church. They met, some of them, in glens and on

mountains and in out-of-the-way places of the earth, and in little sanctuaries which they had built for themselves; and you know how they were persecuted and oppressed because they would be faithful to their consciences and to their Bible.

Well, now, boys and girls, I want you to remember this. You must not forget it; and when the priest to-day tells you that you can only confess your sins properly to God by going to the confessional box and telling him what sins you have committed, and when he tells you that you cannot worship God except in the Church of England, and that you cannot become a child of God except through being sprinkled by him, then remember those great men, what they did, and suffered for the rights and for the privileges that you hold to-day, and declare your pedigrees, stand fast in the religion that belongs to you. You have all read about David Livingstone. David Livingstone had a magnificent ancestry. He had descended through a magnificent line of Protestant Highlanders; and when one of his ancestors was dying, the old Highlander got his boys around his bed and said: "Now, my boys, I have for years been studying our family history. I have gone as far back as I could possibly go in it, and I cannot find in it one bad or one dishonest man. You have a magnificent ancestry; be worthy of it; do not break the line of this good succession, but declare your pedigrees by your faith and by your conduct."

Well, boys and girls, make yourselves acquainted with your history, with your *English* history, with your *Protestant* history, and with your *Nonconformist* history, and ask God to help you to be worthy of it—"worthy sons of worthy sires."

D. LLEWELLYN.



## NOTES AND COMMENTS.



**CHURCH AND NONCONFORMITY.**—It is interesting to note the discussions among devout and earnest Churchmen as to the maintenance of closer and more kindly relations with Nonconformists. At the recent Diocesan Conference of the Province of Canterbury, held in Lambeth Palace Library, Mr. Mowll, of Dover, pleaded that the establishment of Free Church Councils gave to the Church an opportunity such as she had never had before, and that in every rural deanery arrangements should be made for meetings between the clergy and the Free Church Council for conference and prayer—a generous, sensible, and practical suggestion. Canon Hammond, who is, we believe, an ex-Wesleyan, and therefore the more insistent on his dignity, urged his brethren to remember that the Church of England included most Nonconformists—"But he was not prepared to regard even Dr. Horton, Dr. Clifford, or R. J. Campbell as bishops, priests, or deacons in the Church of God, because he believed in the common-sense doctrine of the *Apostolic succession*." It may be a common-sense doctrine, but we have never been able to see it. It has always seemed to us weak, illogical, unscriptural, and utterly incapable of proof, and so the wisest and most scholarly of Episcopalian have declared it to be. It is a relic of superstition of which sensible Christian men should be ashamed. Mr. Hammond is prepared to acknowledge the above-named Nonconformists, and many more, as "prophets, evange-

lists, pastors and teachers," which he believed was all they claimed to be. This is, no doubt, very magnanimous on his part, but with the New Testament in his hand, and the evidence of so many "living epistles" attesting the value of these men's ministry, we do not see how he could do otherwise. As to bishops and deacons, our ministers are as fully entitled to the designation as any in the so-called "Apostolic succession." The New Testament knows nothing of Prelatic or Diocesan Bishops—Bishops are simply pastor—neither does it know anything of Priests, save as all Christians are priests, and for Mr. Hammond or anyone else to claim to be a priest in an official or exclusive sense, is to claim that which Christ does not allow. It will be a sad day for England when Evangelical ministers grasp at anything so illusory and absurd.

CANON HENSON'S PLEA.—Canon Hensley Henson, in the Lower House of Convocation, urged the appointment of a committee to investigate and report on the obligations of the Church of England to the whole body of baptized persons, and spoke of the need of recognising the elementary fact of the permanence and expansion of non-Episcopal Christianity, but he found little practical sympathy. Such a speech as that of the Bishop of Coventry's shows how wide is the gap between us. The Dean of Lichfield said—justly enough—that "ordination is the barrier to union with Nonconformists." Precisely so: for we do not believe in the necessity of Episcopal ordination as the Anglicans and Tractarians understand it, because it is not of Christ or His Apostles. Our ministers do not, however, "give themselves a commission." They are called by their fellow members in the Church, assembled in the name and relying on the promise of its Divine Lord. Episcopalians do not understand the New Testament doctrine of the Church, or they would not speak in this way. We agree with the Dean's further sentence: "Until the Church convinced Nonconformists that she had something to give them which they themselves did not possess Nonconformists were not the least likely to sacrifice their independence." We willingly admit that we may learn much from our Episcopalian brethren, and in many senses we are profoundly indebted to them; but this is not because of their ordination or their priestliness, and we can obtain all that they can give while retaining our independence. Union can only take place on terms of absolute equality.

SCHISM A SIN!—We are surprised to find Dr. Wace, the new Dean of Canterbury, urging his brethren not to give the Church away in their endeavours to promote closer Christian feelings, and saying that there never was a time when it was more needful to remember that "schism is a sin"—evidently implying that Nonconformity is a sin. In fact, Dr. Wace referred to the condition of the Education controversy in proof of his statement. But may not the sin be not in the schism but in that which provokes it? We deplore with all our hearts the unseemly strife now going on in the country. But who is responsible for it? Is it not the authors of the policy of selfishness and grab? Is it not the men who have clamoured for and obtained from a weak Government what the late Archbishop of Canterbury told them no Government would ever dare to grant, and what the *Guardian*, a few years ago, described as unfair, nay, what Mr. Balfour himself stated

that the time for it might never come? The amazing thing is that Dr. Wace had to allow that the position of the Church debarred them from denying that "separation from the central Christian body was sometimes justifiable and even necessary. They were in that position in regard to the Church of Rome which had excommunicated them, as they also had to a certain extent excommunicated Rome." We have urged this on our Episcopalian friends again and again. To the Romish Church they are necessarily schismatics and heretics. Their orders count for nothing, and all the hard, supercilious and un-Christlike things some of them hurl at "Dissenters" are lavishly showered upon their own heads. What miserable work it all is! When will Christian men learn to set all inferior and fallible authorities aside, and bow to the teachings and example of their Lord and those who were directly commissioned to represent His will?

THE ARCHBISHOP'S EIRENICON.—Dr. Davidson's words at this Conference were certainly conciliatory in tone, and he has an evident desire to be friendly with Nonconformists. He allows that we are as anxious as Churchmen that children should be taught the Christian faith. But he fails to see that the ground of our objection to the Education Act is that this faith should be taught, in a sectarian and often superstitious form at the *public expense*, and that "competent teachers accredited by the State" are excluded from headmasterships if they do not conform to the Episcopalian, *i.e.* to a necessarily sectarian standard. We have no political objections to the teaching of any dogma at the expense of those who believe in it, and under conditions which safeguard the rights of others. It is becoming plainer and plainer every day that our motto must be secular education, and secular education alone, by the State, and religious education by the churches.

COLLEGE AMALGAMATION.—Our readers will doubtless have noticed from the reports in the Press that the negotiations for the amalgamation of Rawdon, Nottingham, and Brighton Grove Colleges have ended in failure. However desirable such amalgamation may be in itself, and whatever advantages it might offer in point of concentration and efficiency, it is evident that the time is not ripe for it. The proposed basis of union never seemed to us practicable, nor do we believe that the heartiest goodwill could, under the conditions proposed, have averted serious difficulties in the working of the scheme! It is gratifying to know that the negotiations were throughout conducted with a kindness and consideration which harmonise with friendly relations between the different colleges, and there is no reason why those relations should not become, as the years go on, more cordial and active. It is interesting to learn that Rawdon College has just entered on its centennial year, and that the event is to be worthily celebrated. The proposal to raise a sum of £2,000 to replace loans from the capital account did not satisfy the constituency as a whole, and it was suggested that at least £5,000 should be aimed at, with a view of increasing the range and value of the teaching power of the College, and bringing it in every sense up to the highest standard of modern requirements and possibilities. Advantage might certainly be taken of the facilities offered by the Yorkshire College at Leeds, which, under its new charter, will possess the power of granting

degrees, and which it is to be hoped will ultimately have its Divinity Faculty, and be able to confer the degrees of B.D. and D.D. as the result of examination. We hope in a subsequent issue to refer to the circumstances under which "the Northern Baptist Education Society" was founded. The story is full of interest and encouragement.

**DR. MACLAREN'S RETIREMENT FROM THE ACTIVE PASTORATE.**—It would be unfitting that an event of more than denominational importance should be passed over without notice in these pages. On the last Sunday of June Dr. Maclaren brought to a close his long and active ministry in Union Chapel, Manchester, and became Pastor Emeritus. Preaching on the text 1 Cor. xv. 1-3, after remarking that though to efface oneself is one of a preacher's first duties, there are times when not to be personal would be affectation, he remarked:—"Surely I stand at such a time this morning. I close to-day forty-five years of a ministry to this congregation. Thank God, I have not to say that I close this day a ministry of forty-five years; for I hope, God helping me, still to occupy this familiar place, and still, in some measure, to continue my life-long work here. Naturally, my thoughts go back over all that stretch of years, and suggest to me questions and answers too sacred and too self-condemnatory to be imparted to you. But while looking back, I have sought to find some words to speak to you from, which would in some measure gather up, if not my attainments, at least my aims." The conclusion of the sermon was as follows:—"So much for Paul's Gospel. I know the defects of my ministry far better than the most disparaging critic does. But I am bold enough to stand here this morning and appeal to you who have gathered here, for many years some of you, and to ask you whether or not you think that I have tried in my ministry to keep true to the key-note which Paul so strongly struck in his text. I believe you will say Yes! and I am thankful to you, and to God, for the long years during which your love and confidence have borne with my limitations, and have never failed. We have had five-and-forty years without a ruffle, without a jar, and, thank God, the bond between us is at least as strong to-day as it ever was. Dear brethren, members of this congregation, I beseech you to continue your love and loyalty to this dear old church in the days that are to come; and to help my dear friend, Mr. Roberts, as you have helped me; and not to give me the pain of seeing that my life's work, so far as it is represented in this place, is crumbling away. You can do me no greater kindness than by continuing to fill your places here, and helping to keep up the work of the Church with its accustomed vigour. Some of you have listened to me for so many years that I am sometimes afraid that familiarity has dulled the penetrating power of my voice. Some of you are here this morning, occasional worshippers with us, and drawn to-day, as I indulge myself in venturing to think, by your wish to show kindly feelings towards myself. I thank you for it. And to all of you my last word—which perhaps may gain some force because it is my last word as pastor of Union Chapel—is: 'I declare unto you the Gospel which I preach unto you, that Jesus Christ died for our sins according to the Scriptures.' Dear friends, I beseech you to accept it with a deliberate faith, and to cleave to it with lifelong energy. By it, and by it alone, you will stand. By it, and by it alone, will you be saved." The good wishes of all our readers will go with Dr. Maclaren into his comparative retirement. May

he have a long and radiant eventide, and be able not only to preach occasionally in the pulpit to which he has given world-wide distinction, but in other places as well where his voice was never more welcome than it is to-day. Need we say that our best wishes go out also to Mr. Roberts, and that we confidently anticipate for him a ministry which, though on other lines, shall be not less successful and honourable than that of his great predecessor?

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**SUNDAY SCHOOL UNION CENTENARY.**—The Committee of the Sunday School Union provided an exhaustive, not to say exhausting, programme for the celebration of its centenary. It was not intended that any one person should attend all the meetings or read all the reports of their proceedings, which meet varied needs and appeal to different orders of minds. On the whole, they seem to have been thoroughly successful, though it is much too soon to estimate the result of the appeal for a capital sum of £100,000. Our English speakers seem generally to have been impressed with the necessity for a revision of methods and a very much more efficient training of teachers than has hitherto been found generally possible. Before we are well aware of it, the whole of the religious education of the children of this country, outside their own homes, may be handed back to the Churches from the State as their proper and inalienable duty. It will be a great and solemn responsibility, but it will also be a glorious opportunity. Our schools, as Mr. George White put it, are better, and our children are better than ever they were, while it is doubtful if our teachers are as good. It is just here that the Union should be able to help the Churches in the most tangible way, and, to our mind, it is better fitted for the work and more deserving of the sympathetic support of the Churches than at any time during the last century. There should be a great rally to the support of the Sunday School Union, and from every church and school in the kingdom generous contributions should be sent to the Centenary Fund, that much-needed reforms may be carried out and progress made in every direction.

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**THE PREMIER'S FALLACIES.**—Our enemy has written a book, or, at least, a letter—a sure sign of weakening on his part and of the seriousness of the situation from his point of view. Passive resistance has turned out to be no bogey, but a reality; and Mr. Balfour is certainly astonished, and professes to be morally shocked. The policy he recommended to the men of Ulster is “unworthy of the citizen of a free country,” when it is carried out by those who resent the attack which has been so grossly engineered against religious liberty. But what can be made of a man who permits himself to write: “Nothing can be more certain than that it [the Act] greatly increases popular control; indeed, so far as Voluntary schools are concerned, compulsorily provides it”? Parliamentary language is out of place in commenting upon such wilful misrepresentation of the facts. Equally false and equally absurd is the suggestion that the Act confers “a double boon” upon Non-conformists in relation to the teaching profession. The occasional appointment of Nonconformist pupil teachers in Church schools has always been a simple question of supply and demand—the schools must take what they can get on the spot at the price. So it will be still. But the head teacherships have been, and are still, a close corporation of lip-Conformists,

and so they will remain, with increased emoluments henceforth entirely provided out of the public purse; while in hundreds of cases, perhaps thousands, Mr. Balfour's new form of popular control will render it possible to exclude Nonconformists from the head teacherships of provided schools. Mr. Balfour talks about the matter of public control as though it were concerned with sewers, street lamps, and police. But the education of our children, and, above all, their religious education, are matters of another order. We are not concerned to defend the compromises of 1870 or of more recent years. We have already compromised too much; we can go no further. We have been pushed to the wall, and must fight to the finish.

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**THE WORKING OF THE CONSCIENCE CLAUSE.**—We ought to notice the concession which has been allowed on a point of considerable importance in the working of the Education Act. The Rev. Thomas Law lately asked the Secretary to the Board of Education whether, under the conscience clause, children might be withdrawn from the school premises during the time for religious instruction. Mr. R. L. Morant replied that the by-laws in force have always been regarded as "not necessarily entitling the parent to withdraw his child from the school during the time of religious instruction, provided that the premises admitted the giving such child secular instruction in another part of the building." It has always been open to the managers to frame the school time-table in such a way as to enable children whose parents desire it to be absent from school during the time for religious instruction. Mr. Morant encloses copy of a clause in the new model form of by-laws issued to local authorities desiring to revise existing by-laws, which practically concedes full liberty of withdrawal. It is in these terms:—"The time during which every child shall attend school shall be the whole time for which the school selected shall be open for the instruction of children of similar age, provided that where the parent has notified to the managers in writing his intention to withdraw the child from instruction in religious subjects, such time shall be the whole time for which the school selected shall be open for secular instruction only." If this were made compulsory, it would be a great advantage, though, of course, it does not remove our objection to the teaching of religion at the expense of the State, and to the appointing of teachers for that very purpose, and not on educational grounds.

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**MR. CHAMBERLAIN'S BOLD MOVE.**—The Conservative Government has now for many months been proving its own incapacity, and the extreme disfavour into which it has fallen with the country at large, through a multitude of causes, but most deeply on account of the Education Act of last year. Mr. Chamberlain has come to its rescue with a most reactionary and revolutionary proposal, suggested outside the walls of Parliament, and expounded in part and fiercely defended within. It is nothing less than throwing overboard the fiscal policy of Free Trade, by which whatever comfort and well-being at present enjoyed by the working and middle classes of this country have been attained, and returning to the old and poverty-producing system of protective imposts, taxes on food, and other necessities of life. The "Great Boer War" has failed in welding the colonies to the Empire, and now the only hope of England retaining an Empire at all, Mr. Chamberlain assures us, is in a return to Protection. Mr. Balfour, with his "open mind," is



rapidly becoming a convert to Mr. Chamberlain's views, and meanwhile the Cabinet is itself to conduct an inquiry into the necessities of the case and the merits of the Colonial Secretary's proposals. One thing is clear, if Mr. Chamberlain is really in earnest he will as completely split the Unionist party as the Liberal party was split over Home Rule. The real men of weight are Free Traders, and they are not too fond of Mr. Chamberlain. But, on the other hand, and some at any rate think much more probably, the whole scheme is only intended as a diversion, and the result will be seen not in any great policy; the mountain will parturiate, but it will only bring forth a mouse, some small, foolish, irritating plan of what Mr. Punch well called "Profreetectratideon." When we remember what scorn Mr. Gladstone would have poured upon such inane wobbling as that of the present Government, and such tamperings with the bases of our commercial prosperity, we chafe at the inaction of our own party leaders. They may be better judges of their own reach and grasp than we are; but it is hard work for those who lie in the trenches and wait. Still, we trust that even in all this there is a Providence, and the wise man who trusts in His wisdom will the more conspicuously prove that policy and cunning are in the end weapons that wound most deeply those who forge them. When the time is ripe God will give us the man of His choice.

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THE "DAILY NEWS" ADVERTISEMENT POLICY.—What Mr. Sheldon vaguely and imperfectly defined in his novel with a purpose, "In His Steps," the *Daily News* is rapidly becoming—a great Christian daily. Its determination to exclude all gambling news from its columns has been markedly successful, and the heart of every temperance reformer is now rejoiced at the news that from the advertisement columns all advertisements of intoxicating drinks are to be excluded. Any one who knows much of newspaper life will realise what a new power of usefulness and what a new liberty of utterance come with entire freedom of complicity with, and of financial dependence upon, "the trade." On all sides we believe the *Daily News* to be making friends and winning favour not merely by the excellent and noble ideals at which it is aiming, but also by the thoroughly business-like and interesting way in which they are being carried through. We believe this last step, involving no small cost and running serious risks, will strengthen its hold upon the public conscience and the public favour.

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DEATH OF CARDINAL VAUGHAN.—Cardinal Vaughan has passed to the long home at the ripe age of 71, and for the moment it does not seem as if there were any one to fill his place. He was not in the same category as Newman or Manning, and, being born and bred in the Church of Rome, he never really understood the English temperament and character. He was none the less a great ecclesiastic, with clear views of duty and courage, and pertinacity in carrying them out. Deeply interested in temperance work, in the amelioration of poverty and the mastery of vice, his absorbing passion was the missionary work of the Church of Rome, and especially that part of it which was concerned with the conversion of his native country to the Catholic faith. In his relations with the Anglican Church he was far more discouraging in his attitude to the Romanising section than his predecessor, and

utterly uncompromising. Two of his pet schemes he did not live to see completed, the Cathedral of Westminster and the crushing of the Nonconformists. The Cathedral will, no doubt, in due time be completed, but the blows which he helped to strike at Nonconformity are already rousing it from its lethargy, and imparting new devotion and a more living unity and a clearer confidence to its children than ever before.

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LEO XIII.—A more exalted personage than Cardinal Vaughan has passed away in the death of the Pope. He will not be classed among the greatest occupants of the Papal throne, though he will be remembered as one of the kindest and best. All who were intimately acquainted with him affirm that he was a good man, and that, within the limitations imposed by his training, his creed, and his position, he worked generously for the social and religious well-being of the world. We ought, as Englishmen, to remember his stern denunciation of the violence and sedition of the Irish party in 1885; while, as Protestants, we cannot be offended at his declaration that Anglican orders were invalid. On the principles common to all believers in the figment of Apostolic succession he was bound to deliver this judgment. The Pope was interested in social reform and in Biblical criticism, actually opening the Vatican library to historical students. He re-established the Roman Catholic hierarchy in Scotland (a worse than doubtful service), and was more than a match for Bismarck in the storms raised by the *Kulturkampf* in Germany. He posed always as a prisoner in the Vatican, never recognising the Italian Government, even in the secular sphere, and claiming what can never be regained—the temporal power of the Papacy. Leo would dearly like to have compassed, as his greatest achievement, the conversion of England. Cardinal Vaughan never wearied of testifying to the efficiency with which the Ritualistic party are doing the work of the Papacy, and we know that the bitter and mischievous fruits of their work are now widespread, though we do not believe that our country will ever be other than Protestant.

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DR. W. B. POPE, OF DIDSBURY.—Dr. Pope has long been withdrawn from the public life and work of the Methodist Church, to which he belonged, but the dark cloud that enshrouded his mind for seventeen years is now changed for sleep in Jesus. He was born in Nova Scotia more than eighty years ago, but his life was spent in England. At eighteen years of age, as a student for the ministry, he came under the gracious influence of Dr. Hannah, and at nineteen was appointed to a circuit. But from the first he was a student, and when Dr. Hannah left vacant the Chair of Theology at Didsbury no more fitting successor could be found than Dr. Pope. He occupied that position for the remainder of his active life. He was a great master of languages, and did excellent translation work. But his own original contributions to theology were of great value, and most ministers are more or less acquainted with his valuable "Compendium of Christian Theology." His lectures on "The Person of Christ," and many of his published sermons, are of permanent worth. Those who knew him well affirm that great as were his intellectual gifts, his Christian graces surpassed them all.

## LITERARY REVIEW.

A CRITICAL AND EXEGETICAL COMMENTARY ON NUMBERS. By George Buchanan Gray, M.A., D.D. Edinburgh: T. and T. Clark.

It is always an advantage to an author to have a subject which has not been overworked, and is in evident need of further discussion. No great Commentary on Numbers has been published in England since Keil's—the English translation of which appeared in 1868, though there have, of course, been endless discussions on the Pentateuch (or Hexateuch) in magazines, reviews, and dictionaries of the Bible. Dillmann and Strack have written in Germany, but Dr. Gray justly claims that there is no work absolutely up-to-date. The gap is now filled, and whatever judgment may be passed on one and another special feature of this Commentary, it will be universally admitted to be an honest, courageous, and scholarly work, discussing every separate question with an ability and candour which inevitably command respect. The title "Numbers" is not descriptive of the whole contents of the book, the Hebrew title "In the Wilderness" being preferable. The contents are miscellaneous in character, the connection between them being of the slightest, and determined by geographical or chronological association. Dr. Gray is a disciple of the higher criticism in its more moderate form. He has no sympathy with the reckless methods of the extreme left. The trend of present-day scholarship is doubtless with him, but we are by no means sure that it will continue to be. The book is not, Dr. Gray alleges, the work of Moses, or even of a contemporary of the events described; it is mainly—in his judgment—derived from two earlier works—a compilation (J. E.) made at the end of the seventh century, B.C., and a priestly history of sacred institutions (P. S.), written about 500 B.C. The sources are traced with great care and ingenuity, if not with absolutely convincing force—which is perhaps scarcely attainable in such a case. Linguistic and philological arguments always seem to us more or less precarious and uncertain. Dr. Gray tells us somewhat too confidently, so it appears to us on a review of the evidence, that much that is here related of the age of Moses can be demonstrated to be unhistorical: much more is of such a nature that it can with far greater probability be explained as unhistorical than as historical. Other statements and descriptions are not incompatible with any known historical facts and conditions, and underlying some of these it is not difficult to discern what is historically possible or even probable. "The value of this residuum of what cannot, at all events at present, be shown to be unhistorical lies in this: it contains the earliest theory or tradition of the Hebrews as to the nomadic period in their history, through it (and other Biblical data) the life and fortunes of the Hebrews under Moses, before they settled in Canaan, must be read if any attempt is made to read them at all." This general position the writer works out with great detail—going over the entire book verse by verse, and we might almost say word by word. His expositions of special features, such as the rites of the Nazirites, the laws of cleanliness and cleansing, ordeals, the cult of serpents, the origin and motive of the story of Balaam, are particularly good. The discussion of the priestly blessing (vi. 24—26) is penetrating and suggestive, and the treatment of the relations of Moab and Israel, the accounts of which are ascribed to two widely different sources, is also worthy of special

study. Dr. Gray contends that Balaam is an accident, and not of the essence of the story of Numbers: "He is the instrument by which the proud opponent of Israel and Yahweh is led on to his destruction. The outstanding fact to be kept in view is that nothing suffices to seduce Balaam from carrying out the will of Yahweh. Balak may think—it may be the intention of the writer to express this in passing—that Balaam is open to a sufficient appeal to his avarice. But if so, the event proves him wrong. It may be said that Balaam does all that he does under divine compulsion: this, however, is only another way to neutralise the character of the prophet. But if it be further said that he does everything *unwillingly*, that he would, if he could, have satisfied his avarice, this is simply to import into the story what is not there." There is certainly much to be said for this view, and the lessons it yields are not less valuable or timely than those deduced by Butler, Arnold, Stanley, Robertson and others who have written on this strangely fascinating episode in the history of the Israelites in the wilderness. The Commentary, as a whole, has a value which is quite independent of the author's views on critical questions, and it forms a welcome contribution to the study of the period with which it deals.

LIFE AND LABOUR OF THE PEOPLE IN LONDON. Final Volume. Notes on Social Influences and Conclusion. By Charles Booth. London: Macmillan & Co.

MR. BOOTH'S latest volume is not by any means the least important and indispensable of the series. For one thing it gives an abstract of the complete work such as will be found very useful by those who do not possess the previous seventeen volumes. It also contains a capital map, showing the churches, chapels and mission halls throughout the whole metropolis, also the elementary schools (both Board and Voluntary), and the public-houses of various types. This map is itself an appalling revelation as to the relative number of religious and educational institutions which work for the enlightenment of the people, and the public-houses which are a force for their destruction. The conclusions reached by Mr. Booth, in relation to such questions as drink and gambling, and the housing question with its terrible overcrowding, are indeed startling, all the more so as we believe that his facts have been most carefully collected, and that the conclusions he has based upon them are fully warranted. The chapter on the "Habits of the People" is one that every minister, at least, ought carefully to study. Nothing is more deplorable than the breaking up of family life, the turning out of the children into the streets to play because there is no room for them indoors, involving, as this does, not only estrangement from parental authority, but subjection to vitiating influences which inevitably means ruin. The betting mania has spread far more than most of us imagined. The evils of pawn-broking, money-lending, and similar practices are a serious barrier to the integrity of life. The extent of Sunday desecration and the effect of holidays on large classes of the people is another appalling feature of the present day. This whole volume is a trumpet call to the churches to be more persistent in their evangelistic and philanthropic work, and especially in their efforts to lay hold of the children.

THE BIBLICAL HISTORY OF THE HEBREWS. By F. J. Foakes-Jackson, B.D. Cambridge: W. Heffer & Sons.

CANON FOAKES-JACKSON writes with the ease and charm of a skilled literary artist, and presents his facts and conclusions in the most attractive form.

He yields more to the demands of the higher criticism than, in our judgment, he should—especially in regard to the historicity of the earlier chapters of Genesis and the narratives of the patriarchal age, but he holds that their spiritual value is not thereby affected. He gives a remarkably concise and valuable account of the main critical positions in relation to the structure of the Old Testament and its sources, and to the general character of its history. The chapters dealing with Israel in Egypt, with the Reign of David, with the Disruption of the Kingdom, the Captivity and Return are models of what such chapters should be, and the perusal of the volume must result in a clearer and more comprehensive grasp of the whole course of the Divine guidance of the people of Israel, of the progressive stages of Divine revelation and of the manner in which the culmination in Jesus Christ was in due time reached. The fifty pages of notes at the end of the volume are remarkably full and suggestive.

**THE FIRST EPISTLE TO THE CORINTHIANS** (Westminster Commentaries). With Introduction and Notes by H. L. Goudge, M.A. Methuen & Co.

THERE are already in existence several commentaries of the first rank on this Epistle, such as those by Ellicott, Godet, Edwards, and Evans; but these are not designed for ordinary readers so much as for those who have a knowledge of Greek. There is still ample room for a work of this class, which seeks to bring the results of the latest research before the attention of non-professional students, and to render the precise meaning of the sacred text—its implications and the inferences justly based upon it—clear to every one of ordinary intelligence. The Principal of Wells Theological College has in these pages given us a capital piece of work, from the standpoint of “a hearty acceptance of critical principles, with loyalty to the Catholic faith.” He has grasped firmly all the salient points in the manifold and complex problems raised by this Epistle, as to the earliest forms of Christian belief and practice, the social conditions of Corinth, the difficulties created by changed character and obligations, the heathen and Judaistic influences at work, the false philosophy which widely prevailed, the immoralities that were rife, and the heresies which existed in germ. The treatment of such questions as the dissensions at Corinth, the true meaning of wisdom, marriage, and celibacy, Church discipline, the gift of tongues, the Lord’s Supper, the doctrine of the Resurrection, are, generally speaking, able and incisive. We do not hold the same doctrine of the Church as Mr. Goudge, but he is no shallow extremist, and theologians of every school will heartily welcome a commentary so wise and helpful.

**THE GOAL OF THE UNIVERSE**; or, The Travail of the World’s Saviour. By S. W. Koelle, Ph.D. Elliot Stock.

THE object of this thoughtful and choicely-written work is to present in a compact form the progress of the idea of the Christian redemption from its inception in the mind of God, and the first faint glimmering promise in the Old Testament of its accomplishment through the advent of the Messiah, down through the times of patriarchs, psalmists, and prophets, to the actual incarnation of our Lord, His death, resurrection, and ascension, and the anticipations of the final glory of the universe when sin shall be destroyed and God be all in all. The drift of the book is towards an ultimate universal restoration, in some far-off, distant aeon. Its tone is cautious, reverent, and

submissive to the authority of Scripture, whose teachings are regarded as decisive. The superiority of the Gospel to all the ethnic religions is clearly shown, and the author's continually implied argument that they must move towards, and ultimately be merged in it, is convincingly presented. The chapters, and the explanatory and illustrative notes on such points as the Divine and human natures in the Person of Christ, on the Kenosis (as relative), will be as fruitful seed-thoughts, even to those who cannot acquiesce in all Dr. Koelle's reasonings.

**ARE THE CRITICS RIGHT?** Historical and Critical Considerations Against the Graff-Wellhausen Hypothesis. By Wilhelm Möller. With Introduction by Prof. C. Von Orelli, D.D. Translated from the German by C. H. Irwin, M.A. Religious Tract Society.

THE "critics" have lately had so much of their own way, and have met with so little competent counter-criticism, that we cannot but be heartily glad to receive a masterly and incisive investigation of their contentions from one who was formerly on their side, and has now abandoned it because compelled to do so by a relentless application of "the scientific method" in which they, not always unostentatiously, confide. Critical theories are too often adopted as a matter of course, as if, forsooth, they must be right. We have never been afraid of them, but have always pleaded that they must be frankly and fearlessly faced, and, so far as proved to be valid, accepted. It cannot be reasonably doubted that criticism has, in many directions, made us all its debtors, and achieved results which impart a new and deeper interest to the study of the Bible. But much of the work done in its name has been arbitrary, one-sided, and reckless, and ought to be firmly rejected. The author of this timely treatise devotes his first chapter to a criticism of (1) the modern dating of Deuteronomy, which assigns it to the time of Josiah; (2) the modern dating of the Priestly Code; (3) the modern dating of the Books of the Covenant (known respectively by the signs D., P. or P.C., and J.E.). The second chapter is a comparison of the laws with one another, and proves that P.C. is plainly prior to D., and that both contain laws which must have been promulgated during the wanderings in the wilderness and before the entrance of the Israelites on Canaan. The argument, though necessarily long and minute, is clear and pointed, and may be easily followed by any one who wishes to master it. It shows not only how the critics contradict one another, but how each contradicts himself, how they ordinarily ignore the facts which tell against their theories, and so destroy their claim to be scientific investigators. Prof. Möller is no blind traditionalist. He allows much that would not always have been conceded as to the composite character of the Pentateuch and the work of later editors, but he has vindicated the practically Mosaic authorship of the separate books, the historical character of their contents, and the reality of their Divine inspiration and authority. We are greatly indebted to the author, the translator, and the publishers of "Are the Critics Right?" for a work which will be immensely serviceable to ordinary readers, and have to be seriously reckoned with by writers of the advanced school.

**THE MEANING OF PICTURES.** By John C. Van Dyke. London: George Newnes, Ltd.

THIS volume consists of six lectures delivered to the University of Columbia

at the Metropolitan Museum, and deals freshly and effectively with the principles which underlie all true art and painting. The question of realism is lucidly discussed, and many false ideas as to its nature and effects are dispersed, realism being regarded as simply the elaboration of the sign, rather than a simple reproduction of that which it represents. The place of individuality, or the personal element, is well pointed out, as is the function of the imagination and the place of pictorial poetry. Some thirty illustrations of different schools of art are given, and these in themselves form a fine series which all appreciative students will value, and to ministers and teachers will furnish fine material for instruction. The book is in every way a gem.

**A PLEA FOR A WORSHIPFUL CHURCH.** By the Rev. John Hunter, D.D.  
J. M. Dent & Co., 29 and 30, Bedford Street, W.C.

THE sixty-four pages of this booklet contain the full text of an address given by the author at a conference of Free Churches in Liverpool. It is a statement clearly set forth of Dr. Hunter's well known position on the principles and methods of worship, full of concise and penetrating thought, illuminated by lofty idealism, and insisting on aspects of the question which are indisputably often overlooked by the Free Churches of this country. If this address could be read by all who are responsible for the conduct of our worship an immense gain would be the result, even though we might not feel free to adopt all its suggestions.

To the "Temple Classics" Messrs. J. M. Dent & Co. have just added **THE CITY OF GOD**, by St. Augustine, translated by John Healey, 3 vols. It is universally allowed that the "De Civitate Dei" is Augustine's greatest work, written after the fall of Rome, to rebut the charges brought against the Christian religion as being the cause of this calamity. Polytheistic worship is shown to be no safeguard against disaster. The Roman Empire carried the seeds of its own destruction in its godlessness and vice. The City of God is compared and contrasted with the city of the world, and their history and progress set forth. The work is a great apology, a noble exposition of the Christian faith in its essential features, the unfolding of the vision of the New Jerusalem "coming down out of heaven, adorned as a bride for her husband." Analysis of the work is here impossible. Augustine dilates on all the great thoughts which filled his mind and the ideas which influenced the age in which he lived. Valuable as a history of opinion, the work abounds in subtle anticipations of present-day thought, and is a manly grappling with the problems that are ever with us. We are not enamoured of Healey's translation, but the notes of the editor, Dr. Bussell, Vice-Principal of Brasenose College, Oxford, are of indisputable value, and so are the marginal headings on every page. Each volume has a choice frontispiece also. Vol. I. St. Augustine, from the fresco by Botticelli; Vol. II., The Dancing Souls, from Fra Angelico's Paradise; Vol. III., St. Augustine, from Fra Fillipo Lippi.

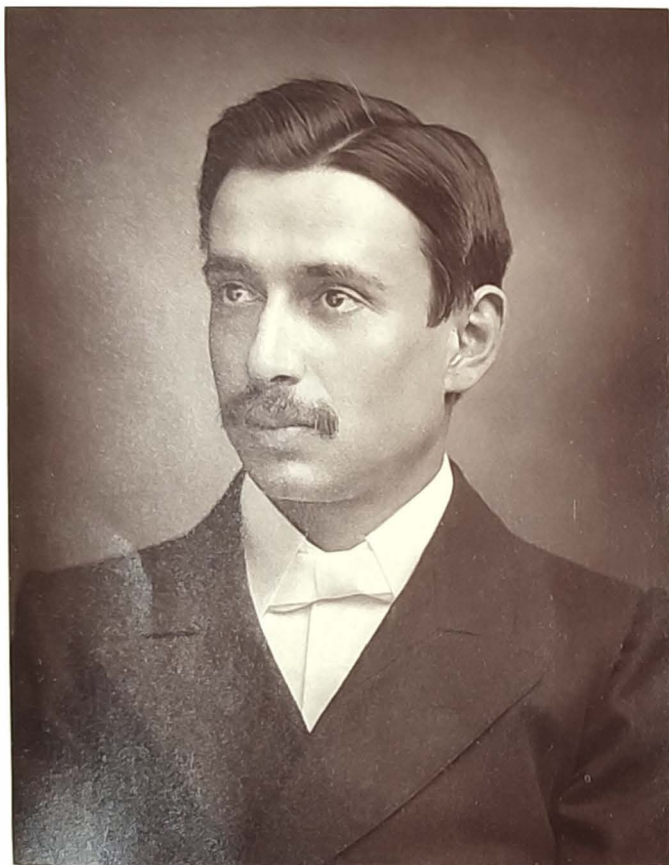
FEW volumes, even in Messrs. Macmillan's "Golden Treasury Series," should be more generally welcome than **THE GOLDEN SAYINGS OF EPICTETUS**, translated and arranged by Hastings Crossley, M.A. The sayings include the best and most penetrating things of this profound and noble-minded philosopher, who

was so near to the Kingdom of God, so almost a Christian, a slave, who was nevertheless a true king of men. The selection has been judiciously made, and appears in a graceful setting. The rendering is terse, faithful, and often musical. Every page yields pregnant thoughts, which, when read, as by us they should be, in the light of the Gospel, gain a new and deeper meaning, and glow with a divine radiance. They aid in every way that "self-knowledge, self-reverence, self-control" without which the highest virtue is but a dream and illusion. The Hymn of Cleanthes, given in a finely poetic translation in an appendix, should also be of great service to students of ethics and others.

WE are glad to note that THE REVISED BIBLE can now be obtained at much lower prices than heretofore. We have received from Messrs. C. J. Clay & Sons a copy of a demy octavo edition in bourgeois type, with the Revised Marginal References, published in cloth at 6s. This is a great boon, as the revised references constitute an invaluable commentary, and are remarkable for the fresh light they throw on the meaning of Scripture. Cheap editions of the Bible and New Testament have also been prepared for the use of schools, the prices ranging from 3d. for the New Testament to 10d. and 1s. for the Bible. We strongly urge the wider use of the Revised Bible as of the highest utility. Intending purchasers should write to Messrs. Clay, Ave Maria Lane, E.C.

MR. A. H. STOCKWELL'S latest books comprise, CONCERNING THE KING, by the Rev. John Thomas, M.A., a volume of fresh, thoughtful, and masterly discourses and meditations on the great central themes of the Christian faith. Mr. Thomas's mind moves on the high planes of religious thought and experience, and he presents his themes in a winning and attractive guise. There is nothing stereotyped or conventional either in his ideas or expressions. We have throughout the utterances of a strong individuality—a man who is one of "God's visionaries," and therefore a true leader of others. In several cases Mr. Thomas interprets his text in a novel manner, as in the discourses "Concerning the King," "God the Maker," "Truth and Liberty," "The Sign Appointed for Cain," and "The Resurrection of the Dead" (a remarkably able and eloquent discourse); but the novelty is the result of clearer, deeper insight, and will soon become the familiar. Preachers should master this volume as a means of learning how to study the Bible for public teaching. It proves the possibility of perennial freshness. THE ETERNAL SON OF GOD AND THE HUMAN SONSHIP, by Alexander MacKenna, B.A., D.D., contains fourteen short but pithy and weighty sermons on the Incarnation, the Example and Imitation, the Exaltation, etc., of Jesus Christ, along with the nature, grounds and means of entering into the true human Sonship which makes men children of God. The volume forms a strong and solid contribution to the study of its great subject. Two of its ablest and most timely discussions are on the Social Life of Jesus and on Christian Holiness. CHRIST'S FOREVIEW OF THIS AGE, by Rev. W. Y. Fullerton, is an exposition of the parables of Matthew xiii., bringing out the deep spiritual significance of each parable on the lines of the ordinary evangelic interpretation, and claiming for the parables as a whole a certain historic sequence, outlining the history of successive eras of the Church in the world. Mr. Fullerton's grasp of our Lord's teaching is clear and firm, his arrangement is logical and orderly, and his appeals are forcible and pointed. THE GENIUS OF GOD, and Other Sermons, by John W. Clayton, furnish a good specimen of ordinary evangelical preaching, alike on its doctrinal, its ethical, and social side. THE CHILDREN'S PORTION, by Rev. J. E. Shephard, F.G.S., contains thirteen charming addresses to the little folks on Flowers, Snow-like Wool, Sleeping in Harvest, the Great Sea, etc.—bright beautiful, and memorable.





*Woodburyprint.*

*Waterlow & Sons Limited.*

*Yours very sincerely,  
Benj. J. Gibbon.*

*From a Negative by Russell & Sons, London.*

THE  
BAPTIST MAGAZINE

SEPTEMBER, 1903.

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REV. BENJAMIN J. GIBBON.

**B**LOOMSBURY Chapel is the Mecca, rather say the Jerusalem, of the Baptist Union, whither the tribes of ministers and delegates go up to the Spring Assembly. Its central situation, its varied historic associations, the brave, bright testimony it has given, like a lighthouse on the rock, amid the surging mass of London life, the increasing need and difficulty of Gospel work in such a centre—all serve to give it a unique place in the heart of the denomination. And the succession of great-hearted, gifted men who have ministered to the church forms another ground for genuine interest, and no less for gratitude to God. Hence, it may safely be assumed that the pastor of "Bloomsbury," from his very position, will command the regard of Baptists, not in the Metropolis merely, but throughout the country. That post of prominence and responsibility, associated with the familiar names of Brock and Chown and Baillie, is now occupied, as all the Baptist world is aware, by one of our younger men, Benjamin John Gibbon, whose name may not unworthily be ranked with those who, before him, have ably and heroically held the fort.

The pastor of Bloomsbury Chapel has sprung from a strong and sturdy Baptist stock; although, be it recorded, a distant branch of the same family-tree has crept over the wall into the Congregational garden, and has there borne comely fruit in the life and labours of Rev. J. Morgan Gibbon, of Stamford Hill. Besides Baptist parentage and other affinities in the same direction—his father being deacon of the Sandown Baptist Church, his uncles holding similar office elsewhere—Mr. Gibbon possesses the further grace of Welsh descent. Although born in Plymouth (1871), and bred in the Isle of Wight, he claims direct kindred with the Principality, and even deems it an advantage, not to say an occasion of such boasting as the Welshmen use. And it must be confessed that there is something in the preacher's style which reminds one of the mountain air—breezy, bracing, fresh, and fragrant. There is a mannerism, too, in his delivery which sounds like some echo, sweet and far, from the

Welsh hills. It is scarcely the *hwyl*, but somewhat akin to it. The characteristics of Welsh preaching, according to high authority, are in style, self-possession, adaptation, wealth of poetic illustration, passion; and in delivery, a variety of intonation; while, above all and beneath all, the Welsh preacher must needs be evangelical. As to the last and all-important point, no uncertainty exists in Mr. Gibbon's attitude. He has an evangel to declare, a glad message of grace to guilty men, which he makes known with a ring of personal delight, a tone of clear and cogent conviction. Every one of the other characteristics may be marked in the pulpit style that obtains at Bloomsbury, but they seem to be a trifle modified, possibly refined, by an English upbringing. Hence we have the keen, strong air of the Cambrian hills blended, as it were, with the balmier breezes of that lovely little island where so much of the young Welshman's childhood and youth was spent.

School-life was mainly passed, and without remarkable incident, in the Isle of Wight; there also a few years' business experience—a boon to every minister of the Gospel—was obtained in the office of Sir Francis Pitts and Son, auctioneers, of Newport.

Harmonising with the life-story of so many men in every age whose lives have been entirely devoted to the testimony and service of Christ, it was in early years that the deeper spiritual experience began, when the young heart of the future preacher turned toward the Saviour, as the flower toward the morning sun. At the age of twelve he was, on profession of faith, baptized in the Castlehold Church, by Rev. Wm. Glanville, the immediate successor of Dr. Fredk. Trestrail. Even before that event, a step so momentous in a lad's life, he had shown undoubted promise of ability and of Bible knowledge, having gained first prize and bronze medal in the Scripture examination of the Sunday School Union for all England. Not so very long afterward he commenced to preach. When only fifteen years of age he delivered his first sermon in a Primitive Methodist chapel on the borders of Parkhurst Forest; and until 1889, when he entered the Metropolitan College, his services were in frequent demand among the village churches of England's garden island.

When Mr. Gibbon was admitted to college, he was the youngest man among us, but evidence was soon forthcoming, had it been necessary, that strength of heart and mind is not merely a matter of years. His course was bright, industrious, and highly creditable in result, although directed more to the practical, it may be, than to the scholarly aspect of his life-work. As a speaker, he was ever able and forceful, thoughtful and cultured, while his criticism of college sermons was keen, incisive, and, for a man of his years, wonderfully correct. His early utterances were marked by a rare balance of judgment and clearness of mental grasp. The confidence of his brethren was manifested, first of all, in their electing him to the "apostolic bench," and afterwards to the premier seat as Students' Secretary. Those college years were the closing years of C. H.

Spurgeon's life, and the influence of the "Governor" was strongly felt. Mr. Gibbon retains, as a precious possession, the last message sent by the honoured president to his students before departing for Mentone, never to return. But perhaps more potent still as a moulding force was the gracious, winning personality of Principal Gracey, that man of God whose real worth was only known to those who came into closest touch with him, whose sunset hour was then also near at hand.

It was the very month of Mr. Spurgeon's death, that memorable January 1892, when Mr. Gibbon became pastor of the historic church at East Street, Southampton, which had declined from a once-flourishing condition. Matters improved rapidly, and continued steadily to do so, under an able and earnest ministry. Among the successful agencies of the church founded during that time were an admirable Christian Endeavour Society and the first P.S.A. Society formed in the town. The numbers in Christian fellowship were more than doubled, congregations were correspondingly increased, and the whole tone and temper of church life rose to a loftier level.

Almost the same term of years spent by Mr. Gibbon at Southampton has now been given to Bloomsbury. That the same kind of record should be repeated there, under such differing circumstances, is, humanly speaking, impossible. The initial position was on another plane, and the arduous nature of the work is increasingly evident. The whole tendency of family life in London is centrifugal, a fact which spells sad depletion to central churches once crowded with families of prosperous business folk and others, able and willing workers most of them. The annual leakage in a church like Bloomsbury from this cause alone is enormous, and must be well-nigh heart-breaking to ministers and officers. But, despite the inevitable strain, the work has been nobly continued, and signs are not wanting of distinct progress. The record of the past year proves it to have been one of the most successful of the present pastorate. The additions to the church have numbered over 100, and of these seventy-five were admitted on profession of faith; while the financial result stands at the very creditable figure of £2,908. These few facts of church-life represent an amount of patient labour, self-denial, and devotion that can never fully be told.

The opening period of Mr. Gibbon's pastorate at Bloomsbury Chapel was signalised by busy, thoughtful effort for the due commemoration of the church's jubilee in December, 1898. In order worthily to mark the occasion a scheme of renovation was carried through, including installation of electric light and other modern improvements, the transference of the baptistery from a retiring position behind the pulpit to a place more fittingly prominent, the raising also from obscurity of the memorial windows which commemorate the ministry of Dr. Brock, with the addition of another to the memory of Rev. J. P. Chown. These speak alike of a sainted history and of present duty, for one of the inscriptions reads:

“Remember them which spake unto you the Word of God, and imitate their faith.”

Mr. Gibbon's power as a preacher is known far beyond the bounds of Bloomsbury, where he preaches to a congregation in itself cosmopolitan. His services are always welcome at anniversaries, conventions, and such important gatherings in numerous parts of England, not to forget gallant little Wales. An eloquent testimony to his power as an evangelist was given during the Simultaneous Mission arranged by the National Free Church Council, when he conducted the services at Eastbourne with conspicuous success and results that abide. As a temperance speaker he has gained a widespread reputation. One of his addresses delivered in connection with the Band of Hope Union has been published under the title “Safeguarding the Children,” and circulated by thousands. Occasional articles may also be seen from his pen in the monthly magazines, bearing testimony, like the rest of his work, to enthusiasm, industry, and high ability.

The two volumes of sermons entitled “Visionaries” and “The True Ritual” give some conception of Mr. Gibbon's force, fervour, and effectiveness as a preacher of the Gospel. His sermons are most carefully and thoughtfully prepared, then, aided only by a clear vision, delivered without the vestige of notes. The method is superlative, but it requires much orderliness of mind, earnestness of heart, aptitude of speech, tenacity of memory—all of which our brother possesses to an eminent degree.

But not even the briefest sketch of Mr. Gibbon's life and ministry would be complete without a grateful reference to the winsome lady who, in both, bears such a large and sympathetic share. Mrs. Gibbon is the elder daughter of the late Rev. J. Prue Williams, of Southsea, who was well known and well loved in his own neighbourhood as a leader in all religious and educational work, and for many years was also a valued member of our Baptist Missionary Committee, and of the Council of the Baptist Union. By early training, by conviction and character, by wise and gentle disposition, Mrs. Gibbon is admirably qualified, not only to be a guide to her children, a brightener of her home, but a real helpmeet in matters intellectual and spiritual.

Notwithstanding heavy losses recently sustained, and keenly felt, Mr. and Mrs. Gibbon are well supported by a band of loyally-devoted workers. The church, led by its trusted pastor, is following still in the path of its best traditions, so tersely indicated in Mr. Gibbon's own jubilee sermon: “So far as I read their history, the founders of Bloomsbury Chapel were distinguished by an enterprising spirit, modern methods, an evangelical aim, and philanthropic sympathies.” The path is noble, but toilsome, and the leader of that company, whose ambition is to tread the upward way, however hard, deserves our thought in best moments. Pray for the work, and pray for the worker!

H. RODGER.

## BRUISED REEDS.

"He shall not strive nor cry, neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust."—MATTHEW xii. 19-21.



HERE is a distinct character in all the work of Jesus Christ that stands in direct contrast to the works of men, and the modes in which the governments of this world are conducted. There are features in it which denote quietness, strength, persistence, and Divine calm; and all these qualities are the earnest of the victory that awaits it. After the slaughter of the false prophets upon Mount Carmel, Elijah fled from the face of Jezebel into the wilderness, to Horeb, the mount of God, and there the Divine voice spoke to him—"What doest thou here, Elijah?" and his answer was, "I have been very jealous for the Lord God of Hosts, for the Children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left, and they seek my life." Then came the word "Go forth and stand upon the mount," and as he stood there it is said that there was a great wind that rent the mountains, and brake the rocks; but the Lord was not in the wind; after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice, and in the still small voice the prophet recognised the presence of God. The voice was greater than the wind, or the earthquake, or the fire that had preceded it, for the wind, the earthquake, and the fire were symbols of the man's own life. What was he himself but a storm which broke in upon that little Ahab, King of Israel, the tempest to clear the atmosphere of a wicked court? What was he in his own person but an earthquake to devour, and destroy? what was he but the flame to burn up the rottenness in the institutions, and in the life of the people of his time. But in the still small voice "The Christ is anticipated." He is one who shall not strive nor cry, whose voice shall not be heard in the streets. He shall not break the bruised reed nor quench the dimly smoking wick, till He send forth judgment unto victory, and in His name shall the nations trust.

The predecessor of Christ, John the Baptist, like Elijah, might be called a storm that broke upon the nation. He could meet its evil and denounce it. He was a hermit who was schooled in the desert. His life was lived apart from the people, and there was need of one greater than John, who understood the human heart with all its aspirations and wants. One was needed who could mingle with the daily life of men. When John saw Christ he said, "Behold the Lamb of God who taketh away the sins of the world." "He must increase, but I must decrease." John, the herald, must give place to Him who came as King.

The work of Jesus stands in contrast to most of the governments of this world, and the little potentates who rule and guide them. Their power is often established by war, devastation, bloodshed, ruin, and death.

In Jesus Christ, who is spoken of here, we find one who meets us in our sins, our weaknesses, and our sorrows, and one who can respond to every want of the heart. Directly we analyse the words quoted here by the Evangelist we find the qualities of Christ summed up as quiet force, gentleness in dealing with the lives of men, patience with their faults, victory over their sins, and finally mankind resting with an unshaken faith beneath Christ's power.

He shall not strive nor cry, neither shall any man hear His voice in the street. There you have the quiet force of Christ. It is given but to few men to have that quiet repose, or restfulness, in the work of their life. In the lives of most you find a fretfulness, an unrest, an anxiety, a sense of burden that eats the heart out. They feel that they are called upon to perform tasks which are too great for their strength, that the complexities of the work to which they have set their hands are too intricate for them to unravel; and as they toil and struggle month after month and year after year, there is oftentimes a sense of evil that is irresistible, and the fight with this is too great to be overcome. Oftentimes a man's life and work is like one of those broken pillars which are to be found in some graveyards. The foundation, the base is there, but the pillar rises to a certain height, and then it is snapped in twain—emblem of broken hopes, emblem of aspirations cut short, symbol of broken hearts, symbol of Him who was not allowed to crown His life with the flower of perfection—that would have completed that which he had been labouring for throughout the years of his career. But to few it is given to have the insight, the strength, the repose and clearness of vision to see "the light that never shone on sea or land," and the strength of will that makes all plastic beneath its touch; a great love for the work, inspiration in the doing of it, and the power of execution that stamps and crowns it with perfection. It does not signify whether it be artist or poet, whether it be musician or scientist, whether it be the man of literature, or whether it be one of the many callings of life, these qualities are seen in few men only, but wherever they manifest themselves there is the revelation of the Master.

Now, it is just these qualities that are spoken of as being the characteristics of the person and work of Jesus Christ. How is it that He can be so quiet and so reposeful? How is it that He seems to have so much rest amidst so much work? He seems to have in Himself the great rest of nature; He seems at one with the stars in their courses; at one with the Eternal, behind all the manifestations of nature; He seems to stand at the fount of wisdom and energy. He testifies to that which is clear to His vision, and because He is at one with all law in harmony

with the Eternal Himself, because of the great love that beats in His heart for all mankind, because of the purpose that He has set before Him to redeem it, because of the strength that resides in Him perpetually, and the end that is before Him. He does not strive nor cry nor lift up His voice in the street. And yet after all there is a sense in which Jesus may be said to be constantly lifting up His voice. That life of His with its unsullied purity, with its grandeur, may be said to be one great cry or constant appeal to mankind. That life of His, together with all its manifestations in His work, in the great thoughts that He uttered, what is it but one great proclamation of His own greatness; one great testimony respecting that power that is in Him to help, the one great discovery that He is the King of men, and the Saviour of the world?

And thus we find on one occasion that when the people had gathered in the metropolis for one of those old feasts, the city was crowded with pilgrims that had come from all quarters to the festival. Day after day had passed away, and apparently they had been seeking to find something like rest, and illumination; something like love, or something to help, in the ceremonies in which they had taken part. On the last day of the feast as Jesus looked upon the great throng and saw hearts yearning and unsatisfied, He stood and cried, "If any man thirst let him come unto Me and drink." In Himself He felt was the fountain of life; in Himself were those truths, Divine power and wisdom, and all the qualities which He could impart to give rest to the human heart. "If any man thirst let him come unto Me and drink." Or take another and very different scene. At the close of His ministry, we are told that as He stood on Olivet, and overlooked the old city, He saw it given up to its sin and folly, saw that it had rejected Him who could have given it life and deliverance. He cried, "O, Jerusalem, *thou* that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate." The day had gone, and He saw the result of their folly. He would have rescued them, the nation might have been resting on the foundation of righteousness, that old temple might have been illuminated with a glory that had never filled it. "How often would I have gathered thy children as the hen gathereth her chickens under her wings, and ye would not."

It is the word that is sometimes spoken silently to the human heart to-day. The man who flings on one side the force that can save and chooses that which makes for his ruin, what hope is there of him? That man's house, as his life, must become a desolation, it must be silent as the desert, because Christ, the Redeemer of man, has been rejected. Here is the quiet force with which Jesus Christ works in society. His gentleness in dealing with mankind. "The bruised reed shall He not break, and the smoking flax shall He not quench." There is a picture in the words



of the exceeding gentleness and tenderness that marked Christ in dealing with the sons of men. The bruised reed. Along the riverside the reeds raise their heads. They stand there, and as the cattle, sheep and men come to the river to drink, these reeds are trodden beneath the foot, they are bruised, they are broken, and to all intents and purposes killed. It is a picture of humanity, of millions of lives to-day in the struggle for that which shall satisfy the first needs of life. The effort to slake the thirst and to satisfy the hunger, what does it all mean? This struggle, this competition, this incessant war, this unceasing strife, this turmoil, what does it all mean, but the crushing beneath the feet those who are weakest; the trampling upon the reeds, and bruising and killing them.

Or, to change the figure for a moment, we will apply this to what was sometimes done in Oriental climes. The simple shepherd would take one of these reeds—he would trim and cut it, and from that reed that grew by the riverside he would make a pipe from which he brought forth the sweetest notes of music. But an accident happens to the pipe, the reed is bruised, there is a rift in the little lute, and that rift makes all the music mute. Then the shepherd takes the reed that is bruised, he binds it up carefully, closes the rent or the rift, and once more, from that which was bruised and spoiled, he brings forth melodies that charm his own heart and those who listen to him. There are men and women who have been beaten, disappointed, trodden beneath the crush and press of the ongoing of life, until they are like battered coins over which the hosts pass, that have almost lost the image and superscription that was stamped upon them. Or, like the bruised reeds spoken of here; but Jesus Christ takes these poor broken lives—these bruised reeds that are being trodden under foot—He takes these lives, He binds them up in His own Divine fashion, and that life out of which all music had gone, from which all hope had fled; that was given over to death and ruin, that life that no one cared for and all despised, Christ touches, binds and heals, and lo, from that bruised reed there come once more sweet strains of gladness, of inspiration, of hope and joy that only God can put into the heart. Jesus Christ stands over that man with a holy gladness, sees His own workmanship, and listens to the strains that come forth from the life.

But it is not only that there is a quiet force, and that there is this gentleness in dealing with the life—this binding of the bruised reed. There are thousands that are something like this smoking flax, or this dimly smouldering wick. The light of the lamp is about to expire. The oil is well-nigh exhausted; the poor wick there in the open stand smokes, flickers, splutters, sparkles, and seems as if it would go out—it will give no light. So in life. But Christ does not quench that dimly smoking wick, He pours oil that shall make it burn, gives to it the strength that shall make for life. Instead of quenching the smoking wick, the wick itself burns up in brightness because Christ ministered to it. My

brethren, it is not this only. There is something further; the infinite patience Jesus Christ has with the follies and foibles of men. It is well that there is this simple and quiet force, well that there is this gentleness in dealing with mankind. A thoughtful man stands astonished, not only at the efforts of Christ, but also at the infinite patience He has with the faults and follies of men. It is singular that during the days He was here, He never seems to have lost hope of men. Some of the very worst specimens of mankind were constantly pressing upon Him, but you never find that He gave them a rebuff. Some of those to whom He preached, who had lost all hope, were constantly among His hearers, but Jesus Christ had hope of them. He ministered to them day after day, it was to these He spoke the profoundest truths, it was to these that there flowed forth the love unceasing from His heart, and it was these around whom he flung His great arms of love. It was these that He consoled and encouraged, these that were ostracised by society and excommunicated from the church. Those of whom men had no hope the great Christ laboured for, and endued with hope, and it is this that sets Him in contrast with other teachers.

How many of us are there who do not sometimes lose heart to labour in the great cause we have espoused? There are so many obstacles to be overcome; those for whom we work seem so unworthy of the sacrifices we make, and as we look at the greatness of the task it seems that our strength is altogether insufficient to perform it, and there comes to the heart again and again the thought what is the use of it? In the multitude of things, in all the complex life of humanity, what good can I do that shall help to alleviate these sorrows? What am I, and my best deeds, but like a little drop of water in the great ocean that is absorbed and lost for ever? What good is this effort I am putting forth for the amelioration of human life and for the redemption of mankind? My brethren, when that thought comes to us remember that Christ never once lost heart, never once did He lose hope, and never once did He despair. You always find Him working in the same way, for the same purpose, and always with the same intent, to lift up those who crowded upon Him.

Workman of God! Oh, lose not heart,  
But learn what God is like;  
And in the darkest battlefield  
Thou shalt know where to strike.

Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field when He  
Is most invisible.

Blest, too, is he who can divine  
Where real right doth lie,  
And dares to take the side that seems  
Wrong to man's blindfolded eye.

Then learn to scorn the praise of men,  
 And learn to lose with God;  
 For Jesus won the world through shame,  
 And beckons thee His road.

There is the infinite patience of Jesus Christ in the victory that is ascribed to Him. "He shall not strive nor cry, neither shall anyone hear His voice in the streets; a bruised reed shall He not break, and the smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust." Yes, my friends, as one reads these words to-day, and traces the course of history, it is possible to see 10,000 conquests that have been made, 10,000 foes that have been vanquished, to mark some of the stoutest and sternest of man's enemies which have been annihilated; but when we have computed all the conquests, when we have marked the glory and victories, when we see the aureole that is about the victor's head, then, looking out upon society to-night, one wonders when the complete victory shall be made, when the foes that hold mankind in bondage shall be conquered, when the weights that burden its heart shall be removed, when the darkness that obscures shall be illumined, when the obstacles over which men stumble shall be taken away, when the fierce winds of adversity shall be stilled, when all the locked-up opportunities shall be set free, when the heavens shall shine upon the life, and the song of rejoicing shall resound from liberated humanity, unto the great Christ who has energised it with His life, who has won the victory and redemption for it. "He shall bring forth judgment unto victory." He is working quietly, patiently, forcefully, surely, for this end. He calls upon all men and women to lend their aid to His righteous cause. He calls upon every one of us to do what he can to further this cause of righteousness, and humanity; He calls upon everyone of us to lay hold of the Eternal strength, that so laying hold of that, we may have the power within, by which we ourselves shall overcome, and standing shoulder to shoulder with one another, in His name, shall go forth and win the day for Him. In His name shall the Gentiles—in His name shall the nations trust. This seems to me to be the sublime end for which Christ is working—the nations of the earth shall be brought into the conditions of restfulness, and trust in Him, who has won the victory for them. No longer the strife, no longer the din of battle, no longer the broken heart, no longer the dim uncertainty respecting the commonplaces of life. But a condition in which man rests beneath the shadow of that strength, the protection of that King, the rule of that Teacher, who has redeemed him.

It is said that a young artist went one day into the catacombs beneath the city of Rome in order to copy some inscriptions. He had threaded his way along these underground passages and proceeded with his work when presently the light went out, and as he was without the means of rekindling it he felt that it was utterly hopeless for him to

attempt to find his way back to daylight again. But as he sat down in utter despair, and gave himself up to death, he stretched out his hand and grasped a clue—a clue that had been used and left by pilgrims. Holding that clue, following where it led him, he went from the darkness out into the light—that clue was his salvation. Christ is the clue to the mysteries of life, the clue to unravel its perplexities, the clue to the solving of its problems, the clue to the reading of the conditions in which man shall rejoice in a larger and more glorious life, the clue, the answer to all those questions that press upon the heart. Lay hold of that clue, hold it fast, follow it, and you shall find that through all life's winding mazes you shall be conducted safely until you reach the light and the life and the home that He has promised.—Amen.

CHARLES BRIGHT.



## SACRED MUSIC AMONG THE ANCIENT HEBREWS AND IN THE CHRISTIAN CHURCH.

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### I.

**I**N his "History of Civilisation in England," Buckle describes the attitude of the Scotch Church in the 17th century towards pleasures of every kind as being uncompromisingly hostile. The clergy of that Church thought it morally wrong and injurious to indulge in any pastime, to take pleasure in the beauty of nature or in the beauty of art. It is but the application of this principle that led them to condemn the use of music, vocal and instrumental, in the churches, and, indeed, out of the churches as well. The enjoyment got from music is a carnal pleasure, and all carnal pleasures are to be avoided or abandoned by the followers of Jesus Christ. The saintly Samuel Rutherford writes somewhere to the effect that our Lord never once laughed during His earthly life, but He often wept. In this, as in all other things, He is, Rutherford adds, the pattern of what His people ought to be.

Even the General Baptist Association, in its London meeting of 1689, resolved that it was not in "any way safe for the churches to admit such carnal formalities as conjunct or congregational singing,"\* though, if an individual were moved by the Spirit of God to sing a Psalm no objection was taken to it. Indeed, the General Baptists held out against congregational singing for a longer period than their Calvinistic brethren.

\* "The Inner Life of the Religious Societies of the Commonwealth." By R. Barclay, 1876, p. 457.

The opinions of Thomas Grantham (1692), author of "Primitive Worship," continued to be predominant among them down to 1733. In that year a complaint was made by the leading General Baptists of Northamptonshire to the General Assembly that "some churches in our district . . . had fallen into the way of singing the Psalms of David or other men's composures with tunable notes and a mixed multitude."\* But the Assembly resolved that the case was not one calling for their interference.

In the main our Puritan forefathers regarded art of every kind, literary art as such not excepted, as sensual and sinful, yet no one wrote prose or poetry displaying higher art than that great Baptist Puritan, John Milton. But Milton, in such matters, stood apart from his brother Puritans, as was to be expected in one so much travelled and so widely read, and one who was as keenly sensitive to what is beautiful as well as to what is good. Other Puritans during the Commonwealth caused the theatres to be closed on account of the deplorable obscenities connected with them; but, at the same time, Milton composed that charming mask called "Comus," and saw it played, though in a private way, as if he wished to make clear what that other Puritan, Sir Philip Sydney, and he had maintained, that there could be a pure and even elevating drama and stage. The general attitude of the Puritan is easily understood, even if it cannot be wholly justified. The age immediately preceding that of the Commonwealth was characterised by the pursuit of pleasure, regardless of its moral character. Art of every kind—painting, music, literature, including the stage—was cultivated almost wholly as a source of pleasure, or as pandering to the lowest tastes of the people. Nowhere was this so much the case as on the stage.

Ben Jonson, "rare Ben," as he has been called, wrote a play called "The Alchemist," for the purpose of satirising the Puritans of his day, Church Puritans as then they chiefly were; but in that very play he gives ample evidence that the charges of the Puritans against the drama were just, though "rare Ben" was almost as pure a writer as William Shakespeare. It is impossible not to admire the brave and uncompromising way in which those Puritans set their faces against the evils of the time. Because the art of their day had been so completely prostituted for vile ends they would have nothing to do with art. It is easy to say, and to support the contention, that the proper course was to distinguish between the right and wrong use of art; but at that time it was the wrong use that almost exclusively flaunted itself before their eyes, and, lest they, too, might be tempted to abuse art, they abjured it altogether. Church buildings were made as plain as they could be, paintings were not allowed upon the walls of their meeting houses, nor could statues be set up in them—these last prohibitions obtaining in Moslem mosques as well, though in this case the motive was to keep away all temptation to idolatry. These Puritans made their

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\* J. Jackson Goadby's "Bypaths of Baptist History," 1871, p. 347.

worship as simple as they could—forms of worship were either excluded or reduced to the simplest proportions. In some cases, especially in the early years of Puritanism, music was wholly disallowed in the sanctuary, in others individuals were allowed to sing in Scripture language. Did the Puritan go too far? Undoubtedly he did, and we are to-day suffering the consequences of his excess. But he was a bold man who could in obedience to God and conscience, as he understood them, defy public opinion, and brave death itself in carrying out his convictions. Lord Macaulay writes none too strongly (*Essay on Milton*) when he says that “the Puritans were the most remarkable body of men, perhaps, which the world has ever produced. . . . The ostentatious simplicity of their dress, their sour aspect, their nasal twang, their stiff posture, their long graces, their Hebrew names, the Scripture phrases which they introduced on every occasion, their contempt of human learning, their detestation of polite amusements, were indeed fair game for the laughers. But it is not from the laughers alone that the philosophy of history is to be learnt.” If we put *mere* before “human learning” in the above extract, the true attitude of these men would be more correctly described. In the matter of profound learning the children of Professors Cartwright and Owen, of Cambridge, are not fit to be compared with their ancestors, considering the altered circumstances in which they live. One of the noblest eulogies of the Puritans comes from the pen of the large-hearted and noble-minded Charles Kingsley, and his praise and vigorous defence have all the more value because Kingsley was no friend to what he called “Dissent,” but what is now called by the better name “Freechurchism.” He writes: “On the matter of the stage the world has certainly come over to their way of thinking. . . . In the matter of dress and manners the Puritan triumph has been complete. Even their worst enemies have come to their side, and ‘the whirligig of time has brought about its revenge.’” A people that could move this great English writer, this intense lover of the beautiful in nature, in art, and in literature, to write of them in so exaggerated a vein must have possessed extraordinary virtues. It is hardly needful to remind anyone of Thomas Carlyle’s admiration for the race of Puritans, and especially for that master Puritan, Oliver Cromwell, whose life he wrote. Yet Freechurchism is suffering from the extremes to which these Puritans went, albeit much of what is called the “Nonconformist Conscience” goes back to our Puritan ancestry. There is, after all, beauty in nature, in music, in painting, in sculpture, and in poetry, and it is all of God. He who made man capable of seeing this beauty intended man to look upon it and to enjoy it. There are men whose whole thought has been of books or of business; they have hardly ever exercised the æsthetic side of their being. Charles Darwin in his earlier years enjoyed music and poetry, and could distinguish the good of either from the bad. In later years the scientific faculty was so exclusively cultivated that he

is deemed to have no taste for art or for fine literature. But Charles Darwin's case is rather a warning than a pattern. Luther was learned and practical, but he had an immense fondness for poetry and music, and he had no more intimate friends than the Cranachs, well-known painters. If our church buildings were beautiful, if our service of praise were æsthetic, would that make the worship less genuine, or the preaching less powerful? To at least a large number of men who are, and to others who would be, Free Churchmen, everything which helps to make the sanctuary and its ministries more beautiful aids the soul in its seeking after God. Churches and congregations of working men whose artistic instincts have been blunted are too apt to forget those whose upbringing, education, and tastes are different from their own, just as the latter are in danger of overlooking the simple, manly piety of uneducated, Philistine brethren. Some find pleasure and profit in listening to good music or in participating in other forms of amusement. Who are we to condemn such, or to set up our aptitudes as a norm to judge others by? Wales is, in some of its parts, most lovely, but no Welshman's religion would be any the worse if the Zoars and Rehoboths, the Zions and the Moriahs, scattered along the mountain sides or nestled in the lovely valleys were less monotonously plain and uniform, if the house of God were allowed some share of the beauty which nature's God displays all around. Yet be it borne in mind that nothing is more beautiful in the whole of beautiful Wales than the self-sacrifice which poor Free Churchmen have made for God and for man in the rearing of those countless meeting-houses that stud the land as stars do the sky, and in carrying on, at great expense of money and labour, the manifold activities of the churches.

If the municipal and other authorities were to establish in our cities, towns, and villages, not only free libraries, but also art galleries, and if they provided, in addition, healthy and helpful music and interesting and instructive lectures, they would do much to counteract the innumerable temptations from which the remotest village is not free. The sun does not always shine, and it is sometimes wet and cold and stormy, even in our latitudes. When these conditions prevail, people will not always seek the shelter of home, and the churches will be mostly closed. If we do not provide resorts with innocent and elevating amusements, men—aye, and women too—will find their way to places which are neither innocent nor elevating.

But should the Church see to these things and the like? Nay, but should not the Church concern itself with everything that makes for the uplifting of the people? Dr. Chalmers' conception of the individual Church was that of an institution caring for *all* the needs of *all* the people living within the area of its work and influence. The church building is not to be the circumference of the work of the Church, but rather the centre of that work, the base of operations from which

all the people about are influenced, with the ultimate aim of making them citizens in the Kingdom of God.

Think you that we use our church buildings to the extent that we might and ought to? Reckon the hours in each week that they are open; all the rest they are shut and useless. Would it not be well to have some part of the sanctuary, say, a schoolroom, always open when people are moving about, that any who list may come in and read and perhaps pray? Roman Catholic churches are never shut. Would it not be well to have in our churches during the dark and dismal winter months sacred concerts, organ recitals, in addition to the more purely religious services? During the seven years I had my home at Nottingham I used to attend the oratoria and other first-class concerts, for which the "Queen of the Midlands" is so justly famous. In these I found at once relaxation and inspiration. At St. Thomas' Church, Leipzig, celebrated as the church where the great composer, Sebastian Bach, was organist, every Saturday all the year round, at 1.0 p.m., motetts and other pieces are rendered by a splendid choir, and the only charge made for entering is the penny (ten pfeennings) you pay for the programme. How much of real pleasure and genuine spiritual uplifting I owe to these Saturday sacred concerts no words of mine can adequately express. The Church of Christ should take notice of the people in the world that it has to deal with, and use what means it can for separating men from evil of every kind, and for bringing them to Him, who is called Jesus, or Saviour, because He saves people from their sins.

It will be interesting, and, it is hoped, not wholly unprofitable, to take a rapid survey of sacred song in the times described in the Bible. But a difficulty confronts the inquirer at the outset. We are apt to think that the order in which the books constituting the "Divine Library," as Jerome (p. 420) called the Bible, are arranged in the order of their composition; that Genesis is the oldest book in the Bible, and Malachi the latest, the books between belonging to periods relatively corresponding to their place in the English Bible. But this is a very great mistake. We look upon the Hebrew Bible as being more original and authoritative than the English Bible, but the books are arranged in the Hebrew Old Testament in a very different way from that of the English Bible. It is the order of the Greek Old Testament called the "Septuagint" that has determined the order of our Bible. The oldest book in the Bible is, according to modern criticism, Amos, not Genesis; the latest to be written was Daniel, not Malachi, though a large number of the Psalms are later than even Daniel. In studying the development of thought or of religious practice among the Israelites, it is of capital importance that we keep in mind the relative and, as far as may be, the absolute dates of origin of the literature of the Bible—our main source of information. For this and other purposes an edition of the Bible arranged in the order of the origin of its parts would be of priceless value to the



Bible student. The arrangement of our English Old Testament is due entirely to Jewish tradition, though it is a tradition which our Lord and His disciples recognised, without necessarily endorsing it.



## FRESH STREAMS FROM AN OLD WELL-SPRING.

### A MEDITATION ON ROMANS VIII. 28.

"We know that all things work together for good to them that love God, to them who are the called according to His purpose."



HIS verse is familiar to us as one of the commonplaces of Christian consolation. The words flow glibly enough from the lips or from the pen at ordinary times, and they furnish a fitting phrase for many a formal letter of condolence. But when we feel the strain and stress of life, or our hearts are smitten by the stroke of some heavy sorrow—ah! then we fall back upon the confident faith of the great Apostle with an unspeakable sense of infinite relief and comfort, and these familiar words shine out to us with a brilliance and beauty unnoticed before. At least, they have so shone to me in such a season: and I will try to set down a few of the thoughts which have been suggested to my own mind and heart in meditation upon them.

We have here (1) A Double Definition, and (2) A Distinct and Positive Declaration.

#### I.—A DOUBLE DEFINITION.

I.—*A Double Definition.*—The positive declaration is made concerning a certain class of people, and concerning *them only*. As this is of the very essence of the text, we will consider it first in order. How are these people described?

(1) "Them that love God." This sounds simple enough. But when we look into it, and its significance grows upon us, we might well think that it expresses an almost impossible condition. The very word '*love*' surely implies something like equality between the parties. That we, the poor, insignificant, sinful children of earth, should be able to entertain such a feeling as *love* towards the Infinite, All-glorious, Incomprehensible Being, or that He should expect it of us, is indeed a wonderful thought! Holy fear, reverence, adoration, worship, we might well understand. But to *love* God!

And yet to *love* God is the very first requirement of the Divine Law. Summarised by our Lord Jesus Christ, the first and great commandment runs: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

But, think again: this love is not natural to man. When men are left to their own conceptions of God it is impossible that they can love,

though they may dread, the cruel, lustful, and despotic Being whom—the creature of their own evil imaginations—they ignorantly worship. And even towards the true God, as He is revealed to us in His Word, love does not spring up naturally in the human heart. On the contrary, “the carnal (natural) mind is *enmity* against God” (v. 7).

Then how does it come about that any of us can ever attain to this condition?—that our hard, cold hearts can be filled with warm emotions of affection, so that we can be numbered among “them that love God”? It is all the outcome of His grace.

“ My God, how wonderful Thou art!  
 Thy majesty how bright!  
 How beautiful Thy mercy-seat,  
 In depths of burning light!  
 How wonderful, how beautiful,  
 The sight of Thee must be—  
 Thine endless wisdom, boundless power,  
 And awful purity!  
 Yet I may love Thee, too, O Lord,  
 Almighty as Thou art;  
 For Thou hast stooped to ask of me  
 The love of my poor heart!”

It is only “because He first loved us” that we ever learn to love Him. “God commended His love toward us, in that while we were yet sinners Christ died for us.”

“ Till God in human flesh I see,  
 My thoughts no comfort find;  
 The Holy, Just, and Sacred Three  
 Are terrors to my mind.”

But “herein was the love of God manifested in us, that God hath sent His only-begotten Son into the world, that we might live through Him”: and “we have known and believed the love that God hath toward us. God is love” (1 John iv. 9, 10, 16).

This love shed abroad in our hearts by the Holy Spirit produces two necessary and inevitable results:—(a) *Trust*: Love always means trust. One who truly loves gladly acquiesces in the will of the beloved one. Especially is this the case with “them that love God.” Whatever our lot,

“. . . we feel at heart that One above  
 In perfect wisdom, perfect love,  
 Is working for the best.”

(b) *Obedience*, the fruit of our love to God and trust in His Will as it affects our own conduct and life. “If ye love Me, keep My commandments.” “He that hath My commandments and keepeth them, he it is that loveth Me.” “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." Bear these two in mind, for they are the indispensable conditions of the blessing described in the text.

(2) And now we come to the second part of the Double Definition—"Them who are the called according to His purpose."

We need not plunge here into the disputed doctrinal questions of election, effectual calling, etc. All we have to do is to emphasize, and keep clearly before our minds, the great principle of God's dealing with us. God's "calling" is always "according to His purpose." In other words, God has a definite aim before Him, whether He calls a nation, a family, or an individual. He called His ancient people Israel, that the nations of the world might be blessed through them. They failed to realize their vocation, and they were superseded. So whenever "election" is spoken of in the Bible it is always for a definite end. Our Lord declared to His disciples: "I have chosen you, and ordained you, that ye should go and bring forth fruit" (John xv. 16). St. Peter speaks of the saints as "elect according to the foreknowledge of God the Father, through sanctification, unto obedience." And we need not go far from our text to discover the Apostle Paul's view of the purpose for which our God has called us. The very next verse tells us: "Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren. Moreover, whom He did predestinate, them He also called (viii. 29, 30). "If children, then heirs; heirs of God, and joint heirs with Christ" (v. 17). This, and nothing short of this, is our high vocation.

## II.—A DISTINCT AND POSITIVE DECLARATION.

II. Now, with these thoughts in our mind, we are prepared to understand the *Distinct and Positive Declaration* of the Apostle, and to see how inseparably it is linked with these conditions. "To them that love God, *all things work together for good*; even to them that are called according to His purpose." (R.V.)

God has a definite purpose and plan for every soul whom He has redeemed with the precious blood of Christ, and called by His grace into His kingdom and glory. It was Paul's ambition that he might apprehend that for which also he was apprehended of Christ Jesus. In other words, he longed to become in character and life all that the purpose of God had planned for him, and all that the infinitely sufficient grace of his Lord and Saviour was able to make of him.

In carrying out His plan, like a wise and loving Father, God adapts His gracious dealings to the requirements of each individual case. We who are parents are familiar with the fact that in our families there are great diversities of character, of temperament, and even of physical condition; and, if we are wise, we adapt our methods of training to the special needs of each child.

His purpose is to make us worthy sons and daughters; so to fashion

us in the image of His Son that He may be the first-born among many brethren, and that we may be recognizable as the brothers and sisters of our elder Brother. And this purpose governs His whole dealings with us. "If ye endure chastisement, God dealeth with you as with sons." *And how did He deal with His only-begotten and well-beloved Son?* "It became Him, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." "Though He were a Son, yet learned He obedience by the things which He suffered."

But how was the Father's purpose worked out in His Beloved Son? His was *perfect love*, bearing the fruits of *perfect trust* and *perfect obedience*; entire acquiescence in the will of His Father. In Him, therefore, was manifested the perfect fulfilment of the conditions of our text. He pre-eminently loved God, and entirely recognized that He was called according to His purpose.

Just think what this meant in His case. He made for us the great renunciation: accepted our lot, with all that it implied, and with an ignominious death at the close. And years and years of His life passed by in quiet retirement before He even began His sacred ministry among men. It might have seemed a great disappointment: for when He came to His own, His own received Him not: and the *Cross* was the end of it all. Even His enemies were forced to testify of Him: "He trusted in God"; and yet there came to Him the agony of Gethsemane, and the fearful sense of loneliness when He cried on Calvary: "My God, My God, why hast Thou forsaken Me?"

Now, just suppose for one moment—though the very supposition seems almost blasphemy—suppose that our Blessed Lord had *resented* the appointment of His Father's Will! Suppose the great Enemy of souls had succeeded with the Second Adam as he did with the first! "Hath God said?"—He sowed successfully in the hearts of our first parents distrust of the Father's love; and he tried the same weapon with the Second Adam: "You, the Son of God! a worthy Father yours must be to leave His Son to starve!" And with similar temptations he plied the Blessed One throughout His earthly life, right down to the end of it: "If Thou be the Son of God, come down from the cross!"—all intended to shake His faith in the Father's love, and induce Him to shirk the Father's will. If, I say, these temptations had availed, the Father's plans would have been frustrated, and the work of our redemption spoiled and defeated for ever. But, thank God, it was not—could not be—so!

" O wisest love! that flesh and blood  
Which did in Adam fail,  
Should strive afresh against the foe,  
Should strive, and should prevail.  
O generous love! that He who smote  
In Man for man the foe,

The double agony in Man  
 For man should undergo;  
 And in the Garden secretly,  
 And on the Cross on high,  
 Should teach His brethren, and inspire  
 To suffer and to die!"

Thank God, He could say, "My meat and My drink are to do the will of My Father." "I do always those things which please Him." And so, *all things* worked together to fulfil the great purpose of His life—*all things*: even His Death on the Cross, which to the eye that looks only on things temporal was a disastrous defeat, the tremendous culmination of His misery, became the very crowning glory of His career.

And now let us gather up these thoughts and apply them to ourselves. Do *we* desire this grand assurance that "all things work together for good" to us? Then let us each ask himself: "Do I love God? Is my love manifested in trust and obedience? Is my will, are my desires, in harmony with the purpose of God for me—the purpose of working in me conformity to the image of His own perfect Son? Are we in this sense "joint heirs with Christ, if so be that we suffer with Him that we may be also glorified together"? If so, then "we *know* that all things work together for our good. "He doth not afflict us . . . for His pleasure, but for our profit, that we may be partakers of His holiness." "These light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen." Proving, in our own experience, that the *grace* of Christ is all-sufficient for us, we can say, with Paul: "Most gladly, therefore, will I glory in infirmities, in tribulations, in distresses, for Christ's sake, that the power of Christ may rest upon me; for when I am weak, then am I strong." Yes; and many a child of God, when called to pass through the deepest and most agonizing sorrow—so terrible that those around him marvel that he is not crushed by the blow—has known such a depth of sacred joy and peace that he would rather pray for more of such seasons of agony that he might repeat the blessed experience: for, "as the sufferings of Christ have abounded, so the consolations of Christ have abounded," and henceforth he sings from his very heart:—

"I would not ask for greater ease,  
 Lest I should love Thee less:  
 Oh! 'tis a blessed thing for me  
 To need Thy tenderness."

"*All things*" work together for good; for "all things," the Apostle says, "are yours: ye are Christ's and Christ is God's." Life's joys become more glad and blessed because they are His, and yours through Him. And even the worst things of all not only have no power to harm, but

work together for good. Paul knew what he was talking about. This is not mere theory, but truth proved by experience. Read the terrible catalogue of calamities in verses 35, 36, which could not separate him from the love of Christ: "tribulation, anguish, persecution, famine, nakedness, peril, sword! Nay, *in all these things* we are more than conquerors, through Him that loved us." "For I am persuaded that neither death nor life . . . nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Yet, a father may entertain the highest purposes concerning his son, and these purposes may be defeated through his son's want of love, and want of harmony with his father's will. Many a father has denied himself that he may give his boy a good start in life. Perhaps he sends him to college, and the boy goes with bad companions, forgets his mother's prayers, wrecks all his father's hopes, and brings ruin and disgrace upon himself. And so, alas! there are refractory children of God—rebellious children, as bullocks unaccustomed to the yoke. In prosperity they forget God, and live as if their own hands had got them all their good. In adversity they repine, or harden their hearts; they either despise the chastening of the Lord, or faint when they are rebuked of Him. And when this is the case, then all things are *not* working together for good, but for harm. Trouble has not always a blessed influence. So far from being conformed to the image of His Son, according to His Divine purpose, they become either cold worldlings, with hearts growing harder every year; or morose, ill-tempered, miserable beings making every one miserable with whom they come into contact, sowing the seeds of bitter remorse, even if, through God's mercy, they are brought at last to penitence and loving trust.

But, when love brings confident trust and willing submission, the character becomes moulded to the will of God, and we may be certain that "all things are working together for good." Nothing can be good for us unless it is working out in us His purpose.

"Ill that He blesses is our good,  
And unblest good is ill,  
And all is right that seems most wrong,  
If it be His sweet will."

Some people have an easy way of taking it for granted that everything is going to work out for their good. There is a common phrase, often used unthinkingly: "I shall do so-and-so, *please God*." But clearly we have no right to presume on the protection of God's providence unless we have first yielded ourselves to the call of His grace. On the other hand, if we have really accepted Jesus as our Lord and Saviour, in the full realization of the purpose of His redemption—not merely that He might save us from the consequences of sin, but "that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works"

—then we shall know the assurance: “He that spared not His only begotten Son, but gave Him up for us all, how shall He not, with Him, also freely give us *all things*.” “All things are yours, for ye are Christ’s, and Christ is God’s.” And one day our faith will be fulfilled in sight, and all mysteries made plain in the fuller light of the Perfect Life.

*Oxford.*

E. C. ALDEN.



## THE INTERPRETATIVE MIND.



FACTS are final, but their interpretation is not.” From the beginning of the world men had seen apples fall from trees, but it remained for Isaac Newton to decry in that everyday fact an universal law. All cooks had watched the steam curling from the spout of the kettle, but nobody before James Watt suspected that in this mist lay astounding might. The ancients knew and named electricity, but not until Franklin, Morse, Edison, and Marconi did this wizard become the world’s courier. Maury (may his fame increase!) finds a beneficent gulf-current in a hitherto pathless ocean; Röntgen has enabled the eye to pierce solids. Interpretation has given man the key to all these enchanted powers. Science deals with facts only so far as they suggest laws. There is thought in things, and science is the method whereby this subtle thought, written, as it were, with invisible ink, is brought to light. As each molecule in the laboratory has certain affinities, which, like tendrils, reach out to take hold of other elements, so every fact is the ganglion of a set of relations; and it is these relations that interest the scientist.

A single event may reveal a tendency in the history of a nation, as straws tell which way the wind blows. As every leaf is a miniature representation of the tree upon which it grows, having the same shape and its veins showing the same angles as the branches, so every book, law, painting, and institution embodies the life of the age. “The heavens globe themselves in a drop of dew.” Science is something more than the sum for facts; it is truth, *i.e.*, the interpretation of facts.

Answering to the two processes of observation and interpretation in the making of science, there are two types of mind, the one contenting itself with the fact, the other striving to make the fact yield up its innermost secret. The former is delighted with the acorn; the latter yearns for the oak, which lies hidden in the tiny shell. The one spends its time tagging the various objects in nature; the other, like Kepler, straining to grasp the meaning of things, exclaims, “I think Thy thoughts after Thee, O God!” In the ancient world the Roman observed, but the Greek was the first to interpret, nature. The hard, practical mind of the Latin was utterly devoid of the ability to see the universal in the particular, to synthesise facts, to construct an orderly knowledge of the world. He lacked the sympathy and the imagination that alone enable

one to woo nature's secrets. The Greek, on the other hand, was by instinct a lover, a lover of the ideal, after which he panted with all the warmth and passion of his being.

These opposed orders of mind are seen in the priest and the prophet. The one is formal; the other vital. The first rests upon authority; the second makes his appeal to conscience. The priest conserves the past; the prophet, with his face toward the morning, concerns himself with the future. It was against this priestly mind in the religious leaders of His day that Jesus inveighed so solemnly. "Ye hypocrites, ye know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?" (Luke xii. 56.) To them a cloud rising from the sea on the west meant rain and a wind from the sandy desert on the east foreboded scorching heat; but the moral signs of their times were without meaning. Hence to the Pharisee and scribe Jesus said, "Seeing ye shall see, and shall in nowise perceive." Turning, however, to His disciples He said, "Blessed are your eyes, for they see" what many prophets desired to see. It was the tragic fate of Jesus to appear at a day when "there was no open vision," and such mental obduracy is the worst calamity that can befall an age.

Is there a final element in truth? Yes. Is there also a progressive element in truth? Undoubtedly. If a man grasps only the first of these elements he becomes a reactionary; if only the second, a radical. The sane thinker, who is at once both conservative and progressive, holds each of these elements in due balance. Neither can be neglected without destroying the essence of truth.

It is by reason of this fathomless meaning in things that the mind is incited to endless endeavour in the search for truth. In such a quest there is a passion that grows with exercise. A fact has innumerable facets, and it is only by turning it over and over that the eye gets to enjoy the sparkling beauty of each. How often has a later experience thrown a searchlight upon some earlier event in your life, imparting to it a meaning that you never suspected before! So it has been in the history of mankind. The first circumnavigators of Africa reported that in sailing down the west coast of that continent the sun arose upon their left; but that in returning along the eastern shore the sun arose upon their right. This statement was proof positive to Herodotus that the men had never made the trip; to us with wider knowledge it affords indisputable evidence that they actually rounded the Cape. Each succeeding age enables us to read a new meaning in previous periods of the world's history. How different seems to us the act of that Dutch man-of-war in landing the first cargo of Negro slaves from what it appeared to the men at that day at Jamestown! Rightly does the Time-Spirit in that great poem say:

"'Tis thus at the roaring loom of time I ply  
And weave for God the garment thou seest Him by."



In bidding farewell on that memorable occasion to the Pilgrims to the New World, John Robinson said that "he was confident the Lord had more truth and light yet to break forth out of His holy Word."

What a noble mission is that of the thinker—whether poet, preacher, teacher, editor—in being the interpreter to mankind! Will he permit himself to become nothing more than a cicerone to point out curious objects in the museum of man's spiritual nature, when there are moral gulf-currents and intellectual X-rays as yet awaiting the explorer? Carlyle, in his own forceful way, has said, "Not mankind only, but all that mankind does or beholds is in continual growth, re-gensis and self-perfecting vitality. Cast forth Thy Act, Thy Word, into the ever-living, ever-working universe: it is a seed-grain that cannot die."

S. C. MITCHELL, in the *Standard*.



### NATURE SKETCHES—LAVENDER.



HERE are no three counties in England with a more delightful flora than Kent, Surrey, and Essex. Partly owing to the great waterway of the Thames, partly to intersecting creeks, and much to the diversity of soil and landscape, these three localities grow flowers of the marsh, the heath, the hill, the forest, and the field. If any one doubts the claim of Essex to be considered as a flower country, let him turn to the pages of Buxton's "Epping Forest," one of the most interesting of guide-books. The writer would respectfully urge London parsons who get their preparation done by Saturday mid-day (there may be some who thus spare their nerves), to spend the afternoon, in suitable weather, in the thick of the Forest, which stretches from Connaught Water to Epping. It is quite possible, amid a labyrinth of hornbeam, oak, and beech, to be troubled with nobody but yourself in five minutes. It seems a great pity, with such a splendid stretch of woodland at the very gates of London, that more intelligent persons—say, preachers, for example—do not make use of its ill-frequented ways. But the title of this sketch takes us elsewhere, though one must confess to a lingering for the ways where the dwarf furze and the needle whin grow, and for ponds white with the blossoms of the water ranunculus.

In the hop country round Sevenoaks there is a splendid stretch of hill and dale, with villages, such as Brasted, nestling in the hollows. By the sandy climbing ways, leading to the downs, uncommon orchids grow, while ling, heather, thyme, and marjoram abound. A fragrant land, dreamy in August days, whether in the silent, sultry valleys, bordered by resinous trees, or on the purple hills, from whence the landscape drifts away in sunny haze for many a mile. To the geologist it is an interesting land, for on the one hand you have the rounded hills of the Weald, and on the other the chalk outcrop of a later time. But to the mere lover of wayside flowers, who sighs in ignorance over learned terms, but is at home with old English country names, these heights and depths are a pleasant part, full of sweet surprises and happy greetings, as one comes across familiar friends of the plant world. Who that cares for native orchids does not thrill at their discovery, and who

that thinks of other days, when herbs were the simple remedies of simpler folk, but is glad to come across such favourites of our fathers as sweet marjoram or mother of thyme? Familiar wild flowers are Nature's contribution of coloured plates to that volume yet to be published, "A Domestic History of the English People." Marjoram was given in the times of the monks as a specific for the brain, and thyme was held to be good for the nerves. Would that we knew, in these days of stress, a brew that would relieve the one or soothe the other! Culpepper tells of thyme tea as a certain remedy for "that troublesome complaint, the nightmare." There is a preventive for this which need not be swallowed *ad lib.* Have a careful supper, and a walk two hours before bedtime. This will do much to save you from "devil on the chest." Let those much-to-be-pitied people, who must needs interest the public, practice this recipe when they can.

But this is a serious magazine, so to the solace of sweet lavender and its sermonettes of spires. You must go to old-fashioned gardens now to see hoary lavender bushes. The same is true of that other aromatic, rosemary, a decoction of which was said to be infallible against a bad memory and dull intelligence. How would it be to have a loving-cup of rosemary tea served all round? *When?*

But lavender! Fields of it! Great stretches, all lavender! Think of it, and wish yourself in Surrey in lavender time! Lavender when you wake and lavender when you retire; blue skies and blue flowers—an Elysium of sunshine and sweet-scented moons. Surely, the discoverer of new holiday resorts should be presented with a testimonial!

There used to be a medicine made from the flowers of lavender, horehound, fennel, and asparagus root, with a little cinnamon added. It was said to be a specific for disturbance of the brain. Most of these prescriptions are now discredited. But who knows? Was it faith or virtue which determined the use in past times? May we not become poverty-stricken through unbelief, and cynically throw away, in the conceit of a supposed superior intelligence, the fact as well as the fancy? And may not this apply to more things than the recipes of the herbalist?

H. T. SPUFFORD.

## SUNDAY MORNINGS WITH THE CHILDREN.

### IX.—THE VOICE AND THE ANSWER.

"Speak, Lord, for Thy servant heareth."—1 SAM. iii. 9.



WE are all of us familiar with the story of Samuel and Eli, and have a vivid picture of it in our minds. The Temple or Tabernacle of God, where His worship was conducted, the darkness of night, illuminated by the lighted lamp, the ark of God, near to which lay the little boy, who had been dedicated by his mother to the service of God, wrapt in a sweet, sound sleep, from which he was suddenly awakened by an unknown Voice, and running in his perplexity to Eli, who, as he thought, must have called him, and then when he knew whose the voice was, readily answering: "Speak, Lord, for Thy servant heareth." How real it all is! It is all so life-like that it might have happened yesterday!

Samuel is to us as one of the boys we know. We have, perhaps, imagined ourselves in the Temple with him, and have wondered how we should have felt if a strange voice had suddenly startled us, as it startled him; what should we have said, what should we have done?

God has many ways of speaking to us, and we, too, receive His call. The Bible is full of instances that show how He appeals to us, as when Adam and Eve "heard the voice of the Lord God, walking in the Garden of Eden in the cool of the day," and when to Abraham He said: "Get thee out of thy country, and thy kindred; walk before Me, and be perfect. I will bless thee, and make of thee a great nation." As when to Moses He said: "I will be with thee"; as when to Isaiah He called in a vision in the Temple; as when on the way to Damascus Saul of Tarsus was smitten down, and heard the tender appeal of Christ: "Why persecutest thou Me?"

To-day God speaks to us, *in the Bible*, where we read the story of His dealings with men, and His revelation of Himself to them. Something, we, perhaps, do not know what, lays hold of us, arrests our attention, impresses our mind, and prompts us to resolution and action. The Bible "finds" us, and becomes as a living presence with us, looking at and speaking to us. It holds before us a mirror, showing "what manner of men," of boys and girls we are, and enabling us, to our own astonishment, to know ourselves. The Ten Commandments delivered from Sinai, the Beatitudes in Christ's Sermon on the Mount, how gently they place their finger on the weak places in our nature and bid us be strong; the story of Joseph in the house of Potiphar, how it speaks to us of the danger of temptation, and the means of overcoming it; Moses, renouncing the treasures of Egypt, tells us of more enduring riches; David, with his sling and stone, encountering the giant is a lesson in faith and courage. There are many pledges of God's protection to those who serve Him, such as Daniel in the den of lions, and the three young men in the fiery furnace. It is as if a voice from heaven said to us in our weakness and need, "Certainly I will be with thee."

God speaks to us also *in the voice of parents and teachers*, who in the earlier years of our life stand to us in the place of God, to instruct us in our ignorance, to guide us in our inexperience, to educate and train us, and make us capable of living wisely and well. Children are like travellers in an unknown and, perhaps, dangerous country, and God has graciously given them parents and teachers to direct them in the right way, to warn them of the perils and dangers that may overtake them, in order that they may safely escape them all.

Then we may hear the voice of God *in the lives and examples of others*. There are among us kind-hearted, generous and helpful people—people who speak truth, and act uprightly, brave, courageous, faithful to their trust, anxious to make the world better and happier, and a voice within tells us that we should try to be even as they are. Often, alas! we also come in contact with wicked men, angry and passionate—men who use foul words, get drunk, will not work, steal, and lie. These are a warning to us, like the danger signal on a railway, the red light which tells the driver of the train of the risk before him. These men are walking in the way of sinners, which leads to destruction; and we know that we must not enter that way, but avoid it and pass not by it.

Lastly, God speaks to us *by the still small voice within*—the voice of our

own heart and conscience, which often pleads with us almost silently, as in a whisper. No one else can hear that voice, but we can, and we know quite well what it means when it tells us not to do certain things because they are wrong, and to do other things because they are right. When it points us to God, whom we should love and serve with all our heart, and to Jesus Christ our Saviour and Lord, it is indeed God's voice speaking to us, and we know that we ought to obey it. Many a child has deep impressions as to a Sacred Presence, a sense of dissatisfaction with himself and his life, a vision of higher than earthly beauty, a strange longing for something higher and better, a prompting urging him to the love and service of God, and this is God's call as truly as that which reached Samuel in the Temple.

And when God calls us—in whatever way the call reaches us—we should obey Him. "When Thou saidst, Seek ye My face, my heart said unto Thee, Thy face, Lord, will I seek." "Here am I, send me," replied Isaiah. "Lord, what wilt Thou have me to do?" asked Saul of Tarsus, and by asking was changed into Paul the Apostle. If a friend, a teacher, a companion speaks to us, it would be disrespectful not to answer. God is our best friend, our wisest teacher, our most loving companion, and to take no notice of His call, or to be disobedient to it is selfish, dishonourable, as well as hurtful and destructive. No boy or girl can prosper and be happy who refuses to hear the voice of God.

JAMES STUART.



## THE PALACE OF FAITH'S FULNESS

Lord Jesus Christ, Thou home of joy!

Thy call I hear. I gladly come,  
And in the palace of Thy love,  
The world forsaking, find a home;  
And in the storm-swept land without  
Leave chilling care and gloomy doubt.

Why longer moan for phantom gold,  
When wealth unsearchable I share?  
Fame charms no more when in Thy Book  
My name is writ for ever there.  
No longer shadows I pursue;  
At home with Christ all must be true.

Varied the dreams of heavenly bliss;  
None now its glories understand;  
Whilst reason rears uncertain hopes,  
Not built on rock, but on the sand.  
I cease to heed these fancies dim;  
Enough that I shall be with Him.

Faith in His name is faith for all,  
Wherein is found the vision clear;  
Now, enter with full confidence,  
Nor linger on the steps with fear.  
So heart and mind and will are blest,  
And in His love find perfect rest.

## NOTES AND COMMENTS.



THE WESLEYAN CONFERENCE.—The Wesleyan Conference, which met at Camborne, was a memorable, but, in some respects, a disappointing one. It was matter for thankfulness that, in spite of official leading in the other direction, the Conference decided, by a majority, to take what steps were open to it to respond to the desire for Methodist union expressed by four of the minor Methodist bodies. But when the Conference came to the subject of education, in spite of the strenuous appeal of Mr. Perks, M.P., and of Dr. Scott Lidgett, the official view of affairs gained the day. The resolutions, which demanded a national system of education free from ecclesiastical tests, and expressed regret at the inadequate representation of Nonconformity on the management of elementary and secondary schools, and sympathy with the passive resisters, were carried with unanimity, when they had been carefully guarded from any supposition that the Conference expressed itself on the legality or otherwise of refusal to pay the sectarian rate. But the Conference would have nothing to do with any general policy of parting with the control of its day schools, on the undertaking of the Local Authority to maintain them in efficiency and with unsectarian religious teaching; nor would it be any party to refusing to receive rate-aid for Methodist schools. We can quite understand and sympathise with the first position. It is quite open to any one to argue that at present things are too unsettled, and the outlook is too uncertain, for a general policy of surrender, and that it would be much better to hold on for a few years and see what sort of work is done by the new authorities before parting with powers which could never be recovered. But the other question is a very different one. "Wesleyanism on the Rates" is, in principle, as objectionable as "Rome on the Rates." No one who has fully grasped what passive resistance means will willingly pay a rate to support the teaching of Methodist doctrine, and Wesleyan ministers and stewards will be in the unhappy position of seeing their fellow Free Churchmen, and in many cases, we believe, the members of their own class meetings, haled before the magistrates, and their goods sold, because the Conference has found the offer of rate-aid too attractive, and will not ask of its members a continuance of the small contributions they have been accustomed to give in order to secure the instruction of the children in their own beliefs by their own teachers. The only consolation is that such a position will soon become intolerable, and what Conference has shrunk from doing, the churches, face to face with the facts of the case, will gladly undertake till the battle for freedom has been fairly and finally won.

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CAMBRIDGE C.C.—The Cambridgeshire County Council has come to a decision, by a majority of two to one, to follow the lead of the Welsh County Councils, and to refuse rate-aid to all schools that refuse to come under complete control of the authority. They will do nothing to support denominational management, denominational teachers, or denominational teaching. This is a splendid and unexpected stand for an English County Council, and in this instance it seems as though Churchmen and Noncon-

formists are working bravely together. Following upon this decision, a circular has been prepared and issued, confirming teachers in their appointments for the first six months from September 1st, but giving notice that during that period every appointment will be considered on its merits, and its permanence and the terms of appointment decided upon. Various inquiries are made, which have to be answered shortly, that the whole business may be dealt with as soon as convenient. No doubt this information will in itself be of great value as to the working of many of the schools withdrawn from the public eye, and the whole country will watch with sympathetic interest the development of the plan of campaign which has thus been opened up.

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**THE PROFESSORS AND MR. CHAMBERLAIN.**—Without a single mention of his name, fourteen gentlemen, who are all of them distinguished as professors, lecturers, or writers on political economy, have provided beforehand a splendid counterblast to the literature with which Mr. Chamberlain and his henchmen are preparing to flood the country in favour of some specious return to the principles of Protection. The letter—for such is its form—only occupies half a column of a daily paper, but expresses simply, plainly, trenchantly, and with all the unanimity and certainty of the men who know their convictions as opposed “to certain popular opinions,” of which Mr. Chamberlain is the new foster-parent. We hope that in some suitable form this document may be circulated in every constituency throughout the kingdom, and that those who can have no memory of the awful semi-famine times which preceded the abolition of the Corn Laws will take the simple propositions of this manifesto, and so master them that they may be able to interpret them in still plainer and more practical fashion to the working-men and unskilled labourers of this country. We do not intend the fiscal problem to override the education problem, but at the same time we can only secure a clear voice of the country on the latter issue by meeting the appeals which will be made to ignorant selfishness by those who are following the lead of Mr. Chamberlain.

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**THE NEW POPE.**—The election of Cardinal Sarto, of Venice, as Pope Pius X. seems to have been quite unexpected. Political influences were at work to prevent the election of one or two well-known men, and it was not until the seventh ballot that the needed majority was secured. Hitherto the new Pope has borne himself nobly, and comes with high encomiums from the city which has been the scene of his life work and of his authority as a cardinal for the last ten years. He has been the friend of the poor, in active sympathy with the aims of those who have worked by Christian methods to improve the position of the people in Northern Italy, and, at the same time, he has maintained friendly relations with the Government and King of Italy. It is rather hoped than believed that he will take steps towards abandoning the Papal claims to temporal sovereignty. The weight of tradition is pretty sure to be too great to be upset by one who is necessarily largely dependent upon those who are to work with him, and who is already in his seventieth year. But such claims may well fall quietly into the background, and the spirit of Christian liberalism do what it can to help the spiritual forces which are at work here and there within

the Church of Rome. It is much that Pius the Tenth comes to his position with a reputation for personal piety, high morality, and sincere charity, and though the Church of Rome remains what it has been for so many centuries, we welcome one who represents its brighter and nobler side, and may do something to hasten the victory of faith over gross and pagan ignorance and superstition.

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**NONCONFORMISTS AND THE LIBERAL PARTY.**—The deputation of Nonconformists which waited upon the Liberal leaders suffered only from the absence of Sir H. Campbell-Bannerman, who had just gone to Scotland with his invalid wife. Earl Spencer, Mr. Asquith, Mr. Herbert Gladstone, and Mr. Bryce were in attendance, and gave a most cordial reception to the deputation. No reporters were present, but a brief official account of the interview has been published. Dr. Clifford voiced the wishes of Free Churchmen for full and unhindered popular control of all State elementary education, for the abolition of theological and ecclesiastical tests for the teaching profession, and for the discontinuance of all subsidies to sectarianism in connection with State education, and he urged that the repeal or amendment in these ways of the Education Acts should be the first concern of the Liberal party. There is a very real danger, especially among active politicians, that the questions which Mr. Chamberlain has raised with regard to our fiscal policy should obscure the urgency of this matter, and they need to be constantly reminded that Nonconformity cannot, and will not, wait, and that what it asks for is not some compromise or half-way house, but a settlement on a basis of simple justice and citizens' rights. Lord Spencer's reply was all that could be wished. "Looking at things as they stood now," he said, "the question was, in his view, one which could not possibly be relegated to the second place, for it was a matter of vital importance." "It would be the duty of Liberals to appeal to the country to return to Parliament a majority ready and able to deal with the subject upon" the lines proposed. If the Liberal party is to be returned to power, it must be by the enthusiasm and hard work of Free Churchmen, and we trust that the slender band who from the inside understand our spirit and our principles, will have its numbers immensely augmented at the next General Election.

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**THE LONDON EDUCATION ACT IN THE LORDS.**—The London Education Bill passed with but few changes through the House of Lords, all real amendments being steadily opposed. The second reading, however, gave an opportunity to the supporters of the measure to try and put themselves right with the country. Lord Reay had little difficulty in showing that the Bill was the destruction of a body which had successfully created and carried on "a system of elementary education which would stand the test of comparison with any other system in America or the world," while it placed the enormous burden of the work upon those whose public duties were already unduly exhausting to the inevitable deterioration of the work of education. But all this the Archbishop of Canterbury waved aside as "objections to details, rather than to the fundamental principles of the measure," and then turned to the problems presented by the Hyde Park

demonstration and the passive resistance movement throughout the country. "No stronger problem had presented itself in the modern history of England than the problem which was before them at this moment—the strange spectacle of vast numbers of honest, thoughtful, law-abiding citizens, declaring that they would do anything rather than pay a penny towards the furtherance of the policy which this Bill promoted, and at the same time the total absence of support for that movement on the part of those whom, in other matters, they regarded as responsible men." The concluding sentence is indeed as gross a piece of ignorance as any ecclesiastic could well display. In proportion, "responsible men," the natural and trusted leaders of Nonconformity, in the pulpit and out of it, are well and splendidly to the fore; while, if his lordship referred to leading politicians, he should know that as most of them are adherents of his own Church they are little likely to understand the consciences of Nonconformists. The fact is, this is a religious and not a political movement, and the great political sect cannot understand it. The Archbishop's ignorance in this matter is lamentable; but it is not merely ignorance, but gross and criminal partizan feeling when he goes on to declare that there is equality under the Act for the Nonconformist and Anglican pupil teacher (Nonconformist teachers being, in fact, excluded from headmasterships), and that because Voluntary schools in London are proportionately fewer than in the country, "the objection to the Bill of last year disappeared altogether with regard to the London Bill." We are grateful to the Bishop of Hereford for the noble stand he made once more on behalf of justice and religion, but his words met with no response from his colleagues or the Government, and the rebellion of London will have to be added to the ever-broadening movement in the country before the real seriousness of the position dawns upon them.

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REV. J. P. WILLIAMS.—The death of the Rev. J. Prue Williams is a sad surprise to the many who enjoyed occasional intercourse with him in the wider work and life of the denomination in connection with the Baptist Union and the Missionary Society. Yet, for more than a year, his life has been precarious, and at last the end came quickly. He was only fifty-seven years of age, and seemed, except to those who remembered the length of his service, a much younger man. He was a strenuous worker and an ardent man of affairs, serving on the School Board and in other capacities. He had a sunny disposition, a strong, practical mind, and most clear and definite convictions. When he enjoyed himself, he enjoyed himself thoroughly; but his chief enjoyment was always the service of his own church and of his brethren in the county and country generally. He will be sorely missed in Southsea, where he brought honour continually to the Baptist name and to Nonconformity. We regret that our dear friend did not live to see the portrait of his son-in-law, the Rev. B. J. Gibbon, of Bloomsbury, in our pages, though he knew of our intention thus to honour one so dear to him. To the church at Southsea, and to his wife and family, we respectfully offer our deepest and truest sympathy. "The memory of the just is blessed," and there is "the living hope" in their death.



## LITERARY REVIEW.

**THE NEW TESTAMENT IN MODERN SPEECH.** An Idiomatic Translation into Every-day English from the Text of the "Resultant Greek Testament." By the late R. F. Weymouth, M.A., D.Litt. Edited and partly Revised by Ernest Hampden-Cook, M.A., London: James Clarke & Co.

WE have long been familiar with our late friend Dr. Weymouth's "Resultant Greek Testament," and set a high value on it, as bringing us very near to the *ipsissima verba* of the sacred writers. A new rendering of those words from the pen of a scholar so thoroughly conversant alike with classical and New Testament Greek, as well as with our English language and literature, cannot fail to excite general interest. It does not seek to supplant either the Authorised Version or the Revised Version, but to be used along with both as a succinct and compressed running commentary. This function it will admirably fulfil. The rendering on the whole is free and vigorous, neither stilted nor colloquial, thoroughly modern but free from affectation and vulgarity. As a rule, the translation is such as a devout and intelligent Englishman would naturally give, easily understood and forceful. Special care has been bestowed on the rendering of tenses, a point of great moment. The work is in every way a valuable addition to the study of the New Testament. The brief introductions to the separate books are models of terse and concise statement, and the footnotes often compress into the space of two or three sentences the gist of as many pages of many learned disquisitions. We regret that the pressure on our space this month precludes us from giving specimen renderings.

**FROM LETTER TO SPIRIT.** An Attempt to Reach Through Varying Voices the Abiding Word. By Edwin A. Abbott. London: Adam & Charles Black.

IT is now some seven-and-twenty years since Dr. Abbott surprised and charmed the world by the issue, anonymously, of his "Philo-Christus," a semi-poetic, semi-romantic presentation of the argumentative positions he had maintained in an earlier work, "Through Nature to Christ" (and, by-the-way, the BAPTIST MAGAZINE of that day was the first to suggest that "Philo-Christus" was either the work of Dr. Abbott or of a writer greatly indebted to him). He has all along advocated a non-miraculous Christianity, on the ground that the so-called miracles are explicable by purely natural causes, and do not involve either the violation or suspension of the laws of Nature. He emphasises the spirituality of the Gospel as alone worthy of credence, and as preserving its innermost essence. We have more than once expressed our conviction that this position cannot be logically maintained, and that if we give up all that Dr. Abbott sets aside we must give up a great deal more. Of this we are as firmly convinced as ever. The objects of the present treatise (Pt. iii. of a Diatessarica) were primarily to investigate the truth about the voices alleged in the Gospels to have come from Heaven, and as arising out of that to demonstrate the honesty, and the historical as well as the spiritual worth of what is commonly called The Gospel according to St. John. The work is dedicated "To the unknown author of the Fourth Gospel, the noblest attempt at indirect biography where

direct biography was impossible" (this, as afterward amplified, reads) "who, finding the glory of the Lord Jesus was so darkened by legendary materialism and misinterpretation that historic detail was no longer discernible, was inspired by the Holy Spirit not to correct old writings, but to write things new in letter, yet old in essence, not contradicting, nor arguing, but explaining, so as to reveal his Master indirectly (as seen in the mirror of the disciple whom He loved)—a being human and divine, at once the Humblest and the Highest, Lord of Lords, because Servant of Servants, claiming our allegiance not for His separate Self, but for the Spirit of the Son within Him, which Spirit, if any man has felt, he has felt the Father in Heaven." A minute, detailed, exhaustive comparison is instituted between the Gospels to show what they severally record, and severally omit on the crucial points selected, and conclusions favouring a naturalistic interpretation are drawn therefrom. It certainly seems to us that Dr. Abbott bases far too much upon these differences, which are assuredly not contradictions, and admit of a much simpler explanation than he has given. The facts that he alleges do not make against historicity, and it is possible for men equally enlightened, and equally learned, to draw from them entirely opposite conclusions. Dr. Abbott would have us believe, e.g., that there was no objective voice from Heaven at any time in Christ's life, but only such an answer as may be breathed by the Spirit of God in response to the prayer of the Son, echoing it with an Amen; and, further, that the transfiguration was a spiritual act of self-renunciation or sacrifice, in which the glory was of the nature of grace, truth, and love, not like "snow," "light," or "whiteness," and that it took place not on a material elevation, but in a spiritual region. There seems to us to be no small amount of ingenious "subjectivity" in this interpretation, and an attributing to the writers of the Gospels principles and modes of thought foreign to their nature and purpose. With thorough and penetrating scholarship, and a degree of toil beyond all praise, Dr. Abbott has sought out parallels to facts and expressions in the Gospels for the purpose of elucidating their meaning, and tracing them to their original sources. There are many expressions, of which "taking up the Cross," as equivalent to the Hebrew "take or bear the yoke," is one that, no doubt, might have a Gentile origin, but that does not prove that such expressions were not actually used by Christ. Such a work as this, which certainly puts to shame the sluggishness and the spiritual indifference, and the miserable formality ordinarily displayed in the study of the Gospels, will require prolonged and serious investigation, such as cannot be given to it in a notice like the present. It materially advances our comprehension of the intellectual conditions and methods of instruction of Christ's age, and shows, too, how He turned many baser metals into gold. But we do not see why we should destroy the material framework of an avowedly unique and supremely valuable picture. The casket is not the jewel, but it renders great service in encasing and preserving it.

THE LIFE-WORK OF GEORGE FREDERICK WATTS, R.A. By Hugh Macmillan, D.D., LL.D., etc., etc. London: J. M. Dent & Co.

AMONG British painters there is not one whose reputation stands higher than that of G. F. Watts, who is, happily, still with us, hale and strong in his eighty-seventh year. He has filled a distinct place in art, and proved

himself to be, in Mazzini's phrase, "one of God's born interpreters." He has made it his aim to present on canvas, as Tennyson and Browning did in their poetry, a spiritual interpretation of the universe. He is a man of many-sided genius, who enables us to see to the heart of things, and as Browning was emphatically the preachers' poet, so Watts is the preachers' painter. A pathos attaches to this life of him, from the fact that the book closes with a notice of the death of its author. Dr. Macmillan had been a life-long student of Mr. Watts, and was his most competent biographer. He has written pleasantly and judiciously, with equal sympathy and discrimination, and on every page impresses us with his skill as an expositor. The successive chapters, in which he discusses Mr. Watts as the portrait painter, the interpreter of Nature, of Greek myths, of scenes and incidents from Hebrew stories, as the painter of allegories, and of the ordinary life of our own day, are admirable examples of how to study art. Almost every page is rich in suggestion and illustration, and readers of this book will find their minds transformed into choice picture galleries, the walls of which will be adorned with the finest productions of art, whose suggestive symbolism and subtle spiritual meaning has been made plain to them by a skilful interpreter.

ROBERT BROWNING ("English Men of Letters"). By G. K. Chesterton. Macmillan & Co.

MR. CHESTERTON has early "won his spurs" as a fresh, audacious, brilliant, and paradoxical writer, and these qualities are all found in his volume on Robert Browning, and Browning's friends and critics. A more lively and entertaining essay we need not wish to secure, and its judgments on Browning's life and work as a whole are sane and illuminating. It too frequently goes off on side issues, and devotes space to questions which, however interesting in themselves, have little to do with the essence of Browning's poetry and its value as a literary, imaginative, and philosophic force. Some points on which there is wide divergence of judgment are treated inadequately—Browning's philosophy, his opinions on the profoundest problems of life and death, his optimism, and, above all, the question of his personal Christian faith demand more thorough and incisive consideration. The discussions of some of the "Dramatic Lyrics" are, as a rule, very good. There are some fine remarks on "Pippa Passes." "The Ring and the Book" is magnificently dealt with. "Sludge the Medium" receives almost too much attention. "Sordello" is too lightly dismissed. Poems so significant as "Saul" and "Andreas del Sarto" are virtually overlooked, and this lack of proportion is in other directions evident. But the essay abounds in striking thoughts on matters of ethical as well as of literary interest, and a few of these we append:

"His work has the mystery which belongs to the complex; his life the much greater mystery which belongs to the simple. He was clever enough to understand his own poetry; and if he understood it, we can understand it. But he was also entirely unconscious and impulsive, and he was never clever enough to understand his own character; consequently we may be excused if that part of him which was hidden from him is partly hidden from us. The subtle man is always immeasurably easier to understand than the natural man; for the subtle man keeps a diary of his moods, he practises the art of self-analysis and self-revelation, and can tell us how he came to feel this or to say that. But a man like Browning knows no more about the state of his

emotions than about the state of his pulse; they are things greater than he. things growing at will, like the forces of Nature. There is an old anecdote, probably apocryphal, which describes how a feminine admirer wrote to Browning asking him for the meaning of one of his darker poems, and received the following reply: 'When that poem was written, two people knew what it meant—God and Robert Browning. And now God only knows what it means.' This story gives, in all probability, an entirely false impression of Browning's attitude towards his work. He was a keen artist, a keen scholar, he could put his finger on anything, and he had a memory like the British Museum Library. But the story does, in all probability, give a tolerably accurate picture of Browning's attitude towards his own emotions and his psychological type. If a man had asked him what some particular allusion to a Persian hero meant, he could, in all probability, have quoted half the epic; if a man had asked him which third cousin of Charlemagne was alluded to in "Sordello," he could have given an account of the man and an account of his father and his grandfather. But if a man had asked him what he thought of himself, or what were his emotions an hour before his wedding, he would have replied with perfect sincerity that God alone knew. This mystery of the unconscious man, far deeper than any mystery of the conscious one, existing as it does in all men, existed peculiarly in Browning, because he was a very ordinary and spontaneous man."

We are not sure that the following explanation of Browning's undoubted obscurity is correct. But it is decidedly ingenious:

"Many people have supposed Browning to be profound because he was obscure, and many other people, hardly less mistaken, have supposed him to be obscure because he was profound. He was frequently profound, he was occasionally obscure, but as a matter of fact the two have little or nothing to do with each other. Browning's dark and elliptical mode of speech, like his love of the grotesque, was simply a characteristic of his, a trick of his temperament, and had little or nothing to do with whether what he was expressing was profound or superficial. Browning is not obscure because he has such deep things to say, any more than he is grotesque because he has such new things to say. He is both of these things primarily, because he likes to express himself in a particular manner. The manner is as natural to him as a man's physical voice, and it is abrupt, sketchy, allusive, and full of gaps."

Concerning the poet's methods, this is a noteworthy statement:

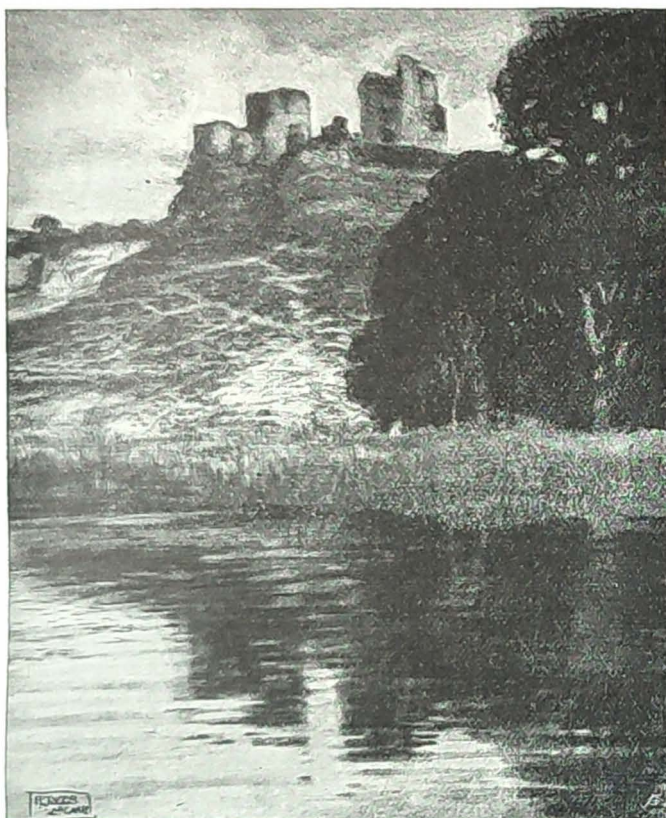
"He was always trying experiments; sometimes he failed, producing clumsy and irritating metres, top-heavy and over-concentrated thought. Far more often he triumphed, producing a crowd of boldly designed poems, every one of which taken separately might have founded an artistic school. But whether successful or unsuccessful, he never ceased from his fierce hunt after poetic novelty. He never became a conservative. The last book he published in his lifetime, 'Parleyings with Certain People of Importance in Their Day,' was a new poem, and more revolutionary than 'Paracelsus.' This is the true light in which to regard Browning as an artist. He had determined to leave no spot of the cosmos unadorned by his poetry which he could find it possible to adorn."

Finally, in reference to "Bishop Blougram's Apology," we read that Browning "breaks the first mask of goodness in order to break the second mask of evil, and gets to the real goodness at last; he dethrones a saint in order to humanise a scoundrel. There is little danger that such optimism will become

weak and sentimental. There is little danger that men will desire to excuse their souls before God by presenting themselves before men as such snobs as Bishop Blougram, or such dastards as Sludge the Medium."

#### MESSRS. MACMILLAN'S ILLUSTRATED BOOKS.

MESSRS. MACMILLAN & Co. have published *HIGHWAYS AND BYWAYS IN SOUTH WALES*, by A. G. Bradley. To say that it is in every way worthy of the series to which it belongs, and equal to Mr. Bradley's two previous volumes on the "English Lakes" and "North Wales," is to give it the highest possible praise, and this it certainly deserves. In writing books of this description, Mr. Bradley has found his vocation. He has a genius for



KILGERRAN CASTLE.

seizing on the salient features of a country, alike in its scenery, in its traditions, and in the character of its people. Welshmen have often asserted that South Wales, though far less frequented by tourists, is even more beautiful than North Wales, and, like it, full of rich and diversified charm. Mr. Bradley's descriptions justify the assertion, and will doubtless, have the effect of sending a stream of tourists to its principal scenes. Omitting all notice of Monmouthshire, Mr. Bradley commences his pere-

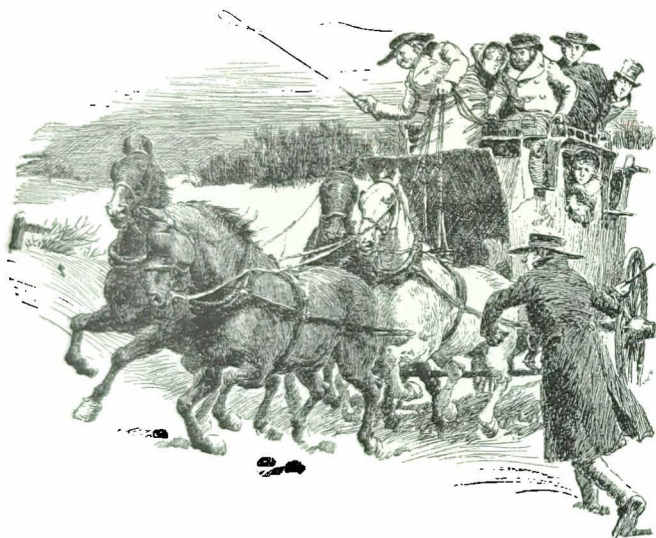
grinatlons in Radnorshire. The scenery of the Wye, familiarised to us by many pleasing traditions, is forcibly described. Among the places to which we are taken later are Llandrindod, Carmarthen, Tenby, Pembroke, with its magnificent castle, Haverfordwest, Fishguard, Newport, and Cardigan. The chief historical events associated with these places are narrated at length, and the local traditions, illustrating the history, are

CARRREG WASTED.



reproduced. Many amusing stories of famous characters in religious, political, and legal life are given, and the volume is as fascinating as a novel. The illustrations by Mr. Griggs show a decided advance on his previous work. As compared, *e.g.*, with his volume on "Hertfordshire," his work is sharper in outline, and more copious and effective in its filling up. The specimens we give are KILGERRAN CASTLE, a good land view, and CARRREG WASTED, an equally fine sea view. To their "Illustrated Pocket Classics,"

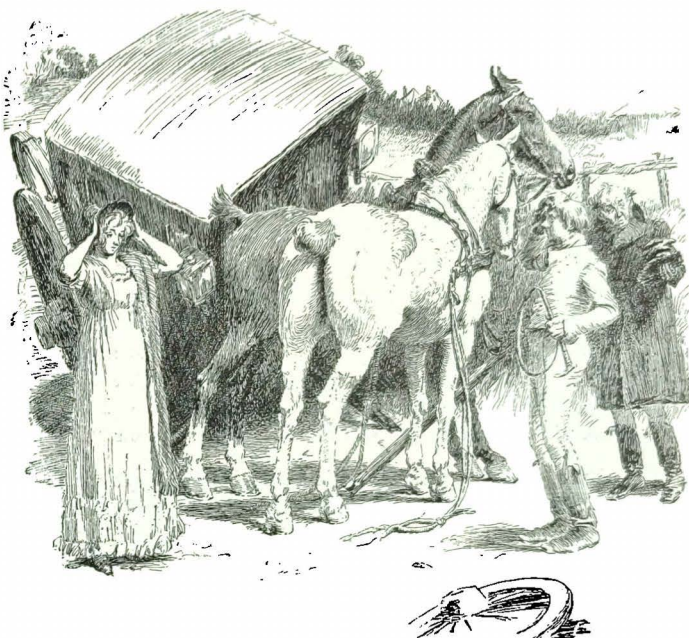
Messrs. Macmillan have added a dainty edition of Mr. W. Outram Tristram's *COACHING DAYS AND COACHING WAYS*, which originally appeared in "The English Illustrated," when that magazine was at its best. The illustrations are by Mr. Railton and Mr. Hugh Thompson. We have nowadays little idea either of the tediousness and discomforts of travelling by coach or of the counter-balancing interests associated with it—such as a better sight of the country, closer contact with all sorts and conditions of people, and general good fellowship, varied, no doubt, with risks of accident and perils from highwaymen. Mr. Tristram gives a good idea of all the main roads from London, and reproduces to the imagination the days which, in consequence of the introduction of railways, are now no more. The illustrations we have selected, though not the most striking, are apt and suggestive, *CHARGING A SNOWDRIFT* and *THE SNAPPED POLE*. In the same series we have a choice edition of *THE WATER BABIES*, by Charles Kingsley, with 100 illustrations by Linley Sambourne, a fairly tale of science, which retains its hold on generation after generation of young



CHARGING A SNOWDRIFT.

people. The same publishers send out a cheaper edition of *TOM BROWN AT OXFORD*, with illustrations by Sydney P. Hall, apparently the twentieth reprint of a book which, along with "Tom Brown's Schooldays," has taken a permanent place in our classics. We also welcome cordially the new issue of *THE JOURNAL OF THEOLOGICAL STUDIES* (Macmillan & Co.), which opens with a discriminating and sympathetic article on Robert Campbell Moberly, by Dr. Sanday. The growth of the lamented theologian's mind is very distinctly traced, and the place he is likely to occupy in the theological speculations of the future is clearly defined. This article is not a reprint of Dr. Sanday's memorial sermon on Canon Moberly, but an independent and much more comprehensive appreciation. The Rev. R. Holmes has an article on "The

Purpose of the Transfiguration," controverting the Rev. A. H. H. Kennedy's contention that its main object, viewed from the disciples' standpoint, was to manifest to them as by anticipation the post-resurrection appearance of our Lord. He believes that it was rather to teach them both the reality and the true nature of the blessings they were to enter into through



A SNAPPED POLE.

the power of Christ in a kingdom which is not of this world, and that they might learn to think of death not as the dreaded enemy, but as the harbinger of perfect life. The Rev. K. Lake continues his learned account of the Greek monasteries in South Italy. There are a number of capital papers on "The King of Tyre in Ezekiel xxviii.," "The Lucan Account of the Lord's Supper," and in a possible view of Roman x. 13-21.

**THE PENTECOSTAL GIFT.** Papers by Members of the Scottish Church Society. Glasgow: James Maclehose & Sons.

THE papers collected in this volume were read at the Conference of the Scottish Church Society, held some twelve months ago, at Perth. We have, on more than one occasion, expressed our estimate of this society, showing wherein we differ from it, as in its excessive sacramentarian tendency, and our appreciation of its work in emphasising many forgotten, or neglected, truths. The doctrine of the Holy Spirit in His various activities is happily receiving wider attention than was formerly given to it, and this is a decided gain. The discussions of the Pentecostal gift, as distinguished from the work of the Spirit towards humanity at large, in relation to effective preaching and to prayer as a Divine activity, are wise



and weighty, and though we cannot endorse the position taken by the writers—for we are Congregationalists, not Presbyterians—in regard to ordination, we approve of the tone and spirit as distinct from the form of their teaching. The papers should be of great service to the ministers and members of all Christian churches.

**THE FESTIVAL OF SPRING.** From "The Diván of Jeláleddín." Rendered in English Gazels, after Rückert's Version. By William Hastie, D.D. Glasgow: James Maclehose & Sons.

PROFESSOR HASTIE published, some time ago, a translation of Rückert's "The Vision of God," and has now followed it up with a translation of his version of Jeláleddín, the greatest of Persian poets, and, as some contend, the greatest mystical poet of any age. The introduction is a piece of specially valuable work, and brings within small compass information concerning Persian poets generally, and Jeláleddín in particular, which cannot from any other source be easily obtained. Professor Hastie's severe criticism on Omar Khayyam is well deserved, for, after all, Omar was simply a Bacchanalian reveller, an out-and-out drinker, whose vapourings on Fate carry no weight. The prevalent cult of Omar is a miserable and unhealthy sign. Jeláleddín's strain is very different from this, and though it is not always easy to distinguish his position from Pantheism, his meditations are often exceedingly beautiful. Take this on "Faith":

All Unbelief is Midnight, but Faith the Night-Lamp's glow;  
Then see that no Thief cometh to steal thy Lamp when low.  
Our Hope is for the Sunlight, from which the Lamp did shine;  
The Light from which it kindled still feeds its flame below.  
But when the Sun hath risen, both Night and Lamp go out;  
And Unbelief and Faith then the higher Vision know.  
O Night! Why art thou dreaming? O Lamp! Why flickerest so?  
The swift Sun-horses panting, from East their fire-foam throw.  
'Tis Night still in the shadow; the village Lamp burns dim;  
But in Dawn's splendour towering, the Peaks Heaven's glory show.

Or this on "Cleanliness":

Clean be kept thy garment, and  
Clean be kept thy Mouth and Hand.  
Clean thy garments from false Gawds;  
Clean from all Earth's Filth thy Hand.  
Clean thy Heart from earthly spite;  
Clean thy Lips from Greed's Demand.  
Outer Threshold ever clean,  
Clean within let all Things stand.  
House all clean might entertain  
Angel from the Heavenly Land.  
Clean the Food, and clean the cup,  
Clean the Wall from Smoking Brand.  
Son! Thy outward Cleanliness  
Pledge of inward is, when scanned.  
Clean let Hand and Mouth be kept;  
Clean thy garment's every Strand.

Or, finally, this on "All Fulness":

Ever shall I more desire  
 Than Time's bounded needs require.  
 Ever as more Flowers I pluck,  
 Blossoms new gay Spring attire.  
 And when through the Heavens I sweep,  
 Rolling Spheres will flash new Fire.  
 Perfect Beauty only can  
 True Eternal Love inspire.

BRITISH POLITICAL LEADERS. By Justin McCarthy. T. Fisher Unwin.

THE so-called Conservatives have had their opportunity, and, with their usual want of tact, or capacity for blundering, even so far as their own interests are concerned, they have prepared the way for reaction and their own discomfiture more effectively than their opponents could have done it. It is evident that we are not far distant from a revolution similar to that which surprised the country in 1880. An administration which governs for a class, and that the richest and most selfish, cannot continue in power for any length of time. In his trenchant *brochure*, "Is Liberty Asleep?" which Mr. Allan Bright has issued through Mr. Fisher Unwin—truly a homily for the times—he asks, "How long is this class legislation to be tolerated, and whither is it leading us?"

A prophet of quite a different mettle, but one who is equally discerning, and whose predictions of what must soon happen are even still more stimulating, is Justin McCarthy, whose volume, "British Political Leaders," has opportunely just appeared. We have the portraiture of twelve men who make up the chief actors at present in the political arena, and who, of course, embrace all parties. The antecedents of some of these are remarkable, and none more so than that of the Premier and of his Colonial Secretary, Mr. Chamberlain. Some three or four years ago we made the discovery that Mr. A. J. Balfour was one of the few living writers who understand that subtle philosopher of the eighteenth century, Bishop Berkeley; but we did not then remember that Mr. Balfour had ever contributed to the gaiety of Parliament by acting as one of the four members who made up the late Lord Randolph Churchill's Fourth Party. During his early Parliamentary life, Mr. McCarthy was often a witness of the diverting performances of this determined little company: "The Fourth Party certainly did much to make the House of Commons a lively place. Its members were always in attendance—the whole four of them—and no one ever knew where, metaphorically, to place them. They professed and made manifest open scorn for the conventionalities of party life, and the Parliamentary whips never know when they could be regarded as supporters or opponents. They were all effective debaters, all ready with sarcasm and invective, all sworn foes to dulness and routine, all delighting in any opportunity for obstructing and bewildering the party which happened to be in power." As a private gentleman, the Premier has won Mr. McCarthy's good opinion; he is thought to be the best man for the office he holds that the Tory Party could supply; but at the same time he is hardly "anything more than a stop-gap, and he is not believed to be capable of holding his ground against the rising force of a Liberal reaction."

There is much about the private life of Lord Salisbury to command admiration; and we cannot doubt that such a man would joyfully surrender both political prestige and his palace at Hatfield in exchange for the happy days when he lived with his wife in a small house in London, and worked hard as a journalist for his support. As a politician he lost his opportunities for distinguishing himself when, through the death of his elder brother, he became the heir of his house, and was transferred to the House of Lords. What would Palmerston—our last great Protestant Minister, as he has been called—have done if such a misfortune had overtaken him?

That misfortune also overtook Lord Rosebery at an early age in his political life, and who seems to be one of Justin McCarthy's heroes—a charming host, a brilliant talker, and so on—notwithstanding that the principles of the two men must be wide as the poles asunder. Nor can we close our eyes to the fact that the Liberal Party has been divided into two camps, one representing the policy to which Mr. Gladstone became a convert in his latter years, the other representing a programme of a more Imperialist kind; and Lord Rosebery and Sir H. Campbell-Bannerman each expound a policy which would hardly agree with the other. "Lord Rosebery is an Imperialist; Sir William Harcourt and Mr. John Morley are not Imperialists," says Mr. McCarthy; but it is not this so much as the doctrine of Home Rule which has had the effect of dividing the party into two sections. The interesting question is, when the unexpected so often happens, what will come to pass? "The common impression everywhere is that the Conservative Government, as it is now constituted, cannot last very long," it is said. Will Lord Rosebery find his place, or will Sir H. Campbell-Bannerman take the lead? It would almost seem that, even while he differs so widely from him in politics, Mr. McCarthy believes that Rosebery will be the coming man; for although "he became Prime Minister only to be defeated, and leader of the Liberal Party only to resign, he is still one of the public men in England about whom people are asking each other whether the time for him to take his real position has not come at last." On the other hand, Mr. McCarthy is equally sanguine when he predicts a good time coming for Campbell-Bannerman. "When he first became leader in the House of Commons he might almost have seemed to be the leader of a lost cause; but he has fought the battle bravely, and will see the victory before long." Thus, the truth seems to be that some change, which cannot be long delayed, is inevitable, and that this, when it comes, will be better for the country at large than our present rich man's Government.

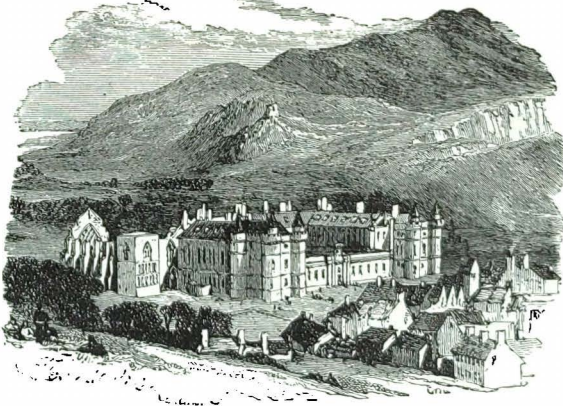
Mr. McCarthy seems to harbour some admiration for each of his twelve subjects, perhaps with the exception of Joseph Chamberlain, or "Pushful Joe," as he has come to be called. The Colonial Secretary is one of the marvels of his time, and his sudden conversion from a political faith bordering on Republicanism to his present policy belongs to the regions of political romance hereafter to be explained. There are things hard to be understood in politics as there are in science. As regards Mr. Chamberlain: "At the opening of 1886 he was, what he had been during all his political life, a flaming Democrat and Radical. In the early months of 1896 he was a flaming Tory and Anti-Radical."

At some future time an explanation of such a sudden transformation may be forthcoming; but, meanwhile, no one expects that the Liberal Government

of the future, which is to repeal the more objectionable Acts which the Tories have passed, will be indebted to Mr. Chamberlain's services. G. H. P.

THE HIBBERT JOURNAL, No. 4 (July), easily maintains the high level reached by the previous numbers. We do not remember another instance in which a really first class Review has so speedily established a place for itself and gained the approval of every theological and ecclesiastical school. All sides of a question are discussed, fearlessly and thoroughly, and there is an evident determination to bring men face to face with facts. There is an illuminating, apologetic essay by Professor F. G. Peabody, of Harvard, on "The Character of Jesus Christ." Dr. Miller, of Madras, writes a calm and judicial reply to Dr. Oldfield's article on "The Failure of Christian Missions in India," which should be read by all who are interested in this greatest enterprise of modern times. Mr. Wilfrid Ward's discussion of "The Philosophy of Authority in Religion" is moderate and candid in tone, though not logically leading to the conclusion he wishes to enforce. Dr. Cobb has several well-deserved hits at Protestant apologists in his article, "Do we believe in the Reformation?" who will, if they are wise, cast out the germs of Romish superstition indisputably found in their methods, and commit themselves absolutely to "Faith in God the Father and the Risen Lord." What mischief would have been avoided had we all acted on this principle! "The Growing Reluctance of Able Men to Take Orders" points to a grave defect in the principle of subscription, and is written from a strongly Broad Church view. Of the remaining articles the most valuable in some ways is Professor Poynting's "Physical Law and Life"—a fine claim for the validity of mental experience as a witness to freedom of choice. There are a good many reviews and notices of the principal books—keen and discriminating, and though last, by no means least, in point of value, the Bibliography of recent books and articles, giving the drift of the most important. The publishers are Messrs. Williams & Norgate.

BLACK'S GUIDE TO SCOTLAND (A. & C. Black, Soho Square) has reached its thirty-third edition, a fact that speaks volumes as to its merits. We



HOLYROOD.

have been familiar with previous editions for a great many years past, and

have found it on the whole the most complete and trustworthy guide extant for every part of Scotland. What could be better than, *e.g.*, the sections on Edinburgh, Glasgow, and St. Andrews, or those which describe the West Highland and the Hebrides generally? An amazing amount of informa-



BEN LEDI, FROM CALLANDER BRIDGE.

tion with regard to the scenery, the traditions, and customs of each locality has been collected. The maps, also, are excellent. From the numerous illustrations Messrs. Black allow us to reproduce two, *viz.* HOLYROOD PALACE and BEN LEDI, from the Bridge of Callander.

MESSRS. GEORGE BELL & SON have issued THE DISCOURSES OF EPICTETUS, translated by George Long, in two-shilling volumes in their "Life and Light" books. So far as we know, this is far and away the cheapest form in which these memorable utterances of the great philosopher can be obtained. Mr. Long's translation is generally regarded as the best, and hitherto has only been procurable in an expensive form. As to the pre-eminent ethical value of the discourses there can, of course, be no doubt, and the reading of them would prove a much needed tonic to the lax thinkers who abound so widely in our age, to say nothing of the men of lax principles.

IN our notice last month of THE GOLDEN SAYINGS OF EPICTETUS, we were compelled to omit one or two of his pregnant utterances which had been transcribed for quotation, but we gladly insert them here. There is much of the wisdom of life in them:—

"Pittacus, wronged by one whom he had it in his power to punish, let him go free, saying, *Forgiveness is better than revenge.* The one shows native gentleness, the other savagery."

"Which of us does not admire what Lyncurgus, the Spartan, did? A young citizen had picked out his eye, and had been handed over to him by the people to be punished at his own discretion. Lyncurgus abstained from all vengeance, but, on the contrary, instructed and made a good man of him. Producing him in public in the theatre, he said to the astonished Spartans: 'I received this young man at your hands full of violence and wanton insolence. I restore him to you in his right mind, and fit to serve his country.'"

"No man can rob us of our will: no man can lord it over that."

"First of all condemn the life thou art now leading; but when thou hast condemned it, do not despair of thyself—be not like them of mean spirit, who, once they have yielded, abandon themselves entirely, and, as it were, allow the torrent to sweep them away. No; learn what the wrestling masters do. Has the boy fallen? 'Rise,' they say, 'wrestle again till thy strength come to thee.' Even thus should it be with thee. For know that there is nothing more tractable than the human soul. It needs but to will, and the thing is done: the soul is set upon the right path: as, on the contrary, it needs but to nod over the task, and all is lost. For ruin and recovery are alike from within."

"If thou hast put malice and evil-speaking away from thee altogether, or in some degree; if thou hast put away from thee rashness, foulness of tongue, intemperance, sluggishness; if thou art not moved by what once moved thee, or in like manner as thou once wert moved—then thou mayest celebrate a daily festival, to-day because thou hast done well in this matter, to-morrow in that. How much greater cause is here for offering sacrifice than if a man should become Consul or Prefect?"

WE have previously noticed various volumes of the remarkably cheap and excellent UNIT LIBRARY (Leicester Square), including Browning's Poems (2 vols.), the "Pilgrim's Progress," Goethe's "Faust," and Delitzsch's "Jewish Artizan Life in the Time of Christ." The latest volumes which have reached us are "The Last Days of Pompeii," by Bulwer Lytton; "The History of Henry Esmond, Esq.," by W. M. Thackeray; and "The Memoirs of Benvenuto Cellini," written by himself, translated by Thomas Roscoe. These, for various reasons, are all books indispensable to a well-furnished library. "The Last Days of Pompeii" is one of the most entrancing of its author's romances—a brilliant classical story of the finest type, a reproduction of the life of the ancient world amid the ferment caused by the introduction of Christianity. The story of Paul's preaching at Athens has often been utilised by pulpit orators. "Esmond," though not Thackeray's greatest book, gives a vivid picture of the days of Queen Anne. Esmond himself, Cavalier and Jacobite, is a fine specimen of his class. Historical characters and events are freely introduced—the Duke of Marlborough, Prince Charlie, Swift, Addison, Steele all take part in the stirring scenes. Esmond's love story is not a distinct success. Cellini's Memoirs form one of the frankest "human documents" in existence—the story of a genius, self-assertive, boastful, energetic, ruthlessly pushing aside everything and everybody who stood in his way; a man of violent passions, easily roused to anger and resentment, and recklessly taking the lives of those who thwarted him. Of manslaughter he was the reverse of ashamed. The picture he gives of Papal violence and rapacity is dark and disgusting. Such pro-

figacy as Clement VII. and Paul III. revelled in is sickening to think of. Cardinals, bishops, and dignitaries in general had indeed fallen low. Yet there are in the story features of a nobler type, and no other work enables us to see more clearly the many-sided conflicting forces which were at work in the Renaissance, or unveils more fully the essential spirit of the great movement. Roscoe's translation, though open to correction at various points, remains the most popular.

MESSRS. J. M. DENT have sent us four new volumes of the **TEMPLE BIBLE APOCRYPHA**, including the New Testament Apocryphal Writings, edited by James Orr, D.D.; the First and Second Books of Esdras, edited by Archibald Duff, D.D., LL.D.; Wisdom and the Jewish Apocryphal Writings, edited by W. Stevenson, M.A.; Tobit and the Babylonian Apocryphal Writings, edited by A. H. Sayce, D.D., LL.D. All these volumes contain careful and scholarly introductions and notes, which, if brief, are, at any rate, terse and to the point. The contrast between the genuine and the apocryphal gospels is immense, and, indirectly, Dr. Orr's introduction is a valuable apologetic. Dr. Duff deals ably with the problems raised by Esdras, and shows how they furnish an invaluable background for the study of the historical Christ. Mr. Stevenson places Baruch in the Maccabean period, and the Wisdom of Solomon in the later Hellenic—after B.C. 200. Dr. Sayce once more shows how real learning aids simplicity in his treatment of Tobit, the Song of the Three Holy Children, Bel and Dragon, &c. Each volume has also an appropriate and exquisite frontispiece—choice works of art in miniature.

THERE are no publishers in any part of the world who turn out finer workmanship than Messrs. Thomas Nelson & Sons, of Edinburgh and London. We have lately received a copy of their delightful little edition of Dr. Samuel Clark's **COLLECTION OF SCRIPTURE PROMISES**, with Isaac Watts' commendation of the work. It was a favourite book with the late General Gordon, as it has been with many other eminent Christians. We cannot too highly praise the pocket edition of the **IMITATION OF CHRIST**, by Thomas à Kempis, and Dr. J. R. Miller's **COME YE APART: Daily Readings in the Life of Christ for a Year**, full of fine spiritual insight, devout feeling, and evangelical earnestness. It is quite an ideal book of its class, and in this dainty form it ought to be universally known.

WE are indebted to Mr. H. R. Allenson for two delightful booklets, **HUXLEY AND PHILLIPS BROOKS**, by Professor W. Newton Clarke, D.D., the well-known author of "The Outlines of Theology," and **THE LIFE WITH GOD**, an Address to Business Men, by Phillips Brooks (delivered in 1891). Dr. Newton Clarke's appreciation of these two so widely different men is one of the finest pieces of analysis and of suggestively constructive criticism with which we are acquainted. All students and all intelligent young men should certainly obtain this address, and then "read mark, learn, and inwardly digest it." Of "The Life with God" we need only say that it presents the late great preacher at his best—on the highest levels of his thought and feeling—a true inspirer, director, and succourer of men. From the same publisher we have received **THE PREACHER'S**

AND TEACHER'S VADE MECUM: A Second Series of Outlines and Illustrations, containing "The Evangelist's Wallet" (164 outlines), "Outline Sermonettes for Children" (47), "By Way of Illustration" (200 anecdotes, etc.)—a book which in many quarters is sure to be appreciated.

THE latest published volume in "The Fascination of London," edited by Sir Walter Besant, comprises MAYFAIR, BELGRAVIA, AND BAYSWATER, by G. E. Mitton and Others (London: A. & C. Black). The ground over which we are taken is rich in political, historical, artistic, and regal associations, all of which are duly noted. Ecclesiastical buildings are mentioned, special attention being given to the larger and more important parish churches, schools orphanages, etc. There is in this volume, too, a fuller recognition of the Free Churches than in some of the others. Most of our readers will understand the reference to the Westbourne Park Chapel in Porchester Road, a red brick building in the pointed or Gothic style.

MR. ARTHUR STOCKWELL'S books include ON SERVICE WITH THE KING, Missionary Sermons, by the Rev. G. T. Candlin. The interest of the volume is that it is written by a missionary at home on furlough after twenty-five years' work between the Yellow River and the Great Wall of China, and who, while at home, was appointed President of the Methodist New Connexion. The sermons all bear more or less directly on missionary subjects, and are stimulating and helpful in a very high degree. GOD'S HARDEST TASK, and other Sermons, by the Rev. C. E. Stone, of Luton, contains a dozen discourses, which, in our judgment, are quite equal to those which made up his first volume in the "Baptist Pulpit" entitled "The First Sign." Mr. Stone is a man of clear vision, with a distinctly poetic turn of mind, and writes with a freshness which is simply delightful. QUEEN OF THE SEASONS, by the Rev. W. Parry, was written during a time of enforced retirement in the country by one who has since been called to the higher service in heaven. The sonnets reveal a sincere love of nature, a power to see its deeper spiritual significance, and to interpret its manifold moods for our instruction and help. ST. ALDHELM'S, by L. N. Hyder, is a story of varied interest, clever and entertaining, enforcing the duty of helpfulness, and showing how character is developed through the influence of circumstances not always to our mind.

MESSRS. GEORGE NEWNES, LIMITED, have published in their "Thin Paper Classics" a delightful pocket edition of the WORKS OF CHARLES LAMB, which must be dear to the heart of every book-lover, and especially to the devotees of the gentle Elia. It comprises the whole of his works, both in prose and poetry, except the Letters recently published. The type and printing are especially good, and the volume altogether is one that answers our ideal of the former, in which this delightful essayist should be presented. The frontispiece consists of a capital portrait. Another of the "Thin Paper Classics" is THE VISION OF DANTE, in Cary's translation, the oldest, and, on the whole, the best of English renderings, with a life of Dante, and other necessary prolegomena prefixed. In view of the revived interest in Dante, this should be a widely acceptable reprint, and along with it we are glad to receive DANTE'S DIVINE COMEDY, THE BOOK AND ITS STORY, by Leigh Hunt,



an indispensable handbook on this greatest of mediæval poems, not always flattering in its estimate either to Dante's character or genius, but giving a view of both, not to be overlooked, and which will help a truer appreciation of a great and enduring work.

RALPH SINCLAIR'S ATONEMENT. By Antony Sargent. Sunday School Union. THIS latest volume of the "Endeavour Library" is a sensible, practical book, brightly and impressively written. The characters are well drawn, and the incidents are in the main a natural development of the situation described. Ralph Sinclair, who, through the influence of evil companions, appropriates the money of the firm, for which he is a traveller, and becomes a gambler, is supposed to be dead, but flies to Canada, where, after a time, he does well, makes a clean breast of his dishonesty, and is generously forgiven. But he found that the way of transgressors is hard. Farmer Ranger is a splendid character. Charles Barton proves that even dishonesty is not the worst or meanest sin. His betrayal of Ralph is despicable. The tone of the story is healthy, and works for righteousness.

"RAMSAY GUTHRIE," well known for his delightful mining idylls and romances of pit life, is to begin a new series of stories in the *Christian Commonwealth* on October 1st. They will add to the attractions of that already popular paper.

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GOOD ADVICE TO BOYS CONCERNING READING.—We very heartily commend to both parents and children, as well as to teachers and pupils, the remarks recently made by Canon Glazebrook, when distributing the prizes at Clifton College, as to the value of good home reading. "There was nothing that would give the sense of style in anything like the same degree as the habit of reading aloud good English literature. His own first impressions of the meaning of the word 'style' came to him when he was twelve years old, from reading Milton aloud to his mother while she sat sewing. If mothers would try the same plan they would rejoice in the results of it for many years afterwards. If boys were encouraged to read widely and to read the right kind of books, they would instinctively, without any effort, acquire that most valuable instrument of thought, a wide and fairly accurate knowledge of the meaning of words. What were they to read? Above all, do not let them read scraps. There was another thing to be avoided, and that was the machine-made story book. There were a good many authors now living, and some who had passed to their rest, whose habit it was to turn out three or four stories on the same model every year. These were conscientious, careful pieces of hack work. A man made one story which some boys liked, and he went on for the rest of his life repeating the same story in slightly varied forms. Let boys begin with 'Robinson Crusoe,' and the 'Pilgrim's Progress,' and work onwards. They were interesting, beautiful in themselves, full of good thoughts, and they gave the sense of style which would be a treasure all through life."



Woodburyprint.

Waterlow & Sons Limited.

*Yours sincerely*  
*Fredk Has. Hughes*

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*From a Negative by Russell & Sons, London.*

THE  
BAPTIST MAGAZINE

OCTOBER, 1903.

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REV. F. C. HUGHES.

**T**HE influence of ancestry tells in most lives, and the subject of our sketch is an illustration. Amongst the sufferers under the Act of Uniformity there stands out in honoured mention the name of Rev. George Hughes, the vicar of Saint Andrew's Church, Plymouth, who, in addition to the loss of his living, was imprisoned in the local Patmos, Saint Nicholas's Isle. And the traditional leaning of the family to evangelical truth is worthily maintained by the living representatives of this resolute Puritan.

Mr. Henry Hughes, the father of Rev. F. C. Hughes, has been a lay preacher for nearly half a century, and his services are still in appreciative request in the district of South Devon. Fred Charles, who is his second son, was born in Plymouth on June 8th, 1862, spent his boyhood and received his education in that busy western port. He enjoyed the blessing of a godly parentage, and breathed the bracing atmosphere of Presbyterian theology under the ministry of Rev. Joseph Wood. A great spiritual awakening took place in the church in the spring of 1875, and among the first to feel its influence was young Hughes. Thus early commencing the Christian life, he was soon actively engaged in Christian work. At the age of sixteen he received his first invitation to occupy a pulpit under circumstances well within the writer's recollection. An anxious deacon, at his wit's end to find a supply, urged the lad to take the service, and he consented. "What about the sermon?" asked an astonished companion, who was met with the characteristic reply, "I intend to prepare one." This involved many hours' hard application through the night, but the dawn saw the sermon ready; and those who listened that Sunday morning to the boyish figure in the pulpit, speaking from the text, "Be thou faithful unto death, and I will give thee a crown of life," discerned signs of promise that the after years have amply fulfilled. As the result of a debate on the subject of Christian Baptism he was led to see the Scripturalness of our denominational position, and, in accordance with this conviction, sought fellowship with the George Street Church, Plymouth, and was baptized by Rev. John W. Ashworth, October 29th, 1879. Without doubt, the joint influence of the two ministers mentioned, the one with his robust theology, and

the other with his pulpit eloquence, has been an abiding force in our friend's ministry. After some years' business training in a manufacturer's counting-house, and preaching experience in connection with the evangelistic work carried on by the Plymouth churches, he was, on the recommendation of Rev. Samuel Vincent, pastor of the church, sent to the Baptist College, Bristol, in 1883, then under the presidency of the saintly Dr. Culross. He always speaks in affectionate reverence of his tutor, especially mentioning the intellectual quickening derived from a series of lectures by him on the "brightening of Divine revelation." After a very creditable college career he was invited by several churches to the pastorate, and in May, 1887, he accepted that of Great Torrington, Devon. Here he laboured happily for four years, being instrumental in building up a strong and united church. During this time he married Florence, the daughter of Mr. W. Terrell, J.P., a name in high repute in the city of Bristol, and she has proved a worthy helpmeet in his work.

His next ministerial charge was at Blisworth, Northants, which he held for two years, when he accepted a call to succeed the well-known Rev. George McCree, at the Borough Road Church, London. During four years' pastorate many additions were made to the membership of the church, and its work was vigorously maintained. In 1897 he accepted a pressing invitation to the pastoral oversight of the church at Berkhamsted. His entry upon the ministry here began a new era of prosperity for the church. During his six years' ministry the membership has largely increased, the church's work has been consolidated, and the relation between pastor and people has been of the happiest kind. Recently the chapel and school buildings have been thoroughly renovated, and the entire cost was met on the re-opening day. His personal energy has not been confined to the church. He was elected president of the Mechanics' Institute, and, subsequently, retained the office of vice-president. He has served on the committees of the dispensary and benevolent societies, and has been examiner in religious knowledge for the Board schools and Sunday School Union. A very pleasant feature of his work has been amongst the children. A large Bible-class has been conducted by him, many of the members of which have been received into the fellowship of the church.

He is now looking forward to the important work of the pastorate at Leytonstone. The pastor-elect gives the impression of a man sure of his message, and from the beginning of the service the ring of earnestness is present. His sermons evince careful preparation and independence of thought. Unmistakably evangelical in tone, and expository in structure, they gain impressiveness by an extemporaneous delivery. His ministry has been signally spiritual and rich in conversions. In the very prime of his powers, it is meet to believe concerning his usefulness that "the best is yet to be."


W. H. WINGATE MILLER.

## SACRED MUSIC AMONG THE ANCIENT HEBREWS AND IN THE CHRISTIAN CHURCH.

By T. WITTON DAVIES, B.A., Ph.D., M.R.A.S., etc.,

*Professor at the Bangor Baptist College, and at the Bangor  
College of the University of Wales.*

### II.—THE POETRY OF THE BIBLE.

INCE it is to poetry in some form or other that Bible music is wedded, it seems desirable, before proceeding further, to give some account of Bible poetry. We have to take into account that two elements are indispensable to all poetry, viz., form and a peculiar subject-matter. In regard to form, there must be rhythm, and its matter must be concrete and imaginative. Judged by this standard, there is no denying that the Bible, by which we mean in this connection the Old Testament, has a goodly amount of genuine poetry. But there is neither rhyme nor metre in this poetry; there is, however, rhythm, and this causes the phenomena of which metre is the codification. Those who hold that the poets of the Old Testament wrote consciously, according to the laws of metre, have to alter the text so much as to make almost a new Bible. This applies to Bickell and Mery in a pre-eminent degree, and to Ley, Briggs, Duhm, and Buhl only in a less degree. The outstanding feature of Bible poetry is what has been called, since Lowth's time, Parallelism; but this is simply the application of rhythm to sentences. There is a good example in Psalm xxiv. 1-3: "The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein," etc. You see how member answers to member. "The earth" corresponds to "the world." "The fulness thereof" to "they that dwell therein." There are secular poems in the Bible as well as sacred ones. *Canticles* is an anthology of love songs, unless it is a drama teaching the lesson of pure and unalterable love. Psalm xlv. is a wedding song; Psalm lxxv. a song of the harvest; while in Isaiah xiv. 4-21 we have a fine example of satirical poetry. Yet the literature of the Old Testament is almost entirely sacred. That is partly, however, because the rest was allowed to go, and in part because the national literature of this people was at least pre-eminently religious. That it was so, and that a nation undistinguished in art or philosophy, or in the great ways of other nations, yet produced moral and religious literature fit to be ranked with the best of the world, shows special intervention on the part of God such as no other people was favoured with.

To all the species of poetical composition that arose among the

ancient Hebrews, there must have been appropriate music, for in those early times poetry hardly existed, except such as was singable and actually sung.

It is surprising, nevertheless, how little we know of this ancient music, alike among Egyptians, Assyrians, Greeks, and Hebrews. It will be remembered that what we call the old system of notation is no older than the Middle Ages, its invention being generally ascribed to Guido d'Arezzo (1050).

It is likely that the melody of the old Hebrews was of an elementary, simple, and variable kind, as is the case among Oriental peoples of our time. We owe our fixed, unvarying melody to musical notation, just as fixed spelling is due, largely, to the printing press. Among the Arabs of Egypt and Palestine the same tune is sung, with a similar general strain running through it, but with considerable variety in details. Moreover, these Arabs never, or very rarely, go outside the octave. It is more than likely that the Israelites in Old Testament times had the same features in their music. We are quite sure that these Israelites knew nothing of harmony, for the decisive reason that this is an invention of the Middle Ages, Guido d'Arezzo having the credit of the invention. But there is some reason for believing that the early Welsh practised harmony before Guido's time. Giraldus Cambrensis (1146-1220) says the ancient Welsh sang together, not in unison, but in parts. I have, however, seen no clear evidence of what is thus claimed for the Welsh. It is "counterpoint" that Stephens claims to have existed so long back among the Welsh, and that is not what we call "harmony." Indeed, it is not at all unlikely that such a thing as counterpoint did obtain, even in Bible times in Palestine.

The lack of harmony was made up for, to some extent, by differences of voice and of instrumental sound (timbre). The variety of octave in human voices would help to make up for the absence of harmony; more still would be done towards that end by the practice of antiphonal singing, one party singing, say, one line, the other the next, etc. Thus, in Psalm cxxxvi., the first part of each verse would be sung first of all: "O, give thanks unto Yahweh, for He is good." Then a second body of singers would respond: "For His mercy endureth for ever."

It will be observed that the sacred music of the ancient Hebrews was of a much less scientific character than is modern music, but that is because music, as we understand it, is a comparatively recent thing. Yet among the ancient Egyptians music seems to have been cultivated upon some scientific principles, and the hieroglyphics show an enormous number of musical instruments. Cicero ("Tusc. Quest.," lib. 1) says of the Egyptians that "they considered the arts of singing and playing upon musical instruments a very principal part of learning."

From the very start instruments were played to the accompaniment of the voice, and it is probable that they were rarely played alone and

for the sake of their own music. The song of Exodus xv. 1-18 is, in its groundwork, one of the oldest sacred songs of the Bible. It was sung, we are told, by Moses and the children of Israel, Miriam and the other women of Israel accompanying the singing by the playing on the timbrel and by dancing. In 2 Sam. vi. 5, following the LXX., which is more correct here, we read: "And David and the children of Israel were playing before the Lord on well-tuned instruments with might, both with songs and with harps, lutes, drums, cymbals, and with pipes." The generic name usually given to musical instruments in the Hebrew Scripture is קְלַיִּי הַשִּׁיר (Kēlê hashshir), literally "instruments for singing." This supports what has just been said: that the instruments served rather to accompany the voice than to be played on their own account.

The purpose for which musical instruments were played was not to lead the melody, but to preserve the rhythm. Dr. Burney says that in the infancy of music "no other instruments were known than those of percussion, and it was therefore little more than metrical"—i.e., I take it, the instruments at the first did little more than keep the rhythm, or, which is practically the same thing, the metre.

The question has been warmly debated whether or not musical instruments should be allowed in Christian worship. Andrew Fuller, one of the greatest theologians of the last century, held that, as the Christian dispensation is spiritual, instruments have no lawful place in the worship of the Christian Church. It is in this spirit that the Puritans approached the question, and, in the main, with the same result. Macaulay says of them: "The Puritans rejected with contempt the ceremonious homage which other sects substituted for the worship of the soul." One writer says that Oliver Cromwell had an excellent ear for music, and that his home organ afforded him infinite delight; but in the house of God he could not listen to it, and upon his taking Peterborough and its cathedral from the Royalists, one of his first acts was to destroy the organs and other instruments in the cathedral. The Westminster divines forbade all music, except psalm singing. So did the early fathers. Basil (A.D. 379) said that Jubal invented musical instruments, and that they are, as Clement of Alexandria said, fitter for animals than for men. Thomas Aquinas (1227-1274) says that the Christian Church forbids the introduction in the house of God of musical instruments, as their use would be a going back to Judaism. Luther was of the same opinion, and he defended it stoutly, but the Lutheran churches everywhere allow the use of instruments in worship. The Anglican Church, if it were true to its own Homilies, would set itself absolutely against permitting the use of instruments in the churches; but there is hardly a church of the Anglican Order that is without at least an organ, though I am informed that the parish church of Canons Ashley, Northamptonshire, still stands even now upon the very old ground of forbidding music

of any kind during worship. Something over thirty years ago the question became a very hot one among the Baptists of Wales, and an able discussion on the subject was carried on for some months in the columns of the *Seren Cymru* between two of the best known and most respected ministers in the Principality. The late Rev. R. A. Jones, of Swansea, wrote in favour of using musical instruments in the house of God; the Rev. W. Harris, of Aberdare, still alive and in his old age more respected than ever, took the other side. These articles are about the earliest I remember reading in any magazine, and I recall as if it were but yesterday the interest taken in the subject in my own home and in the Welsh Church at Witton Park, Durham, to which I belonged. My valued friend, Mr. Harris, has favoured me with a sight of the articles he wrote during that discussion, and I am struck with the learning and ability which they display. In his younger days Mr. Harris used to write and lecture much on congregational music, and, being himself a practised musician, he was able to give illustrations of the principles he enunciated. Mr. Jones died comparatively young, deeply lamented by all who knew him. Dr. James Begg's book, entitled "The Use of Organs and other Instruments of Music in Christian Worship Indefensible," proves that less than forty years ago the question was warmly debated across the border, and one still meets in our churches intelligent and godly men who keep to the position held by Andrew Fuller and most of the Baptists of his time. The Bible is silent on the matter, except that the use of instruments in the worship of the Old Testament is in favour of their legitimate use in the Christian Church; even in those times of the Old Testament no worship was acceptable to Jehovah except that which came from the heart—the praises and prayers of the Psalms make that abundantly clear.

The crucial question appears to be this: Does the use of instruments help worshippers to feel as they ought in the presence of Deity? I, at least, have but one answer to this question. If, say, the organ be a good one, and it is properly played, or if there be even an orchestra, and it is a good one, I am helped to be in a worshipful mood, and this is true probably of the great majority of the worshippers. One would think that if any congregational singing might be expected to be effective, it would be that of the late Mr. Charles Haddon Spurgeon. Never have I heard prayers of greater spiritual grasp than those of that great preacher, and greater man; but I have often heard two, or even three, parties in that vast congregation singing the same tunes in different times, and the confusion of voices made worship during the singing almost impossible to at least one in the audience who was sincerely desirous to worship with the heart and mind. It needs, however, to be kept in mind that instrumental music in churches is not to be a substitute for popular and spiritual worship, but only an aid to such worship. A thousand times better drive all instruments out of our churches than



suppress or discourage that conscious, inner fervent adoration which alone is truly worship.

#### THE ORGAN.

The organ is *par excellence* the sacred instrument of the Christian Church, and deserves for that reason special notice. "Without the organ the whole growth of the art of music in the Middle Ages would have been decidedly other than it was." Was the organ, as we know it, used in Bible times? The answer must be an emphatic No, for the simple reason that the keyboard, a very essential part of our organ, is an invention of the Early Christian centuries. The word is found four times in the Authorised Version of our Bible, but that is either a mistake of the translators, or they meant by the word a very different thing from what we mean by it. In these four passages the R.V. gives "pipe" as the rendering; this last is also the rendering of the Targum and of the Authorised French Version. The Greek word *organon* has the same sense as the Hebrew *keli*, and the English instrument, viz., whatever a person uses to accomplish anything by. This Greek word is found in the LXX. in the following places: 2 Sam. v. 5; 1 Chron. vi. 32, xv. 16, xvi. 5, 42, xxiii. 5; 2 Chron. v. 6, xxiii. 13, xxix. 26 f, xxx. 21, xxxiv. 12; Psalm cxxxvi. 2, cf. v. 4; Amos v. 23, vi. 5. The Greek word in these passages translates four different Hebrew terms, all denoting in the cases instanced some musical instrument. The same word is used twice in the Greek Apocrypha, but in neither of these did it denote a musical instrument. The Hebrew word *Ugab*, which is that rendered organ in our A.V., means some wind instrument. So much is agreed upon, but no more is known. Nowack and Benzinger, authors of the best books we have on Biblical archæology, hold that an instrument like the Scotch bagpipes is meant. Others say that pan's pipe is what the word stands for. Rabbinical authorities say there was a pipe organ in the Second Temple, having a bellows of elephant's or bull's hide, and a wind-box with ten openings, into each of which was fitted a pipe with ten holes. From such an instrument it would be possible to produce one hundred distinct tones. No one is able to say how it was played, but it could not be in the way our organ is operated upon, because, as stated, the keyboard is an invention of Christian times.

If our organ is not sanctioned, or even named, in the Bible, what of that? If the Bible concordance is searched it will be found that Sunday-school, Baptist Union, BAPTIST MAGAZINE, hymn-book, electric light, etc., are not named in the Divine Book. Yet it is not thought among us that the Bible forbids any of these things.

(To be continued.)



## “ROBERTSON, OF BRIGHTON.”

**T**HE phrase calls to mind a distinct and unique personality in the English Church and nation. Brief and unconventional, it is everywhere used with mingled reverence and affection. August 15th, 1903, was for thousands of people in all parts a memorable day, marked, indeed, by no noisy demonstrations, but honoured in “the sessions of sweet, silent thought.” That day was the fiftieth anniversary of the death of one of the greatest and most influential of English preachers in his own or any other age, with this peculiarity, moreover, that his influence has been almost entirely posthumous, and that it has steadily grown from year to year. During his lifetime, Frederick William Robertson was scarcely known beyond the limits of the town with which his name is inseparably associated. A few years after what seems to us his too early death—he was but thirty-seven when he was called to his rest—there was scarcely a minister or an intelligent Christian layman in any part of Great Britain who was not familiar with his “Sermons,” and to-day his name is everywhere known and revered. With the possible exception of Mr. Spurgeon, whose unparalleled popularity rests on entirely different grounds, he is the most widely read and the most profoundly studied of all Christian preachers. No other teacher, either of the Episcopal or the Nonconformist Churches, has exercised so subtle and potent an influence on the pulpit of the last half century, and Robertson will have a place, not only among the greatest Victorian preachers, but among the comparatively few whose sermons rank as literature. There was a singular fascination about his character, such as makes his sermons also unique. Few men have had more of the prophetic spirit than Robertson. He had a clear vision of the unseen and eternal, a profound consciousness of God, an intense passion for righteousness, a love tender and strong and self-denying as a woman’s. He had, too, the spirit of a soldier and a hero, and none who heard his brave words would ever dream that he could make the pulpit a coward’s castle. Robertson was every inch a man, though his doctrinal beliefs were not in all respects satisfactory. They underwent great changes, and had he lived longer they might in some directions, and we believe would, have “changed back.” But the principles which guided this great searcher after truth, as stated by himself in a notable letter (Life II., p. 153), have gained a world-wide recognition, and are not likely ever to become obsolete. The freshness and originality, the suggestiveness and the literary grace of Robertson’s sermons place them in a class by themselves. They everywhere bring us face to face with Reality, and call into play all that is highest and best in our nature. No preacher appeals with a surer touch or with more irresistible power to the conscience, awakens more effectually the sense of failure and sin, or creates a stronger certainty as to the great possibilities that lie before us because of the Saviourhood

and brotherhood of Christ. It is marvellous that sermons which have so moved men of every rank and of every type, should have been preserved only in imperfect shorthand reports. With a solitary exception, not one of the sermons was prepared for the Press or published during the author's lifetime.\*

The foregoing paragraph was written for our issue of last month, and would have appeared but for an unfortunate oversight. It would have comprised all that we should have said at present in regard to this great preacher, but an article in the *Expositor* for September, by the Rev. J. Hoatson, M.A., entitled "James Martineau and Frederick Robertson: a Study of Influence," in which an attempt is made to show that the former largely dominated the mind of the latter, and that the relation between them was that of master and pupil, has induced us to add a few pages to what we had previously written with a view to a fuller appreciation of Robertson's genius. Robertson was, as Mr. Hoatson assures us, no plagiarist. No one who knows the use of words would dream of such a thought even for a moment, but the impression is given that he was indebted to Martineau for the substance and pith of many of his best sermons, not only for their ideas, but for the words in which they are presented. Thus we are told: "He does not shrink from using freely both thoughts and expressions, ideas and images." The analysis of Robertson's sermons is minute and extensive, and is carried out with unflinching severity, and this is the result reached: "Examination reveals traces of the influence of 37 out of the 43 sermons in the 'Endeavours' upon at least 62 of the 125 published sermons of Robertson. These 62 may be thus divided—(1) Seven which could not have been what they are had the 'Endeavours'

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\* The *British Monthly* for August is largely a Robertson number, and will be appreciated by all who revere the great preacher's memory, both for its well-informed and discriminating letterpress, and for its choice and copious illustrations. The *Memorabilia*, by the Rev. W. E. Blomfield, B.A., B.D., are peculiarly welcome, and throw new light in various directions on Robertson's character and his relations to his children. Dr. Robertson Nicoll makes a wise suggestion that the time has come for revising and supplementing Dr. Stopford Brooke's classic *Life of Robertson*. We agree with him in thinking that it can be no longer necessary to keep up so much mystery about his friends and correspondents. Mr. Blomfield expresses his belief that if Mr. Charles Boyd Robertson could see his way to give to the world more of his father's sermons, or "outlines" of sermons, such as those on the Acts of the Apostles, he would render a service which would be sure of appreciation. It will be within the recollection of some of our readers that a few years ago the Rev. David Davies, of Brighton, published in the *Christian Pictorial* several freshly discovered discourses on Genesis, which were in the best sense thoroughly Robertsonian, and there are, we believe, many others, which were taken down at the time of their delivery, equal in value to any that have appeared.

not been written: (2) twenty-five in which there is either strong general resemblance, or debt incurred, either in one long or several shorter passages: (3) thirty where the resemblance, though slight, is distinct, or where there is at least one short passage the inspiration of which is undoubted."

Mr. Hoatson has, we imagine, been for many years a close and conscientious student of the two men concerning whom he writes, and is alive to the greatness of each. While he places Martineau on the highest pedestal intellectually, he would probably allow to Robertson the possession of qualities which Martineau certainly did not display—qualities, too, which are invaluable in a Christian minister, and accounting for Robertson's peculiar influence. The charge to which, as it seems to me, he has laid himself open is that he exalts the older man at the expense of the younger, and represents his dependence for intellectual stimulus and for germinal conceptions of truth as being greater than it really was. Personally I hold both these great teachers in high esteem, and know the rare value of their work as well as its limitations. These too hastily written strictures are submitted with all respect as the honestly formed opinions of one student, which are perhaps needed to qualify the no less honestly formed opinions of another, with regard to these revered masters of thought and the relations in which they stand one to the other.

This microscopic analysis is no doubt a perfectly legitimate process, and is a form of literary criticism greatly in vogue, and often yields very valuable results, which could not otherwise be secured. Mr. Hoatson has accomplished his task cleverly; but his effort does not seem to me well timed, nor is it, perhaps, a very gracious way of commemorating the fiftieth anniversary of the death of one who has laid all English-speaking people under such profound obligations. We may be wrong, but we cannot help thinking that it would have been better not to have brought the dissecting-knife into requisition at this special juncture. All great authors are open to the attentions of the literary analyst, and must be prepared to hear of coincidences of thought and expression. Shakespeare and Milton, Wordsworth and Tennyson, have all been denied, at different times, the honours of originality, and have had their finest conceptions and forms of expression traced to various sources. Lord Tennyson—it will be remembered—was indignant with certain illustrations, given by an accomplished critic and scholar, of his dependence on earlier poets. He gave in one poem, it was said, little more than an echo of the work of another, "with expressions carefully culled from other poets, dovetailed, as it were, into the fine mosaic of the diction." Coincidences are, indeed, inevitable, living as men do in the same world and moving about among the same objects. "It is scarcely possible," said Tennyson, "to say or write anything in this late time of the world to which in the rest of the literature of the world a parallel could not somewhere be found," and he denounces in no measured

terms "book-worms, index-hunters—men of great memories and no imagination, who *impute themselves to the poet.*"\*

That Robertson was familiar with Martineau's "Endeavours," as every wise preacher will take care to be, is, of course, known to all readers of his Life. No secret is made of the fact, and that he was, and could not fail to be, profoundly influenced by them is equally certain, for reading with him was no holiday task. This is how he speaks of it: "I know what reading is, for I could read once, and did. I read hard, or not at all, never skimming, never turning aside to merely inviting books, and Plato, Aristotle, Butler, Thucydides, Sterne, and Jonathan Edwards, have passed, like the iron atoms of my blood, into my mental constitution. My work is done—I know and feel it; but what I have appropriated remains, and if I had not appropriated it so, there would be no soil now or hereafter to grow anything on even for appearance." (Life, vol. ii., p. 209.)

Many of the parallel passages quoted by Mr. Hoatson do not, in our judgment, bear the construction he puts upon them, and where the ideas may have been originally suggested by Martineau (as was indisputably the case in several sermons), Robertson has added to them the master's touch, and presented them in different and much more beautiful forms. He has transmuted them into finest gold, and it is Robertson rather than Martineau who has made them "current coin." His is the exquisitely wrought mosaic. His the magnificently stained glass window, before which, as the light streams through it, we stand entranced, with high thoughts of God and visions of heaven. We cannot see that the fine discourse on "Jacob's Wrestling," to take Mr. Hoatson's most prominent instance, is indebted to Martineau to anything like the extent here alleged, nor do we believe that the sermon would be prepared as is here suggested, *viz.*, that at least seven of the "Endeavours" would appear to have been consulted. Further, we have a strong

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\* Some years ago there was "an absurd controversy" in America over the question of plagiarism by Robertson, who, in one of his letters, tells a friend of his intention to preach on "Unconscious Influence" from Luke xi. 1. He refers to Bushnell's text on the same subject, but makes no mention of Bushnell (see Life, vol i., p. 340). Bushnell, we are told, dismissed the question by saying: "Robertson was too much of a man for that (i.e. plagiarism). He didn't need to do such a thing. There was no temptation to him to appropriate another man's ideas in that way." Asked how, then, he accounted for this similarity, he replied: "I suppose that Robertson read a report of that sermon in the newspaper one morning soon after I had preached it, and he liked the plan; but then it practically went out of his mind. Later, its ideas came back to him in such a way that he thought he was originating them, when he was unconsciously recalling them from memory." The whole incident furnishes a striking illustration of the theme of the sermon which, we believe—though we are not absolutely certain of it—was preached in Fetter Lane Chapel during the ministry of the Rev. Caleb Morris. (Munger's "Horace Bushnell," pp. 231-2.)

impression that the central thought of Martineau's sermon as to a man's religion is common to him with Carlyle. It is expressed again and again in the "Lectures on Heroes." The central idea of the sermon on "Obedience, the Organ of Spiritual Knowledge," *may* have been suggested by Martineau, but he certainly can claim no monopoly of it, nor was he the first to enunciate it. It runs through the "In Memoriam," and, indeed, through most of Tennyson's religious poetry. It was a commonplace with Schleiermacher, Neander, and others, who enforced it in the formula *the heart makes the theologian*. Sir William Hamilton emphasises it from a philosophical standpoint in his "Metaphysics," and quotes from Francis Bacon, witness to its force. John Henry Newman expounds it in at least one of his Oxford sermons, and who that has read it is likely to forget Alexander Vinet's sublime discourse on "The Gospel Comprehended by the Heart," published in his "Discourses on Religious Subjects" so far back as 1831? And, to give but one other instance, was not this same "central thought" one of the most prominent characteristics in the teaching of the Cambridge Platonists? It is set forth with marvellous clearness and force, and with rare beauty of illustration, in the "Select Discourses" of John Smith, more especially in that which deals with "The True Method of Attaining Divine Knowledge," and in Ralph Cudworth's great sermon preached before the House of Commons, March 31st, 1647. The principle was not Martineau's by virtue of origination, and other of his central thoughts which reappear in Robertson he had also learned from other teachers. Robertson's sermon on "The Loneliness of Christ," and Martineau's "The Strength of the Lonely," have undoubted resemblances, and the Brighton preacher had probably read and re-read the utterance of the great Unitarian; but surely Robertson's is incomparably the greater discourse of the two, and reached heights of sublimity that the other does not touch. The Brighton preacher owed more to his early evangelicalism than he was himself aware of. He gained from it a note of tenderness, a depth of sympathy, and a spiritual fervour which are lacking in the Unitarian theologian. Martineau's sermons, notwithstanding their crisp clearness of insight, the depth of their philosophic reflection, their stateliness of language, and their lofty ethical idealism, are by comparison cold and passionless. They have a sculpturesque finish, but they do not thrill us with palpitating emotion, or inspire frail and sinful men, as Robertson's do, with the hope of redemption. Such sermons as "The Sympathy of Christ," "Christian Progress by Oblivion of the Past," "The Pharisees and Sadducees at John's Baptism," and "The Prodigal and His Brother," owe nothing of their most characteristic power—and how great that power is!—to the author of the "Endeavours."

Dr. Martineau's sermons have been before the world longer than Robertson's. Yet when the latter were published, men felt that they were brought into contact with an original mind; with a man who spoke, in strains

rarely heard before, of what he had himself seen and felt and known. He spake not only with the accent of conviction, but with the authority of experience. He was a voice and not an echo. It was his personality that gave both the force and the charm to his message. No other preacher has been to men what Robertson has been; and if his sermons were by any conceivable possibility to be lost, and Martineau's were to remain, the treasures of our intellectual and spiritual wealth would be deplorably diminished, and thousands of people would miss that which has been most precious and helpful during the years which have succeeded Robertson's death, or, to express the same thought in another fashion: Had Robertson's sermons not been published, there would have been in our highest thought and best life a blank, which Martineau's "Endeavours," valuable as they are, could not have filled.

The question of originality is far more complex than at first sight it seems, and the quality indicated by the word is exceedingly rare. The atmosphere around us is charged with elements of thought which we unconsciously inhale. Germs are more or less continually floating in upon us from without, and it is almost impossible to trace the genesis of an idea. Another may have originated it when we honestly think we can claim it as our own. Liddon somewhere quotes Goethe as saying: "Much is talked about originality; but what does originality mean? We are no sooner born than the world around us begins to act upon us; its action lasts to the end of our life, and enters into everything. All that we can truly call our own is our energy, our vigour, our will. If I could enumerate all that I really owe to the great men who have preceded me, and to those of my own day, it would be seen that very little is really my own." If Goethe, with his acknowledged creative genius, could speak thus of himself, we lesser mortals must admit that any little claim we may possess to so rare a quality will soon be bowed out of court, nor need it greatly disturb us if men greater by far than we, to whom we have looked up with reverence, and whose works have been to us sources of intellectual and spiritual stimulus and strength, are known to have used ideas which have become common property. Truth is greater than originality, and all that can be claimed of men is that the truth they preach shall have been fused in the fires of their own experience. Martineau and Robertson were alike, children of their age, both of them imbibing not less than expressing its most characteristic ideas. The late M. de Pressensé claimed the Brighton preacher as one of the greatest minds of his age, and as the happy exponent of its best aspirations. "His theology," he added, "is not exempt from the imperfections of a transition period. It should rather be regarded as representing in its noblest phase an era of deep religious agitation. Robertson was one of those intense and ardent souls who seem to bring to a focus all the scattered rays in the surrounding atmosphere. By his concentrated light we learn to read not only the man, but the age." Robertson has given to men a splendid instance

of how to read. We have certainly no wish to disparage Martineau, who also has rendered, especially to philosophic theism, noble service, for which we are all grateful. We know not a few men who are disposed to say Martineau is Martineau, but ROBERTSON IS ROBERTSON, and there is none like him.

JAMES STUART.



### NOT SERVANTS, BUT FRIENDS.\*

"Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you."—JOHN xv. 15.

**T**HE relations between our Lord Jesus Christ and all regenerate souls are not accidental and temporary; they remain unbroken through all the ages of the Church. From the lips of the living and glorified Christ I seem to hear to-night, addressed to ourselves, the very words to which Peter, James, and John listened more than eighteen hundred years ago—I call you not servants, but friends.

We are met to consider the responsibilities resting upon all Christians—resting upon ourselves—to those races which have not yet been rescued from heathenism; do we heartily believe that in discharging these responsibilities we are the friends of Christ, or are we doing our work in the temper of slaves?

Perhaps there is no province of the wide subject which must now occupy our attention, that presses more earnestly for honest and fearless inquiry, than the present relation of the moral and religious life of the Evangelical Churches of these islands to Christian missions. The spirit with which this enterprise is commonly regarded by Christian men is of far greater importance than the mechanical perfection of our missionary organisations, the accidental condition of our balance-sheets, or the triumphs and reverses which make up the history of any single year. It is affirmed that the ardour and enthusiasm with which our fathers originated and sustained this movement have disappeared; and I fear that the charge cannot be denied. Many of us, probably, are hardly conscious of anything than can be justly called enthusiasm for the destruction of idolatry and the restoration of heathen nations to the true God. Now and then we are strongly moved; here and there, in some young heart, we recognise the glow of the old fervour; but the vehemence and energy with which the Churches of fifty or sixty years ago gave themselves to this work have declined.

\* The Annual Sermon, preached on behalf of the Baptist Missionary Society, on Wednesday evening, April 25th, 1866, at Bloomsbury Chapel, by the Rev. R. W. Dale, M.A., LL.D., of Birmingham. Not published in any of Dr. Dale's volumes, but printed here with the sanction of Principal A. W. W. Dale, M.A., Chancellor of the University of Liverpool.



Why is it that the fires which were kindled in those days have sunk and almost expired? Why is it that the strongest currents of Christian passion have ceased to flow in the old channel? We still confess that it is our duty to propagate the Christian faith among the heathen. Our larger knowledge of heathenism has not made it appear a less dark and appalling evil. Our confidence in the ultimate regeneration of the world does not falter. We have not been discouraged and disheartened by disastrous failure.

Perhaps the real explanation of the change is to be found in our victories rather than in our defeats. We are constantly dwelling upon the actual results of Christian missions. We count our converts; we tabulate statistics; we compare the material and moral condition of those who have received Christ with their condition in the old heathen days. We talk about the crops they raise, the houses they build, the dress they wear; about the number of children in our schools; about the accomplishments of the men we have trained to preach to their heathen countrymen. We rely very largely on facts like these to sustain and intensify our missionary zeal; and, no doubt, these facts are invaluable as proofs that we are at work in the right way, and that our hopes are not irrational and fanatical. But the deeper passions of the soul are not moved so powerfully by any visible results of a generous and heroic enterprise, as by those lofty arguments and motives which are addressed to the understanding, the imagination, and the heart, before any results are accomplished. Our fathers had no eloquence except that which was inspired by meditating on the love of God for the human race, His hatred of human sin, His pity for human wretchedness, the miseries and the crimes of heathen nations, and the vision of that remote but glorious age when all the millions of our race shall be living in the light of God's presence. There was a supernatural dignity and grandeur in their appeal to the conscience and judgment of the Church. They had no choice. They had only the highest motives at their command. But with these they wrought into the souls of those whom they addressed an indestructible conviction of the obligation resting on all Christians to send the Christian faith to remote countries, and they evoked a strong and vehement determination to discharge the duty which had been too long neglected.

My brethren, it is with no thought of being able, by any words of mine, to break up the fountains of the great deep in your spiritual nature, and to call forth the mighty floods of holy passion, that I have spoken of the manner in which those who have gone before us conducted this great argument. Would to God that my own heart throbbed with the strong emotion by which they were agitated! But in anticipation of this evening's service, I felt anxious to call your attention to those deep and immortal springs of missionary enthusiasm with which our fathers were familiar, and which some of us—I speak for myself with shame and sorrow—have almost forsaken. When the excitements of these public services are

over, perhaps we may endeavour, in silent and solitary places, to recover something of the energy and ardour, without which we can have no reasonable hope of success.

I ask you, therefore, to go back with me to the upper chamber in Jerusalem in which the elect disciples, with their hearts broken with sorrow and sunk in utter despair, heard the Lord Jesus call them His friends rather than His servants. Not at once were they able to understand and to receive this proof of the infinite love and trust with which their Lord still regarded them. But they learnt His meaning afterwards; and, in the strength of the new relationship with their Master which these words revealed, they were able to serve Him with a courage which no dangers or difficulties could subdue, and with a passionate devotion which the hearts of men were unable to resist. We, too, may catch something of the ancient Apostolic fire, if we enter as they did into the true spirit of the relationship which exists between our Lord Jesus and all who try to serve Him.

I wish to remind you how the missionary enterprise to which, as we believe, Christ has called us, illustrates and proves His *sincerity*—if I may venture to use the word—in declaring that His disciples were to be His friends rather than His servants. These words are to be taken just as they stand, without any qualification. They are not to be regarded as the strong and exaggerated expressions of an intense love anxious to console great trouble: they describe with perfect accuracy Christ's own conception of the relationship between ourselves and Him.

#### I.

And, in the first place, it is plain that our Lord has taken it for granted that there will exist throughout His Church, and in all ages, an ardent love for Himself, which will prompt continual and energetic effort to bring the world to His feet. He has left the whole work to us. He has made no provision for the evangelisation of mankind if we neglect it. And yet it is very hard, if not impossible, to find any direct and unambiguous precepts that make it the imperative duty of the Church to sustain evangelistic efforts. The ministries of an inferior charity He has surrounded with the most awful sanctions. He has told us distinctly that neglect of the poor, the sick the friendless, will be reason enough for our exclusion from everlasting blessedness. His inspired apostles enforced the obligations of common morality with threatenings not less appalling; lying, theft, drunkenness—these are to bar against us the gates of the city of God. But where are the direct commands requiring Christian people to travel to distant countries, to learn strange languages, to discover unknown nations, in order to preach the Gospel? The commission given to the apostles before our Lord ascended into heaven may be fairly interpreted as imposing personal duties upon *them*; and its permanent authority may be disputed, its universal application may be denied. Only a generous love will invest it with a wider and lasting

obligation. I repeat that it is very difficult to discover in the New Testament any direct precepts to which we can appeal as finally determining the controversy, if the duty of evangelising the world is brought into question; there is nothing which a cold heart may not evade; the general obligation is nowhere so asserted as to render it impossible to decline the danger and the toil. But that there should be no positive law is infinitely significant. It appeals to all the noblest affections and principles of the Christian heart. Christ has taken it for granted that we shall be His friends; that in this good work, if in no other, He can rely upon our free and unforced service; that we do not require authoritative commands; that He can trust to the irrepressible impulses of our enthusiastic love. The force of this singular absence of formal precepts enjoining upon the Church the duty of making known His mercy to all mankind is not to be diminished by suggesting that the miserable condition of the heathen appealing through century after century to the pity of Christian souls renders all direct injunction unnecessary. The very pity which is touched by the moral and spiritual degradation of the heathen is never strong and deep except in those hearts which are inspired with ardent love for Christ; but where that love exists He has resolved to trust to its unsustained energy; He will not suggest, even by implication, that we can be indifferent to the great object for which He laid aside His heavenly glory and stooped to the shame and suffering of this mortal condition. It is enough for us to know that *He* desires the salvation of all mankind. He would not have us driven to this work like slaves, but prompted to it by the devotion of friends.

## II.

That we are the friends of Christ, and not merely His servants, is also illustrated by the honourable position in which He has placed us in relation to this work.

Our service is not an unintelligent obedience to an authority which refuses explanation of its purposes, and of the methods by which they are to be secured. "All things that I have heard of My Father I have made known unto you." During the earthly life of our Lord, the Apostles did not receive any clear and complete explanations of the principles and genius of His spiritual kingdom; or if *we* are able to recognise in some of His discourses a very explicit account of the true purpose for which He had come into the world, it is very certain that *they* had no firm and exact understanding of His meaning. The common errors of their countrymen were not dislodged from their minds. They had visions of secular grandeur and of material splendour. They did not anticipate the hardships and sufferings to which they were destined. Least of all did they expect that their Master would die a shameful death, and that they would be left to continue their work alone.

In His last discourse to them before His passion He told them more

plainly the hard conditions of their service; but even then there were many things which He had to say that they were not "able to bear"; and the fuller revelation was made to them after His Resurrection and the Descent of the Holy Ghost. Till now they had followed Christ with a blind, personal loyalty. They were sure that He had a right to their perfect confidence and unquestioning submission, but they were servants, not knowing what their Lord did. They could not understand why He did not at once assume regal state and authority. They were confounded by what He said about the calamities which threatened them. They talked to each other about His dark prophecies of approaching evil, but they were afraid to ask Him what He meant. There was restraint, wonder, perplexity, and they felt that they must wait His time for the solution of their difficulties.

All this has passed by for ever. We know now the dangers and the sacrifices to which Christ calls all who love Him; the delays and disappointments to which we must submit. We know that we are to win neither wealth, nor honour, nor ease, nor secular power, in His service. There ought to have been no misapprehension even on the part of the original Apostles; there can be none on our part. From the moment that He was able to treat His disciples as friends, He was perfectly frank and open with them about the kind of life they had to live and the rewards they had to expect. When the strength of their love to Him was finally tested, He could trust them with a full disclosure of the perils and penalties to which they were destined.

Nor is it only in relation to the outward conditions of our work that He has trusted us. He has been equally explicit in relation to the structure and spirit of the kingdom He has founded. He wishes us to have a clear understanding of His own plans and objects. We are not the mere unconscious instruments of His will; we are intelligent agents. He has taken us into His confidence; He has given us Truth as well as Law, the spirit of wisdom as well as the spirit of obedience. What some may regard as the very imperfections of the Christian revelation illustrate very strikingly the principle of the relationship to Himself which Christ meant us to sustain.

It is unnecessary to protest before this congregation against the ignoble theory of the Christian ministry which is held by some great and powerful churches. We are not appointed to regenerate the souls of men and to strengthen their religious life by the mechanical performance of ceremonial functions. We have learnt no lawful incantations; we whisper no mysterious spells. Ours is a reasonable service; the activity of the intellect and the sympathies of the heart are essential to the discharge of its duties. We claim for ourselves not less, but more than the priest-hoods which pronounce supernatural charms over the water of the font, and over the material elements of the Lord's Supper. We require qualifications which the prerogatives they assert do not imply, qualifications

of a nobler order than those on which they insist. The mere external routine, which a slave can perform, is all that is involved in the sacramental representation of the functions of the ministry; we insist on the intelligence which characterises the free co-operation of friends.

There is, however, a more subtle form of this same error, which may be sometimes recognised even among ourselves. It is possible to use the very doctrines and facts of the Gospel in a servile and superstitious spirit. Men may attach the same kind of preternatural efficacy to the mere repetition of certain theological phrases and propositions that is attached to the mystic sentences which are supposed to make the baptismal water the instrument of regeneration, and transform bread and wine into the body and blood of Christ. The intellect of a preacher among ourselves may submit blindly to doctrinal rubrics. He may incessantly reiterate the theological traditions of the Church to which he belongs without any apprehension of their true spirit and power. He may be as purely mechanical in his sermons as the priests of other communions in the celebration of the Sacraments. He may cling to "the form of sound words," forgetting that he ought to have, not the words merely, but "the mind of Christ." Christ refuses to sustain with the power of the Holy Ghost a ministry characterised by the spirit of blind servility. It is not thus that He is willing to be served. The truly "able ministers of the New Testament," those whose ability is demonstrated by the moral and spiritual success with which their work is crowned and rewarded, are "ministers, not of the letter, but of the spirit." They are the friends of Christ, who have listened to Him intelligently, while He has made known to them all things that He Himself had heard of the Father.

To illustrate more fully what I mean, consider the methods by which the faith was propagated in primitive times, and the kind of provision which has been made for the permanent protection of its purity. Inspired men travelled from city to city of the Roman world, talking to all they met, of the life and death and resurrection of our Lord Jesus Christ, and gathering into churches those who professed their faith. But having made known the elementary facts and truths of the new Revelation, they passed on, and trusted their converts to develop their religious thought and life. Uninspired men took up the work, and wandered from land to land, teaching, warning, exhorting every one who would listen to them; and doubtless, in primitive times, there were many churches whose knowledge of the history and doctrine of Christ was derived exclusively from uninspired preachers—churches which had never seen an Apostle, and never read a line of the Christian Scriptures. As errors sprung up in these scattered Christian communities, the Apostles wrote letters explaining truths which had been misconceived, and correcting and rebuking the hostile heresies. But it was a long time before even these informal and occasional writings became the common property of all Christians. For many years there was practically nothing but the tradi-

tion of apostolic teaching to keep the thought of the Church right. There was no authoritative creed in which the mysteries of the new faith were articulately developed; and though "many" seem to have "taken in hand to set forth in order a declaration of those things which were most surely believed" among those who bore the name of Christ, these early writings derived all their worth from the intelligence and accuracy with which their uninspired authors were able to reproduce what "*they delivered, who from the beginning were eye-witnesses and ministers of the Word.*" The supernatural endowments common in those days were plainly no protection against the most dangerous errors; there was no Church which possessed those endowments more largely than the Church at Corinth; there was none which in its faith and in its very theory of morals was more corrupt. Christ plainly relied very largely upon the deep spiritual sympathy between Himself and those who believed on Him to protect them from any fatal and permanent mistakes. He treated them not as servants, but as friends.

The completion of the canon of Holy Scripture has not changed the relation of the Christian intellect to Divine truth so much as might have been expected, or as much perhaps as is commonly supposed among ourselves. We admit of no appeal from the authority of Christ and His Apostles; but how unsystematic are the memoirs and letters which preserve their teaching! How much is left to the instinct—if I may so speak of Christian men! Contrast the decrees and decisions of councils with the New Testament writings: in the one you have the assertion of an authority which is to overbear and subdue, by mere force, all opposition; it is taken for granted that, unless the intellect is firmly restrained by the most minute and exact definitions, it will be sure to go wrong. In the other, a certain moral sympathy with truth is supposed to exist; it is enough to indicate the general direction in which thought is to travel; ethical laws assume the form of popular proverbs; the most important articles of the Christian creed are given in a broad and unqualified manner; verbal contradictions are regarded as unimportant; about many grave questions there are mere hints—hints which are quite sufficient if the reader is already penetrated with the characteristic spirit of the whole system, but which, otherwise, will not be caught at all, or will be positively misunderstood. For the exact statement of even the central doctrines of the Christian faith, for the adjustment of the mutual connection and relative importance of the separate articles of our creed, for the determination of all questions connected with the structure and government of the visible Church, for the application of the Christian ethics to the changing conditions of human history, how much is left to the intelligence of Christian men. We are treated not as servants, but as friends.

Again, who will venture to say that there is any formal rule as to the parts of the Christian revelation which are to receive special prominence

in the preaching of missionaries? Where is the authority which determines that this truth or that is the chief instrument for effecting the conversion of mankind? The answer which is sometimes given, and which requires us to assign in our preaching the same prominence to the several elements of Christian doctrine that is assigned to them in Holy Scripture is either absurd or useless; *useless*, if it is meant that we are to inquire into the relative importance which inspired men attached to the various parts of Divine Revelation, for this leaves us still without any rule, and throws us back upon our Christian discernment and our instinctive sympathy with their intellectual and spiritual life; *absurd*, if it is meant that the mere space occupied by the different facts and truths recorded in Holy Scripture is an indication of their relative importance; for in the Old Testament the Wars of the Judges cover more pages than the prophecies of the Messiah, and the boundaries of the tribal territories take longer to read than the Ten Commandments; in the New, St. Paul's discussion of the questions about marriage which had arisen in the Corinthian Church fills as much space as the passage in the same Epistle about the Resurrection, and the story of his voyage and shipwreck in the Acts is nearly as long as his argument for justification by faith in the Epistle to the Romans. Nor does the precedent of the Apostolic preaching afford any more definite guidance. Peter preached to the Jews on the Day of Pentecost about the Resurrection of Christ and the Descent of the Holy Ghost. Stephen, in the presence of death, reviewed the history of the Jewish nation. Paul reasoned with Felix about righteousness, temperance, and judgment to come; told Agrippa and Festus the story of his own conversion; appealed to Moses and the Prophets in Jewish synagogues, and to heathen poets on Mars Hill. In different ages of the Church, different parts of the Christian Revelation have achieved the greatest spiritual results. The Roman world was converted mainly by the doctrine of the Incarnation; the European Reformation was effected by the doctrine of a Free Pardon for all who trust in Christ; the revival of religion in England in the last century by the doctrine of the New Birth.

It may perhaps be doubted whether, in our missionary work, we have sufficiently considered the lessons which are plainly suggested and irresistibly enforced by such facts in the history of Christendom as those to which I have just alluded. In propagating the faith, we are treated as friends, not as servants. Taught of God, with the living presence of the Holy Ghost, we are trusted to determine for ourselves by what truths we will endeavour to agitate the stagnant moral life of heathenism, to awaken the mysterious thirst of the soul for God in nations which have forgotten Him; to persuade barbarous races, or races with a civilisation altogether unlike our own, to confess the authority of the Christ whom we worship, and to rely upon His mercy for the pardon of sin and for participation in the Divine nature and the Divine blessedness.

If it be said that on one point, at least, Christ has required us to work without the knowledge we might desire, that He has left the time of our ultimate triumph unrevealed, it may be reasonably answered that the time of His second coming was hidden even from Himself during His earthly life—"Of that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father"; and that *we* may be well content to remain ignorant of the "times and seasons which the Father has put in His own power."

What has been already said, implies that our service is free as well as intelligent. We are left to take the course which seems best to us; to work by great principles, not according to any authoritative plan.

The original preachers of the faith were commanded to "begin at Jerusalem," and during the apostolic times there seem to have been occasional intimations of a supernatural kind, directing them to the countries which God desired should be evangelised first. Paul and his companions were "forbidden of the Holy Ghost to preach the Word in Asia"; and when they "assayed to go into Bithynia, the Spirit suffered them not." But now we have no rule. Whether we will send the Gospel to the East or to the West, to the most degraded or to the most cultivated nations, to vast continents whose inhabitants are counted by hundreds of thousands, or to the

"sea-girt isles  
That, like to rich and various gems enlay  
The unadorned bosom of the deep"—

to countries near at hand or most remote, is left to our own choice.

There is no prescribed method to be followed. We may preach to men and women, or we may educate children. We may establish permanent missions, or we may sustain wandering evangelists. We may send out men to heal the sick as well as to preach the Gospel, or men whose whole time shall be occupied with spiritual work. We are the friends of Christ, not His servants merely. We have to listen to the lessons of experience, and to apply the principles of a Christian philosophy, not to execute blindly the authoritative commands of a Master.

The spirit in which Christ treats *us* is the very spirit in which we ought to treat our brethren who have gone out in our name to Christianise the world. They are not to be drilled and marched by directors and secretaries, fettered by formal orders, condemned to a mechanical routine. They have a right to the most generous confidence. Men who cannot be trusted largely, ought not to be sent at all. There should be freedom for peculiarities of temperament and for the development of individual faculty. If *Christ* has given them the liberty of friends, *we* ought not to exact from them the hard and unintelligent service of slaves. We should have faith in their wisdom and their zeal. We shall lose altogether the true spirit of our work, and shall miss the true idea of our relationship to Christ, if we do not grant the freedom to them which Christ Himself has granted to us all.

(To be concluded in our next.)



## HOW TO ENJOY ONE'S OWN COMPANY.



OUR old College professor was never tired of insisting that man, or, to be quite exact, man's soul, was one and indivisible. He said this sometimes in the tone of one who gives instruction, sometimes by way of argument, and sometimes he flung it out suddenly, as a challenge. Every student who has passed through his class-room has heard him say this, in every possible way, with every possible intonation, but always with the one purpose. The object was to proceed on this basis to establish the fact of the necessary and inherent immortality of the soul. No doubt, he was right. If he was not, how many idle words bespatter the page of his long life. But, for all practical purposes, it seems to me, that a man is not so much an individual as a household; and his soul not a living, acting unit, but the home of countless sprites. These individuals have all a family likeness, and family interests, but distinct personality; and these are they who go to make up one's own company.

I have noticed that when a woman begins to knit, or a man lights his pipe, these members of his ghostly household come flocking home. I have seen them sit down in peace and quiet, but not invariably. Sometimes one will begin to harangue the rest, at other times all will talk together, and the buzz of conversation becomes well-nigh deafening: while at another, a solemn stillness, as of the judgment-seat, or the perfect rest of midnight, will brood over the assembly. Observation can scarcely ever meet Experience without falling into contention, while Reflection sits by in silence: then Judgment lifts his hand, and with a word puts an end to wrangling. Appetite calls for supplies, while Taste restrains his indiscriminating desire. Love and Hate sit near together, though when they go abroad their ways lie far apart. Aspiration and Passion have little in common, yet will they remain hand in hand for hours; and Memory keeps up a continual chatter.

Now, what I have noticed is this: that if a man wish to enjoy his own company (and who does not?), he must keep this great family in health and in harmony.

There is no doubt that a man's age determines in some measure whose shall be the loudest voice. In youth the preference is almost always with Appetite and Observation. Love and Aspiration follow close upon their heels. Reflection and Judgment hold a later sway, and by the time advanced age appears Memory is without a rival. Yet, I am sure, that to enjoy one's own company amid all this change of dynasty one must preserve health and harmony in all.

We have known men who have tried to starve some members of the household in order to give more nourishment to some temporary

favourite. I am convinced that good nourishment for all, careful discipline for every one, and a just distribution to each of his rightful place, make for the enjoyment of one's own company. They are all there by just right. You do not honestly want to destroy any one of them. Some are of high mettle, and at times are violent. You must not let such have unrestrained power, but neither can you afford to do without them.

If you must at times delegate your authority, or make a choice, I am inclined to recommend Conscience. I know that he plays queer tricks at times. Where he learned them it is impossible to say. I know he is occasionally extravagant, and has a way of distributing one's goods, and betraying one's interest in a manner which is at times most disconcerting. He is sometimes severe on what must be regarded as but venial transgressions: but, take it all and all, it is wonderful how resigned the house becomes, in time, to his rule. If only you will take the trouble to teach him, and to give him plenty of practice in the Courts of Common Affairs, and let his decision be final, you will see how soon he learns to exercise his powers with care and moderation, and you will revel in the atmosphere of calm that pervades the house of your soul. Yes, it is a good step towards the enjoyment of one's own company to put Conscience in charge. Strange to say, invariably at the beginning of his rule he seems to have made bosom friends of Regret and Remorse, but as time goes on he shuts the door on them, and opens the windows to the voices of children, the gratitude of friends and the sweet comforts of God.

There is only one thing other needed to complete one's enjoyment of one's own company, and that is to provide work in which all the members of your spiritual household can take a part. By co-operation in pleasure, people get to know each other in all their strength and weakness, but by co-operation in work, agreeable work, desired work, they get to love each other. If you make it a useful work, a work with a large outlook, a work of age-reaching benefits, a work with something in it of the Divine, you will find the members of your company enjoy each other, and you will enjoy them all.

Now this is worth trying. It seems a very trifling thing to spend time in contriving to enjoy one's own company. So it is, but the idea in it all is to avoid getting tired of one's own company. This is a misery-breeding calamity. To come to hate one's own company is very possible, and is one of the pains of hell. And this plan will save you from that.

I have just read this paper to my wife, and she says it is really all about how to make other people enjoy one's company.

DAVID DONALD.



## NATURE SKETCHES—THE END OF THE SUMMER.



HE end of a summer wrecked by frost and storm. Like the career of a man who, with great natural abilities and advantages, never fulfils the anticipations formed of him, through flaws of character.

There were days in Spring when the blossoms opened in the genial air, only to be blighted ere they set in fruit by icy winds, which strewed beneath the trees the withered remnants of their glory—winds which aged and spoiled the newly opened chestnut leaves, even as some great gale of sorrow may turn white the hair of youth; winds which kept the ash buds black till June, like to the bitter blasts of bad faith or early hardship which prevent the unfoldings of confidence in human kind. These same icy winds turned the very nettles grey, and caused strong weeds to droop. So in life we have seen men, who appeared neither to fear God nor regard their fellows, utterly blanched by misfortune.

After the winds came the floods, which left the pastures brown with slime. Then followed days upon days of leaden skies, tolerated in November because night early hides the monotony from view, and by the cheerful fire and "hissing urn" outside discomforts can be contrasted, and then ignored. But when Midsummer lowers, or only changes her mood to weep hysteric tears, you are depressed by sulks the least expected.

The gates of August days creaked and moaned as though the equinox had come. Weird contrasts these Banshee gales—death-warnings to not a few—to the dewy morns, the sunny noons, and dreamy eventides to which we are accustomed in most years, what time the sun holds the dog-star at his heels or leads the Virgin forth.

Now, in September days, a late repentance comes—too late to make amends for the wrecked past, and only in the strong ripening light revealing the season's poverty. Yet the calm after so much storm is very welcome, and in the eventide of the summer, as in many a life, "there is light." And soothing to the mind able to resign itself for an hour to their influence are these afternoons of lengthening shadows—soothing, sobering, solacing, each mood the sequel of the other.

Imagine a glorious garden: on one side a hedge of privet ten feet high; on the other a long row of young maples, limes, and walnut. The trees stand west, the hedge shuts off the east. We are sitting under the hedge, and the time is the Lord's day afternoon. The shadows of the further trees slant across the lawn. The sky is bestrewn with fan-like cloud, through which the sun shines, as beauty through a veil. Nearer the horizon are layers of fine weather stratas, and, as it were, creeks of blue—the waterways of the aerial land of the sun. As we look and dream there comes to us the vision of Longfellow's Hiawatha sailing into the sunset to the "islands of the blessed." Then we think and think till we find ourselves repeating Whittier's lines:

"I know not where His islands lift  
 Their fronded palms in air;  
 I only know I cannot drift  
 Beyond His love and care."

H. T. SPUFFORD.

## SUNDAY MORNINGS WITH THE CHILDREN.

X.—“CHILDREN OF LIGHT.”—EPHESIANS v. 8.

(HARVEST THANKSGIVING SERVICE.)



**C**HILDREN of Light.” That is what those beautiful flowers are, and this luscious fruit, and the golden corn, and the vegetables in our own church this morning. They are all “Children of Light.” Now, in the Arctic regions the sun does not shine for many months together, and the people who live there have no beautiful flowers, they have no pleasant fruit, they have no yellow cornfields, nor green meadows, only ice and snow and great white winding sheets all the year round, wrapping the earth as in seeming death. Now, why is that? You see, boys and girls, all these beautiful things are “Children of Light,” and they only grow where they can get plenty of sunshine. Now, what a beautiful parent the light is. We all love the light. When we wake in the morning we like to see the light looking at us through the window. We like to see it shining upon the sea and upon the mountain’s brow; we like to see it shining upon the garden and upon the field—it is always so beautiful. I remember hearing about a poor blind girl whose eyes were opened, and when the light for the first time was allowed, very softly and faintly at first, to fall upon her eyeballs, she exclaimed, in an ecstasy of gladness and delight: “Beautiful! Beautiful!!” She had never seen it before, and it was so beautiful when she did see it that it filled her soul with rapture.

And are not the “Children of Light” beautiful? They all get their beauty from the light. It was the light that tipped that corn with gold; it was the light that put all those beautiful and variegated colours upon those flowers; it was the light that put the bloom upon the grape, and upon the peach, and upon the apple; and it is from the light, too, that these things have got their fragrance and their sweetness. Fruit that grows in shady places and that cannot ripen is hard and sour, and that is why we always like, if we can, to plant our fruit-trees against the wall that faces the south, so that the sun may shine upon the fruit, and make it ripe and mellow and fit for our use.

Well, now, this is the name which the Apostle Paul here gives to the people who are trusting in Jesus Christ as their Saviour, and are trying to do His will. He calls them the “Children of Light,” and he calls them children of light because they are the children of God, for “God is light, and in Him there is no darkness at all.” And how beautiful a parent God is. Those beautiful things that are in this church this morning, God made them, every one. “He has made everything beautiful in its season.” God made them so beautiful because He is beautiful, and because He delights in every beautiful thing. And the children of God are beautiful, too, the children of the light; just as these fruits and flowers and this corn, these ferns and these rushes, just as they are all beautiful because they are children of the light, so all people, boys and girls and men and women, who are the real children of God, and who are trying to please God, are beautiful, too, or are destined to become beautiful.

Now, you sometimes hear people say: "What a nasty little boy he is, how cross he is, how ill-tempered he is, how greedy he is. The other day, when he had a pony, he went and bought a pennyworth of sweets and ate them all himself, not giving any to anybody else." But they do not say that about any boy or girl who is a child of the light, who has the mind of Christ, because, whenever you see boys and girls who love God, there you will always see something very beautiful—they have a beautiful spirit, they are kind, they are unselfish, they are not always bent on pleasing themselves. I know a little girl, a cripple, and when she has any money, instead of spending it upon herself just now, she buys fruit for a little sick friend, and takes it to her. Isn't that beautiful? She does that because she is one of the children of light.

Well, how are we to know when a boy or a girl is really a child of light? I will tell you. Now, if you take a flower in a pot, and put it down in a cellar, or in a room where there is only one little window, you will find that all the leaves and the flowers of that little plant will lean toward, reach out toward the light. It is the child of light, and it wants its parent. Just as you have seen a little child, who has, perhaps, been in the care of strangers for an hour or two, while its mother was away, but when the mother comes back, you see the little child breaking away and running to her. So when you put a flower in a dark room it wants to get to its parent. Well, if a boy or girl is a real child of the light, that boy's or that girl's heart will always be reaching out to God, going out to God in prayer, in kind acts, in desire to please God and to be like God, and whenever you see a boy or a girl reaching out to God in that way, you can be sure that there you have a Child of the Light.

To sum up, then, believing in Jesus Christ, trusting in Jesus Christ, giving your hearts to Him, and asking Him for grace to help you to live His life is becoming a Child of the Light.

May we all be Children of the Light and Sons of the Morning. Amen.

D. LLEWELLYN.



## NOTES AND COMMENTS.



**WILLIAM KNIBB'S CENTENARY.**—William Knibb was born on September 7th, 1803, and it was most fitting that in Kettering, the town of his birth, as well as in many Baptist pulpits, his memory should be kept green and the story of his heroic labours recalled. He began his work in Jamaica as a schoolmaster, but the message of the Gospel soon claimed his whole energy, as the one power which could break the chains of slavery and lift the burden of horrid vice and crime which they had imposed. By that power in his own heart, and in the hearts of his converts and of the people of this country, the battle was won, and in little more than a dozen years after his first landing the 300,000 slaves were set at liberty, and the great work of their evangelisation and enlightenment became possible. Knibb's work was the work of a young man. He was only twenty-eight when he was charged with complicity with the incendiarism into which the slaves were goaded by the brutal threats of their masters. He was nearly thirty-

five when the glorious day of emancipation came, and at forty-two he was himself set at liberty, and entered into his rest and his reward. The story of his life is full of heroic and picturesque incident. It stirs the imagination and thrills the heart. The young people of our congregations should be made acquainted with it, and we should then be more likely to have a succession of missionary heroes. Happily, the "Life of William Knibb," by Mrs. John James Smith, published at eighteenpence by the Baptist Union Publication Department, is within the reach of all, and as it is rich in material for lectures and addresses, no minister or teacher should be without it. It was reviewed at length in our pages a few years ago by the late Rev. D. J. East, who regarded it as giving the most complete view of Knibb's life and work.

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**DISTRESS IN JAMAICA.**—The memory of William Knibb should induce all Baptists to come promptly to the relief of their brethren who have suffered so terribly through the recent cyclone. Some 10,000 homes have been destroyed in the island, valuable crops are entirely lost, and the distress is very great. Thirty-three Baptist chapels, six mission houses, seventeen schoolrooms, eight teachers' residences, five out-stations, and sixty class-houses have been destroyed, and twenty chapels, eleven mission houses, four schoolrooms, and eight teachers' residences damaged. The ministers of the churches have lost houses, furniture, and books. The Baptist Union of Jamaica appeals earnestly to friends in England to help, and the committee of our Baptist Missionary Society commends the appeal to the sympathetic and generous consideration of the Churches. This is a cry which cannot be disregarded.

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**MINISTERS' CONFERENCE AT OXFORD.**—The meetings at Oxford, under the presidency of Rev. R. J. Campbell, proved to be very attractive and of real service to those who took part in them. Over four hundred Free Church ministers were in attendance. The themes introduced and conversed upon included "The Minister's Relation to his Lord, in respect of Authority and Responsibility," "Causes of Failure in Spiritual Work," "The Religious Needs of the Hour," "Our Individual Pentecost," "The Preacher and the Bible," "The Pastor in Prayer," and "Reconsecration." The chief charm and helpfulness seems to have lain in the frank personal note of experience with which these most practical themes were treated rather than in any attempt to deal with them with formal completeness. Again and again men laid bare to each other their own struggles, successes and defeats in such a way as to provide comfort and inspiration to those who were carrying on their work amid similar conditions and often under the stress of personal disappointment and failure. Rev. R. J. Campbell again proved his capacity to be a leader amongst his brethren, while Dr. Campbell Morgan, by his modesty and deep spirituality, won his way to the hearts of all. We could only wish that our ministers everywhere would withdraw themselves occasionally from the hurry and strain of their manifold engagements, not merely for physical refreshment, but to face quietly and undisturbed the great problems of their own life and ministry. "The world is too much with us," and too often the edge is off the weapons of our spiritual warfare.

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**THE BRITISH ASSOCIATION.**—Sir Norman Lockyer, the president of the associa-

tion for the year, is one of our most capable and distinguished astronomers. In view, however, of what he felt to be a special crisis, he stepped out of the circle of his own department of science, and addressed himself to the great problem of our higher commercial education. If England is to hold her own in the life and progress and markets of the world, she needs to pay as much attention and use as much of her wealth in the production and equipment of brain-power as in the maintenance of her naval supremacy. A few years ago an immense step forward was made by devoting many millions of money to the production of up-to-date battleships, guns, and other necessaries for our Navy. A similar expense will have to be incurred in the raising of our national Universities to the level at which they can successfully compete with those of Germany and the United States of America. He proposes, first of all, a British Science League of half-a-million members, with a sixpenny subscription, to organise improvements and to agitate for Government assistance on a worthy scale, and for the creation of additional Universities, while there should be called into existence a Scientific National Council for consultation and advice to the Ministry of the day, on which the Ministry, the Universities, industry, and agriculture should be represented. It was well this note should be sounded, and in the present position of affairs it is also well to remember what it is that has stood for so long in the way of progress. Even University education has been blighted with Sectarianism, and, till recently, half the brain-power of the nation was absolutely excluded from its privileges. The principles of the Education Act, applied to Sir N. Lockyer's proposals, would involve a religious atmosphere and Anglican professors for every chemical and engineering laboratory in the kingdom. Very interesting and instructive papers, in view of present discussions, were given by Sir Robert Giffen on "The Wealth of the Empire," and Mr. Brabrook on "The Cultivation of Thrift"; while in the realm of Natural Science the problems presented by the recent marvellous discoveries in connection with "Radium" were learnedly discussed.

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THE POLITICAL CRISIS.—Events in the political world have been moving rapidly forward during the past month, and at last the inevitable rupture of the Cabinet has come about. Mr. Chamberlain has so far recognised the logic of events as to see that at present the country is against his proposals, and has retired from the Cabinet that he may be the more free to carry on his propaganda. He leaves with what reads like a benediction from the Prime Minister, and with his son still in the Cabinet to keep him informed of every move in the game. At the other end of the scale Mr. Ritchie and Lord George Hamilton have found their position impossible. Whether they have received a benediction from the Duke of Devonshire does not appear, but their retirement means plainly that the Cabinet as a whole is drifting in Mr. Chamberlain's direction, and only awaits a favourable opportunity and the education of the party. We believe that Mr. Asquith and Dr. Clifford have struck the right note in this crisis—the first when he counsels "increased vigilance and determination to resist Protection in any and all its forms"; the latter when he affirms that we have to meet the strategy of the great electioneerer, who will endeavour to huddle under the wrangle about fiscal affairs "the flagrant maladministration

of the South African war, and the wanton and deliberate introduction by the Bishops of the new tyranny in the interest of the Anglican Church." Mr. Chamberlain is not wrong in thinking the country is against him. Argyllshire was a most astounding victory, and St. Andrews, in its more settled and sober fashion, has followed suit, and reversed the position which has existed for seventeen years. But in both cases "education" has had a large share in the victory, and we rejoice to know that Scotland once again has a majority in the House of Commons for the Liberal party. News of a General Election may come at any moment, or it may be deferred until Parliament meets again. Mr. Balfour will be watching the clouds, and will try to seize whatever has the appearance of a favourable opportunity. We are sorry, indeed, that the country should remain any longer under the control of men of such proved incapacity. But we do not believe they can at all mend their fortunes, while every day strengthens and consolidates the party of progress, freedom, and reform.

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NONCONFORMIST REPRESENTATION IN PARLIAMENT.—REV. SILVESTER HORNE has rendered splendid service by the way in which he has called public attention to the need of an increased representation of Nonconformists in the House of Commons. During the debates on the Education Bill we suffered sorely from the want of a more numerous body of men on our side who really felt acutely the injustice of the whole business. It is not a Nonconformist party that we want, but an adequate share of representation within the party. On previous occasions we have had more than a hundred Free Churchmen in the House, and the number needs to be nearly doubled to fairly represent our position in the country. Practical effect is being given to Mr. Horne's proposals by the magnificent start which has been made by a gift of £5,000 towards a fighting fund of £50,000. We have not many men who are able to bear, and bear repeatedly, the heavy expenses of a contested Parliamentary election. These expenses are, indeed, disgracefully heavy, and ought not to be a burden on those who place time and energy at the service of their country. Meanwhile reform will never come unless the conditions for the time being are accepted, and the fight carried to a successful issue. We have the men, trained in the good school of the management of local affairs, and with a warm and self-sacrificing patriotism in their hearts; and if the many will help with their gifts, our end will be secured.

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THE CRY FROM MACEDONIA.—No clear and connected account of the origin and progress of the present Balkan troubles is yet possible, but the news which leaks through here and there to the outside world is of the most appalling description, and once more we are face to face with a repetition of the old story of atrocities on an awful scale. It seems, indeed, as though the Turkish troops over a wide area were carrying out in the same old fashion of torture, mutilation, and violation a policy of detailed extermination of the Christian inhabitants. They have taken a leaf out of Lord Kitchener's book, and have instituted drives, not with a view, however, to the submission of the revolutionaries to lawfully constituted authority, but to the barbarous massacre of all that may fall into their hands—men, women, and children. It is almost maddening to feel that for this state of affairs Great Britain



is very largely responsible. The reforms which the Treaty of San Stefano would have introduced were rendered impossible by our rejection of it and substitution of the Treaty of Berlin; but that very Treaty made the Turk responsible to England for her good behaviour, an undertaking we have never had the courage to see carried out. We are glad indeed to see that the consciences of many are being deeply moved on this aspect of the case. Dr. Clifford has written a soul-stirring letter to the Press. The Bishops of Durham, Hereford, and Worcester have each written to the *Times* letters urging upon the Government both the opportunity and responsibility for action. Resolutions are being passed, and the Pulpit has broken silence in many places. There is every reason to believe that France and the United States would cordially support this country in any diplomatic action. In any case, let us not keep silent, but before God and before men let us pour out our souls.

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CHRISTIAN WORK DURING THE WINTER.—“The beginning of the winter’s work”! With how many of us that is a word of hope and of gracious opportunity! Mind and body have been rested through what ought to have been bright summer days; revised plans of Christian service have been fitting through our thoughts and have settled into shape; and once more the golden hour of actual fulfilment is ours. As always, we need the eye and heart that will grasp the great end through all the tangle of the means, and that will feel sure that the will of God concerns them both. These days of strife and strenuous opposition to all forms of wrong must not disturb the mirror of the soul, within which we see the glory of God in the face of Jesus Christ; yet from that conflict we must not shrink, but as brave leaders wage the good warfare and contend earnestly for the faith. The sharp discussions, that have already roused from their apathy so many, have made especially our young people more receptive of the principles on which our Free Church life is founded, and on which its vigour and prosperity depend. The value of an open and well-read Bible, the personal relationship to the Lord of life, the power of prayer, the obligation to believe and know, to love and serve in the Kingdom of God—we have never before had so fine an opening for these and kindred themes into the heart of the people. “The truth as it is in Jesus” is something to be done, “the acted truth,” and Free Church principles are of no avail till they guide and control and master the heart that holds them. Forgetting the things that are behind, let us press forward.

“Build thee more stately mansions, O my soul,  
As the swift seasons roll!  
Leave thy low-vaulted past!  
Let each new temple, nobler than the last,  
Shut thee from heaven with a dome more vast,  
Till thou at length art free,  
Leaving thine outgrown shell by life’s unresting sea!”

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REPENTANCE.—Repentance means a turning again, a leaving, a forgetting. When God forgives sins He blots them out for ever. They are gone from God’s remembrance. So to the soul which has risen to newness of life, past

sins are but as the night mists when the sun has arisen in his strength. "I daily mourn my past waywardness," I heard a penitent sinner say. Oh, what doubt of God's great goodness! What useless clinging to the dead past! Do you not know that your sins are forgiven, that their penalty was borne on Calvary, and now they are no more? Can you not see that the sorrow of a godly repentance is but the sorrow of a moment, to vanish for ever when the great light of truth shall shine in upon the soul? Will you not understand the matchless goodness of His grace which bids you arise from the shadow of a dead past and live ever more in the sunshine of His presence? May the goodness of God lead each sincere soul to that repentance which, forgetting those things which are behind, presses forward to those that are before.—G. R. DAVIES.

THINKING NO EVIL.—Neighbourhoods are plunged into strife, and even churches have been divided, because some people are more ready to attribute evil than good to their fellows. What a world this would be if no one would ever think evil about another except under compulsion. If hints and innuendoes and suspicions and surmising could all be banished, society would escape a multitude of ills, and church quarrels would become almost obsolete. The unity of a church is not seriously affected by the lapse of a member, but it is destroyed when any considerable number regard each other with suspicion. A sure recipe for preserving church unity is "Think the best of your brethren and sisters." We are sure to find evil if we look for it. The man who lives with his nose in a sewer-hole is sure to detect unpleasant odours. But it is not a good way to live. It does not make one happy, neither does it add to the joy of one's companions. The man who sees only a prophecy of storm in a sunny day, and some ulterior and selfish motive in the generosity of other people, is not fitted to minister largely to the well-being of society. Do not lie. Do not call black white or evil good. Be like Jesus Christ in antagonism to that which is wrong. Face evil if necessary, but do not manufacture it. Look for the good and the beautiful in life. Let us think as well as possible of those around us, and life will have a joy for us, and a helpfulness for others which can never be known if we "think evil."—*Standard* (Chicago).

LORD SALISBURY.—A great statesman has passed from us, whose personal life was nobly strenuous, honourable, and pure. The story of his early struggles, of the comparative poverty in which he was kept after his true-love marriage, has often been told, and was wholly to his credit. From the early age of twenty-three he had a seat in Parliament, and at thirty-five, a year after he had become heir to the peerage, he was Secretary of State for India, and from that time forward he has been a conspicuous figure in the political and national life, for thirteen and a-half years holding the highest office under the Crown. He was a convinced Tory, believing that he and his class were born to rule, and thoroughly distrusting the growing power of the common people. He was always remarkable for his caustic and cynical speech, never hesitating to say the unpopular word, and holding fast by the principles which he announced at the beginning of his public career. His evil genius was a man whom at first he despised, but to whom he at last paid homage when they went together to Berlin to—as he himself lived to express it—

put the nation's money on the wrong horse. To Disraeli he owed it that he earned the reputation for crooked ways and dissembling speech in connection with foreign affairs. He has been the persistent foe of Nonconformity, and the present educational struggle had its beginnings in his advice to the parsons to capture the Board schools. Much that his own party has done in recent years, however, was most distasteful to him—Parish Councils, Temperance Reforms, the Irish Land Act, the attack on Free Trade—he was against them all. As a Foreign Secretary, he has been both greatly over- and under-estimated. His chief claim to gratitude will always be that he stood for peace, although sometimes, as in the case of Turkey and Armenia, he shunned even the possible risk of war at too dear a price. His religious convictions were deep and sincere, and he has left an example of stainless living, of domestic felicity, of diligent public service, and of scorn for base and low motives which is a permanent heritage of our national life.

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REV. THOMAS FISK.—The death of the Rev. Thomas Fisk, of Kidderminster, followed upon a short illness, the seriousness of which was only realised during the last few days. Mr. Fisk belonged to an old and distinguished Baptist family, such as in so many places proves the strength of our churches. For forty-one years he has been the minister of a church which has grown into vigour and widespreading usefulness under his devoted care from the very smallest beginnings. He was never married. He had wedded himself to his work, and well had he loved and served it, "for better, for worse, for richer, for poorer, till death us do part." Nor will the Church be the only loser. The whole town will miss one of its most loyal and helpful citizens, who put his mind and heart and strength into every good cause, and did all with a graciousness and gentleness that hallowed every relationship and made every true man his friend.



## LITERARY REVIEW.

THE WAGGON AND THE STAR. By Walter A. Mursell. Paisley: Alexander Gardner. 1903.

TAKING as a suitable motto for a young man's life Emerson's well-known phrase, "Hitch your waggon to a star," Mr. Walter Mursell dwells with shrewd and convincing force on the hindrances and helps to the attainment of such a life. He is a close and sympathetic observer of the needs, the aspirations, and the possibilities of young men, and interprets all things in the light of a Divine ideal. He deals sternly with the foibles, the sins, and vices which corrupt so many, and mar their character and happiness. He burns with a healthy indignation towards all forms of wrong-doing, and pictures with unflinching fidelity the disastrous results which follow from them. But he is tenderly solicitous in pointing to "the way of escape," and in warning men against morbid self-introspection. He has given us a wise and stimulating book, full of careful and penetrating thought, enriched with the fruits of wide and discriminating reading, and expressed in chaste and incisive language. The book is as intellectually strong and beautiful as it is spiritually healthy and stimulating.

MEASURING SUNSHINE, and Other Addresses to Children. By Frank Smith, M.A., B.Sc. London: H. R. Allenson.

THE pastor of Denmark Place follows the wise custom of giving a short talk to the young people of his congregation every Sunday morning, and this volume is the outcome of that custom. The addresses are what such addresses should be—short, pithy, and pointed, easily followed, and lighted up with many apt illustrations. Mr. Smith is a man who carries sunshine with him wherever he goes. He creates around him an atmosphere of happiness. He has the art of presenting his subject, whatever it is, in the form that arrests attention and interests the mind, and there must be not a few of his young friends in whose hearts he has created the sunshine of God's love.

OLD TESTAMENT CRITICISM IN NEW TESTAMENT LIGHT. By G. H. Rouse, M.A., D.D. Calcutta: Baptist Mission Press.

DR. ROUSE is as keen and scholarly a critic as any of the men whose position he here challenges. He is not one of those who deprecate criticism in itself, or denounces those who apply it to the examination of the structure and contents of Scripture. All that he contends for is that criticism shall be thorough and well-founded; that it shall not rest, as in many cases it certainly does, upon unproved assumptions or mistaken hypotheses for facts. The most valuable part of his book is that in which he discusses Christ's relation to criticism, the fact that He made no mistakes, and that in His reference to the Old Testaments, He knew that whereof He affirmed. We agree with Dr. Rouse in claiming Davidic authorship for Psalm cx., though he is not, perhaps, equally convincing in regard to the authorship of Isaiah xl.-lxvi. But his little book ought certainly to be mastered by all who are interested by the questions at stake.

LETTERS FROM A SELF-MADE MERCHANT TO HIS SON. Seventh Edition. (Methuen & Co.)

THIS racy and frequently brilliant book, from the pen of George Horace Lorimer, son of the well-known Baptist preacher of New York, is one of the great successes of the year. The letters purport to be written by John Graham, head of the house of Graham & Co., pork packers in Chicago, familiarly known on 'Change as "Old Gorgon Graham," to his son Pierrepont, facetiously known to his intimates as "Piggy." No novel could be more amusing, no ethical treatise more instructive. Wide knowledge of the world and its ways, insight into the characters of men—their weaknesses and foibles, their fads and ambitions, their pretensions and subterfuges—how they can be humoured and flattered and won, where to draw the line—are all understood by this clever writer, who is alternately humorous, ironic, and sarcastic. No young fellow—especially if he be capable of reading between the lines—will fail to learn much that will aid his success in these bright and breezy letters, which certainly would not have reached their seventh edition had they not fallen in with a need of the hour. Some of the references to religion and religious people are not, however, in the best taste.

THE PRECES PRIVATÆ OF LANCELOT ANDREWES, BISHOP OF WINCHESTER. Translated by F. E. Brightman, M.A. Methuen & Co.

THE private devotions of Bishop Andrewes form one of the choicest legacies which have descended to us from an age which was remarkably fruitful and distinguished in its devotional literature. Andrewes was not a creator, so

much as a compiler, familiar with all the chief sources of liturgical composition. He was, as Mr. Brightman claims, pre-eminently a scholar, and the scholar's knowledge and skill are manifest on every page of his compilation. He had a minute acquaintance with Scripture, as well as with ancient liturgies, and his wealth of reminiscence is such that it was wrought into the texture of his mind, and determined the forms of his expression. For devotional purposes this is a decided advantage. There are few phases of spiritual life on which he does not touch, few feelings to which he does not give adequate expression, and though we could not recommend the adoption of his plan, or the ordering of our devotions according to any fixed rule, we cannot be insensible to the study of a work like this. Dr. Alexander Whyte published an edition of the "Preces" a few years ago, somewhat differently arranged, and he places on them the very highest value, strongly urging his friends to study and use them. Mr. Brightman's edition is more scholarly and complete, being based on an independent study of the text, giving a new translation, tracing each petition to its source, and adding a series of notes, philological and hermeneutical, with illustrative quotations from Andrewes's sermons and other sixteenth-century authors. The Life, prefixed to the "Preces," is also very valuable. We have rarely come across a piece of more careful and scholarly editing. It is a model of what such a work should be.

**STUDIES IN SAINTSHIP.** Translated from the French of Ernest Hello. With an Introduction by Virginia M. Crawford. Methuen & Co.

THIS selection of sixteen out of thirty-four of M. Hello's attractive studies should find a ready audience among English readers. They are not lives, or even sketches of lives, but an attempt to seize on the more salient features of different "saints," who, in a sense, were the author's daily companions, feeders of his piety and courage, exemplars who enforced upon him high ideals of life. He is sympathetic to his main positions, and on some points too credulous, failing often to discriminate between fact and legend. His insight into the character and influence of men like Chrysostom, Augustine, Gregory the Great, Bernard of Clairvaux, Sir Francis of Sales, St. Philip Neri is, however, clear and deep, while he writes with ease and grace, and often with brilliance. Many of his pictures are vivid and memorable.

**THE VIRGIN BIRTH OF CHRIST.** An Historical and Critical Essay. By Paul Lobstein. Edited, with an Introduction, by the Rev. W. D. Morrison, LL.D. Williams & Norgate.

THE subject of this essay has of late been widely discussed, and attempts are being made in many quarters to discredit the orthodox traditional faith. Dr. Lobstein, who is Professor of Dogmatics in the University of Strasbourg, while claiming to be a believer in the Divinity of Christ, does not believe that He was born of the Virgin Mary, and contends that the doctrine of our Lord's person as sinless and Divine is not affected by and does not depend on the virgin birth. His essay is written in a reverent tone. It is the work of a Christian scholar, though we think he magnifies the significance of discrepancies in the narratives. It is more difficult for us to believe that the doctrine of the virgin birth is a myth than it is to receive it as a fact, nor do we see how it can be adequately counted apart from its actual occurrence—by Old and New Testament analogies, and a determined Messianic interpretation of Isaiah.

The difference between the Apocryphal Gospels and the New Testament convinces us that the latter is throughout historical. Unwelcome as the thought of it is, the question will have to be discussed, and this is one of the books that must be reckoned with.

**THE SERMON ON THE MOUNT: A Practical Exposition.** Three volumes.  
Various authors. Manchester: James Robinson.

MR. ROBINSON has carried the art of composite authorship to something like perfection. In a dozen volumes or so, he has secured the co-operation of a number of the best and ablest preachers of different denominations, and here he has induced them to contribute their ripest thoughts on different parts of our great subject. He has now sent out three volumes on the Sermon on the Mount, and it is certain that these expositions and enforcement of its principles will take high rank in homiletic literature. Among the authors are Mr. Greenhough, Mr. Selby, Mr. Morgan Gibbon, Mr. Milligan, and Principal Stewart. One volume comprises Matthew v.-vi. 8, the second vi. 9-13, and the third vi. 16-vii. 27.

**THE MEN OF THE BEATITUDES.** By Albert J. Southouse. Hodder & Stoughton.

MR. SOUTHOUSE has applied the principles of the Beatitudes in a very simple and effective manner, showing how they form the basal and constituent elements of the Christian character, and reveal themselves in our observance of all the precepts of the Sermon on the Mount. His chapters are short, terse, and luminous, weighted with rich and suggestive teaching, and bringing it into close connection with our daily life.

**MIRACLES AND SUPERNATURAL RELIGION.** By James Morris Whiton, Ph.D.  
London: Macmillan & Co.

DR. WHITON'S small volume is intended to meet a present need by removing the difficulties which many intelligent readers who have been trained in the scientific methods feel in presence of the Gospel miracles. Dr. Whiton holds that these difficulties are capable of an easy and rational solution, the principle of which he finds in the fact that the spiritual, which is ever present with us, is the real supernatural. He brings to the confirmation of his position results gathered from the recent researches of psychology, especially in the realm of the sub-conscious, holding that the facts thus disclosed account for the miracles of the Bible without undue strain on our reason. We do not think that Dr. Whiton's explanation of, for instance, the raising of Lazarus, is at all valid; and in other cases also his position falls short of the truth, but he at least proves that miracles are not *per se* incredible, and there is much in his book that is really suggestive and helpful.

**THE METTLE OF THE PASTURE.** By James Law Allen. Macmillan & Co.  
MR. ALLEN'S work all has the note of distinction. As a literary artist he displays an accuracy and grace of form which captivate attention, and frequently condenses into a few crisp, clear-cut sentences the fruits of ripe philosophic reflection—the deep wisdom of life. His latest story is not, by any means, a pleasant one. It tells of the blighting of two lives, and, in a lesser degree, of more than two, which might have been supremely happy but for the youthful folly and sin of one of them. Mr. Allen does

not paint the results of sin in rose-water. Whether Isabel Conyers should not sooner have shown the magnanimity of forgiveness is a question that Mr. Allen constrains his readers to ask, but scarcely answers. Mrs. Conyers, the evil genius, the poison, the mettle of the pasture, is a despicable character, with, we hope, but few counterparts in real life. Judge Morris is an amiable old man in his way. Professor Hardage and his sister Anna are fine creations. Anna is one of those "old maids" who do so much to sweeten and ennoble life—a living embodiment, as her brother quietly hinted, of the New Testament. Such characters are always worth knowing.

**THE GLORY OF NATURE IN THE LAND OF LORN (Oban Sonnets).** By Professor Hastie. Edinburgh: Oliver & Boyd.

A PATHETIC interest attaches to this delightful series of sonnets, its gifted author having been called to his rest almost on the day of its publication. Last month we reviewed his admirable translation, "The Festival of Spring," from the *Diván* of Jeláleddín—a work whose interest grows the more it is studied. This sonnet sequence was planned and partly written during a week-end visit to Oban in June. Inspired by the unique beauties of that enchanting neighbourhood, he photographed its salient features in lines of striking aptitude, and gave vent to the emotions excited by them. The sonnets entitled "Oban Revisited," "The Sea," "The Old Times and the New," "God," "The Pulpit Hill," "The Highest Love," etc., are all good. We transcribe "On Guard":

"The Mountains girdle round the magic Land,  
 Like giant Sentinels that guard a Queen;  
 Strong, massive Mull and Morven's dauntless Mien,  
 That keep the Atlantic Fury in command.  
 Ben Nevis, mightiest, rules the Northern Band;  
 And round Loch Etive's rugged Shore are seen  
 The stalwart Shepherds, watching all between,  
 Till stern Ben Cruachan frowns on Awe's dark Strand.  
 Tower'd Strength, immovable Titanic Forms,  
 Deep sunken to Earth's Centre, stretching high,  
 Through Cloudland, lightning-scarr'd, reared to endure,  
 They heed not how the howling Tempest storms  
 Around them, guarding, in sworn Fealty,  
 Sweet Beauty, lying in Love's Arms secure."

THE Pocket Edition of Mr. George Meredith's POEMS, in two volumes (Westminster: Archibald Constable & Co.), ought to place them in many a library where previously they have not been found. Though Mr. Meredith is, in our judgment, greater as a prose writer than as a poet, he is great in both directions. His prose is more spontaneous, his poetry the result of choice and careful training. The dramatic monologue, "Modern Love," placed first in the poems, is a subtle psychological study, but we prefer such pieces as "The Woods of Westernmain," "The Lark Ascending," and even "Juggling Jerry," which has a pathos of its own, born of a true humanity. The series of verses entitled "A Reading of Earth" reveal one of the strongest aspects of Mr. Meredith's genius—his keen insight into nature and into the common life of man, and his power to invest them with a charm which reflects the colours of his own rich experience.

MESSRS. MACMILLAN & Co. have been well advised in including in their "Golden Treasury Series" **THE POETRY OF THOMAS MOORE**, selected and arranged by C. Litton Falkiner. Moore was grossly over-rated in his own day. His popularity was immense. He has since been more severely dealt with, but, after making all deductions, and granting that many of his more ambitious poems and his political satires are practically dead, his Irish melodies and sacred songs, and parts, at least, of "Lalla Rookh," the world will not willingly let die. Mr. Falkiner's introduction is a capital piece of appreciation, and he has included in his selection much that can only perish with the English language. The same publishers send out **CHRISTIAN SOCIAL UNION ADDRESSES**, by the late Bishop Westcott. Five of them have previously appeared in one or other of the Bishop's works; two of the best of them are reprinted from newspaper reports. All Dr. Westcott's utterances are worthy of preservation, and in our existing social conditions these addresses—pitched to the high keynote of brotherhood and self-sacrifice—so quiet yet intense, so searching and convincing, are peculiarly welcome, as is also the sixpenny edition of Archdeacon Wilson's **PROBLEMS OF RELIGION AND SCIENCE**, containing some nine lectures, which must have been listened to with admiration, and whose power to establish a rational Christian faith in view of the facts and findings of science is conspicuous. The pamphlet should be circulated far and wide. The same publishers have laid under obligation all who are interested in social reform by the issue of a shilling edition of Mr. B. Seebohm Rowntree's **POVERTY: A Study of Town Life**—a remarkable collection and arrangement of facts, and bringing into relief features of modern town life over which we are too apt to throw the veil. This book is an indispensable *vade mecum* for every social reformer.

FROM the Unit Library, Limited, Leicester Square, we have received Keble's well-known and universally loved **CHRISTIAN YEAR**, got up in a pleasant and attractive form, with a number also of choice illustrations from photographs. In one sense Mrs. Jameson's **LEGENDS OF MADONNA**, as represented in the Fine Arts, will be still more acceptable, as it has not been so easily obtainable within general reach. The whole of the illustrations of the second edition have been specially reproduced. There are twenty-seven full page, and upwards of one hundred and sixty in the text. Mrs. Jameson was a staunch Protestant, and stood at the widest remove from Mariolatry, but no one has understood more clearly than she the real need which this false worship of the Virgin Mary is supposed to meet, nor has any one differentiated its forms and portrayed its curious developments with such fullness. Many of her pages are not unworthy to stand beside those of Ruskin. Robertson of Brighton was deeply interested in Mrs. Jameson's researches, and doubtless found in them many illustrations of his position as indicated in his sermon on the glory of the Virgin Mother. It is an immense boon to be able to purchase this valuable work at so low a price.

MESSRS. J. M. DENT & Co. have added yet another to their many admirable series of books—the Temple Series of Bible Characters and Scripture Handbooks, edited by Oliphant Smeaton, M.A. Two volumes have already appeared: **ABRAHAM**, and the Patriarchal Age, by the Rev. Professor Duff, D.D., LL.D., and **DAVID**, the Hero King of Israel, by W. J. Knox Little,



M.A., Canon of Worcester. They are both able and interesting monographs, concise yet not scrappy, condensing the results of wide research into the briefest possible space, and putting the reader into possession of the best thought on the subjects of which they treat. Professor Duff is a keen technical scholar, and his little book is a really remarkable presentation of the patriarchal age from the modern critical standpoint. Such books will meet a popular need. The series of questions in each chapter will be valuable to teachers as well as to students.

MR. ANDREW MELROSE sends out, for the Sunday School Union, *BOYS OF OUR EMPIRE*, an illustrated magazine for boys all over the world, edited by Howard H. Spicer (Vol. III.), and *THE GIRLS' EMPIRE*, an annual for English-speaking girls throughout the world (Vol. II.). Both these periodicals are the outcome of the imperialistic idea, and seek to foster a feeling of Christian patriotism among the boys and girls of Great Britain. We all recognise the duty and the worth of patriotism in itself, while we have to guard against its exclusiveness and the dangerously one-sided and bellicose developments into which it is prone to degenerate. Boys will find in this magazine stirring stories of adventure and travel, of peril and escape, as well as of discovery and invention. "The Girls' Empire" is, of course, adapted to girls, as distinct from boys, and contains much of universal interest to them. The papers on "The Queens of English Poetry," on "Notable London Girls' Schools," on "Home Nursing," "Humorous Sketches," and "Chats and Counsels," make an attractive bill of fare—to say nothing of the serial stories which run through the volume. *YOUNG ENGLAND*, an illustrated magazine for boys. The twenty-fourth annual volume continues its useful course, dealing more with stories of ordinary life, though it, too, has its stories of adventure and travel, "fairy tales of science," and, indeed, most subjects in which boys are likely to be interested. *THE CHILD'S OWN MAGAZINE* has attained the goodly age indicated by its seventieth volume, and will be as great a favourite as ever with the little people in the nursery. A story by Evelyn Everett-Green is always sure of a welcome, and *THE SQUIRE'S HEIR*; or, *The Secret of Rochester's Will*, strikes us as being one of her best. It deals with social questions, which so often play a part in the marriage of the aristocracy, with the difficulties created for themselves by spendthrifts, with the tampering with a will, and the important part played by a sixpence in the discovery of a felony. The Squire, Tom Rochester, is a fine character; so is Hugh, his heir. The story has sufficient incident to keep us in a gentle excitement, and its ethical teaching is of the highest.

*ADDRESSES TO BOYS, GIRLS, AND YOUNG PEOPLE.* By T. Rhondda Williams.  
Manchester: James Robinson, Bridge Street.

MR. WILLIAMS has not hitherto published any of his children's addresses, but he is evidently as apt in work of this sort as he is known to be in discussing the doubts and difficulties which interfere with faith, and in expounding the great truths which are apprehended by faith. Whether he takes a text of Scripture, or such subjects as "Rules of the Road" or "Cycling as a Picture of Life," he deals with it in a hearty, sensible, and attractive fashion. Happy are the young people who have the advantage of instruction so wise and winning as we find here.

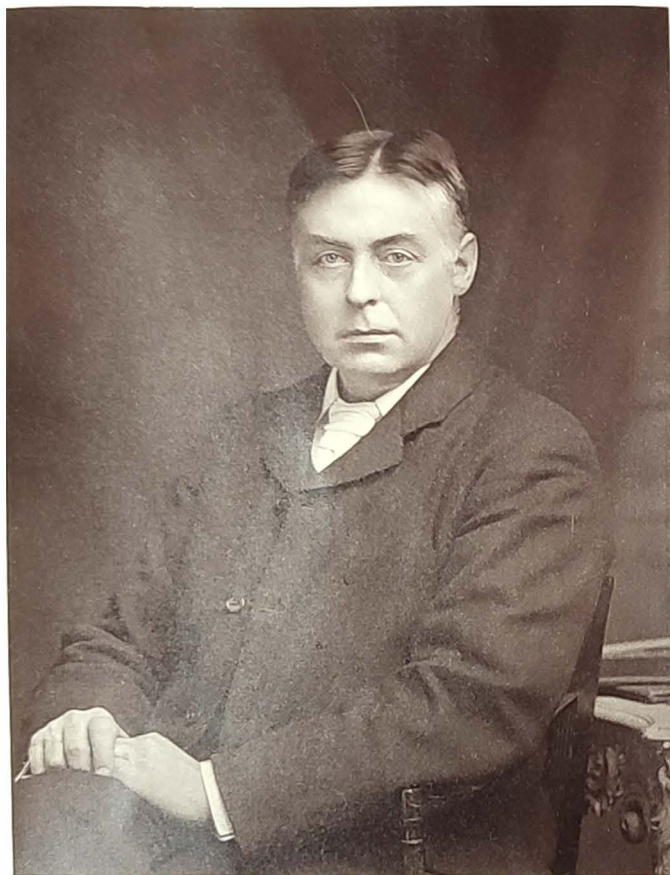
MR. A. H. STOCKWELL has sent out *STUDIES IN THE PSALMS: Aids to Life and Devotion*, by C. H. Perry. The method adopted is to prefix a single

word as a keynote to each psalm. The meditations are devout and helpful, though the words selected are not always appropriate. A *KANAKA SLAVE*, by James Russell, is the story of the early Queensland labour traffic, written by an ex-missionary of many years' standing among the South Sea Islanders in the days when natives were kidnapped by traders to work on the Queensland sugar plantations. The story is interesting, at parts thrilling, and will be read with profit by all. The following is a rendering of the Ten Commandments in the "pidgin" English of the natives: 1. Man take one fellow God; no more. 2. Man like him God first time, everything else behind. 3. Man no swear. 4. Man keep Sunday good fellow, day belong big fellow Master. 5. Man be good fellow longa father mother belonga him. 6. Man no kill. 7. Man no take him Mary belong another fellow man. 8. Man no steal. 9. Man no tell lie bout another fellow man. 10. Spouse man see good fellow something belong another fellow man, he no want him all the time. Mr. Stockwell also sends out *DR. WINSFORD'S FIRST FEE*, by John Cuttell, a story largely laid in France in times of disorder, and dealing wisely with characters, not always outlines.

FROM the Religious Tract Society we have received *THE SHELL HUNTERS*, by Gordon Stables, M.D., R.N., a book of wild adventures at sea and on land. The brig "Diadem" sails round Cape Horn to Callao, the Land of the Incas, etc., touches the fairy islands of the Pacific, and goes to the Philippines. On land there is fierce fighting with men and wild beasts, and perils innumerable—all graphically narrated. *TURF AND TABLE*, by Henry Jobnson, has a Prefatory note by the Bishop of Hereford. It is a powerful indictment of the gambling and betting system, and shows how easily young people are led into the trap. It discloses a terrible story. *RAVENSDALE CASTLE*, by Louis C. Silke, is a charming picture of English life in the times of Queen Elizabeth, touching upon the social and religious struggles that made those times so stirring, and giving many glimpses into the beautiful domestic life of the period.

*ASPECTS OF QUAKER TRUTH*, by E. Vipont Brown, M.D. (Birmingham: Morland & Co., 170, Edmund Street), is a collection of four addresses devoted to the exposition of a subject which deserves the careful study of all Christian people, especially in these days of religious doubt and uncertainty, and amid the widespread departure from Christian ideals in our national life. They are at once scholarly and devout. No Nonconformist should be without a copy of *THE CAPTURE OF THE SCHOOLS: Education, Sectarian or National*, by Rev. R. E. Welsh, M.A., with cartoons by F. C. Gould (Hodder & Stoughton). It is a vigorous exposure of clerical tactics, and a forcible justification of our protest and resistance thereto. *THE PLACE OF THE BIBLE IN SECULAR EDUCATION*, by Stewart D. Headlam, leaves us in doubt as to what its author means on some points of importance: but it is a plea for the literary method of studying the Bible, and a contention that this will lead to faith in Jesus Christ. What more should Churchmen require?

SIR WALTER BESANT'S volume on *THE THAMES*, in "The Fascinations of London" (A. & C. Black), is, like all the volumes of the series, well and attractively written, and full of curious information. There are a few lapses of the pen, as where Mary Queen of Scots, that "French scented butterfly," is said to have gone "down the water to prison and to death." She was taken to Fotheringhay Castle in Northamptonshire.



*Woodbury, print.*

*Waterlow & Sons Limited.*

*Frank Smith*

*From a Negative by Russell & Sons, London.*

THE  
BAPTIST MAGAZINE

NOVEMBER, 1903.

THE REV. FRANK SMITH, M.A., B.Sc.

**T**HE subject of this sketch is a son of the manse. His father was a well-known and highly-respected minister in the Congregational body, who held a village pastorate during the earlier portion of his ministerial career. The duties were laborious, involving the conduct of three services every Sunday, with the addition of several, frequently four, in the week. One week, before he was laid low by serious illness, he had preached seven times and walked fifty miles. During most of his life his income was very small, but, aided by his wife—a brave, patient, and saintly Christian lady—he was able to educate his children and start them in an independent career; resting himself in the evening of his life after the many denials of his earlier days, till he was called to the Higher Service. These circumstances help us to understand the intense interest shown by the son in the work of the Particular Baptist Fund, of the committee of which body he is a member.

Before he was fifteen he went away from home to earn his living in business, and in the course of a short time had risen to a position of responsibility and trust. This was the time of crisis in his life, for that which determined his future career took place—his conversion. The responsibility of the Christian life was eagerly assumed by him, and he threw himself into the service of his Lord. His first address was delivered to five women and a boy, of whom he confesses he stood greatly in awe. He worked earnestly at a mission church in Nottingham, speaking at open-air services round Sneinton Market, then the strongest centre of the Secularist movement. He was greatly impressed by the crowds that attended the Sunday meetings arranged under the auspices of Mr. Bradlaugh.

At the age of eighteen, having saved part of the necessary funds during his business career, he entered the Western College, Plymouth, under the presidency of Dr. Chapman, a thorough scholar. When his six years' course there was finished, he settled in the Congregational ministry. In order to get a better idea of village church life, he made

a caravan tour through Dorset, holding evangelistic services, and getting valuable information at first hand. When he had been in the ministry six years, and while pastor at Weymouth, he began to study the question of baptism. The result was that he felt compelled to accept the overwhelming evidence in favour of Believer's Baptism. As a consequence, he resigned the pastorate of the church at Weymouth and left the Congregational ministry. The new Baptist Church at Jesmond, Newcastle-on-Tyne, being then in need of a minister, sent Mr. Smith a cordial invitation to undertake the duties, and he accepted. He was happy in his work there, and it was earnestly appreciated by his people. In addition to his ordinary duties, he worked a small mission at Byker, where a hall was purchased. This work has developed into the strong Heaton church. But he fell a victim to influenza, and this, added to the effects of the trying climate of the great Northern city, seriously affected his throat. On the advice of his doctor, who believed that residence in Newcastle would be attended by most serious consequences, he reluctantly resigned his charge. After a period of rest he began to preach again, but an eminent specialist advised, after a few months' work, that the throat trouble was such that he must relinquish ministerial work for a long time. Anxious to make the best possible use of the opportunity thus opened up, he removed to Oxford, where he worked for, and in due course obtained, the Bachelor of Arts degree. Here, as a student, he had the privilege of contact with some of the most eminent scholars of the day, attending the lectures of Caird (Master of Balliol), Wallace, Fairbairn, Lock, and Cheyne. He had the great advantage of private work with Dr. Caird, thus coming into touch with one who, as he considers, possesses the finest, most opulent mind of any man he has ever met.

During the later period of his stay in Oxford he began again to serve the churches as an occasional supply. A settlement was made at Manvers Street, Bath, in June, 1897, and he there exercised a ministry of much usefulness. In spite of the fact that Bath is a cathedral city, the church is a very strong one, rejoicing in a succession of eminent ministers, and officered by a band of able men, of whom several hold responsible positions in civic life. A ministry at once robust, intelligent, and evangelical was exercised among this people for nearly four years, during which time Mr. Smith became endeared to a much wider circle than that of his own church. The secretaryship of the Free Church Council, which he held for a portion of the time, brought him into sympathetic contact with all the Evangelical Free Churches in the neighbourhood, and his tenure of the office was greatly to the advantage of the religious life of the city. During his residence in Bath he continued his university work, studying specially Modern Ethical Systems, for a thesis on which he was awarded the B.Sc. degree at Oxford, after which he proceeded to his M.A.

In January, 1901, he commenced the ministry of his present charge at Denmark Place, Camberwell, the glorious traditions of which church are maintained in his ministry. He preaches to a large and increasing congregation with continued acceptance and "signs following."

His pulpit work is of a very high order, enriched as it is by wide and thoughtful reading. His favourite studies are Philosophy—Economics and the History of Religions—and he has a considerable knowledge of these subjects. Yet his ministry is extremely simple, being of the evangelical and evangelistic type, so that his arguments and appeals are easily understood. His interest in children is shown in his Sunday morning addresses, a volume of which, "Measuring Sunshine," has been published recently. It is, perhaps, rare to find a mind so stored with varied scholarship used in the exercise of so simple a ministry. The sermons are clear and helpful, appealing directly and sympathetically to the hearers, being marred by no forced "cleverness" nor straining after rhetorical effect. Mr. Smith keeps in mind the word of the sacred proverb: "He that is wise winneth souls," and to this end is his ministry exercised.

To know Frank Smith is to know a man of strong personality. The set of his features shows that. His actions are an emphatic testimony to the same fact. He is strong in all those things that make a true man—strong in conviction, strong in principle, strong in courage. For him to be convinced of its inherent righteousness is sufficient to win from him consistent and unflinching support for any cause; and that which he undertakes he never lightly abandons. It goes without saying that he is an advanced Radical and Liberationist, though the business of politics is but a part of the natural development of his Christian activity. It is, perhaps, not wonderful that the strength of his character is wedded to a sensitiveness which is almost an essential attribute for a minister of Christ. It is in this fact that we discover the cause of so much tenderness and sympathy. To be his friend is to be assured that no hasty judgment will be permitted to undermine his regard.

The home life is very happy. In company with his like-minded wife, he is much in the "secret place of the Most High," and there they gain that which enables them to brighten other lives with hope, helping them to live in the light of God. That this ministry may be long continued is the prayer of one who knows them, and who writes this as a tribute of sincere friendship.

T. R. DANN.



WE receive with no ordinary gratification a sixpenny edition of the Rev. R. J. Illingworth's *Bampton Lectures on PERSONALITY, HUMAN AND DIVINE*, which Messrs. Macmillan have just issued. It is a really great book—probably the first Bampton which has been issued in so popular a form, but the forerunner, we hope, of many similar works which will tend to counteract the efforts of the Rationalist Press, by which so many cheap reprints of sceptical books have been issued.

## THE GREAT VICTORIAN PREMIER.\*



**M**R. JOHN MORLEY'S LIFE OF WILLIAM EWART GLADSTONE is in every sense a great work—alike for its literary, its political, and religious value. It is great, not only in bulk, but far more in its contents, its quality, and style. Its three volumes, with close upon two thousand pages, could not with advantage have been curtailed. Mr. Morley has had to sift an enormous mass of the materials, and he tells us that he could without difficulty have extended the three volumes to a hundred! While on all important points he has allowed Mr. Gladstone to speak for himself, by his letters and extracts from his diaries, he has not been content to give us a mere string of quotations ingeniously woven together. He has provided for them a graceful setting, which adds greatly to their value, and often condenses into a clear, crisp paragraph of his own the essence of many folios. He is a delightful stylist—one of the few living men who can write so as to satisfy the demands of the most exacting scholarship and culture, and at the same time carry with him the sympathies and interest of the man in the street. He is, moreover, candour personified—never afraid to state uncompromisingly his own convictions, and to battle valiantly for the right, but never abusing his opponents, or failing to look frankly at the arguments of the other side. While he does not profess to be free from bias, he can claim to have no bias against the truth. He repudiates the idea of indifferent neutrality, but he can with equal confidence disavow "importunate advocacy and tedious assertion." Mr. Gladstone was too great a man to stand in need of either. Neither, again, does Mr. Morley disparage the men with whom Mr. Gladstone came into sharp collision. He has no political animus, and indulges in no vituperation, no base party spirit, such as deems it a duty to blacken the character of opponents. Even on the point which has excited the gravest apprehensions in regard to this biography, Mr. Morley has acquitted himself with such marked discretion that no room is left for complaint. He does not—as we all know—share Mr. Gladstone's robust Christian faith; he is in no sense "ecclesiastically minded"; but he utters no word that will jar on the feelings of those who are. He sees the strong points of Mr. Gladstone's religion, and the extent to which he was influenced thereby. He has allowed the great Christian statesman to unveil his heart in relation to all that he held dearest and most potent, and he has himself such lofty ideals of truth and righteousness as the dominating powers of all life, and such a passion of moral enthusiasm, that we are constrained to think of him as unconsciously Christian. He has presented us with materials which may be used to good effect by men who are in more

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\* "The Life of William Ewart Gladstone." By John Morley. Three volumes. Two guineas net. London: Macmillan & Co.

complete accord with the religious side of Mr. Gladstone's nature, whether they be Anglican or Nonconformist; and Mr. Gladstone, we venture to say, was at heart an Evangelical, notwithstanding his association with the High Church party. Far more than Newman in one direction, and not less than Frederick W. Robertson in another, he was influenced throughout life by the faith of his early days—faith acquired in a home where the atmosphere was profoundly Evangelical, and due to his Presbyterian descent. The "Life" throughout is stately, and increases our admiration and reverence for its illustrious subject. What we miss is a little of the Boswellian element. We should like to have seen more of Mr. Gladstone in undress, and to have heard more of that free and marvellous talk at which Mr. Morley merely hints.

Students of English biographical literature during the last quarter of a century must have been struck with the fact that almost every "Life" of national importance or of general interest contains numerous references to Mr. Gladstone, if not also communications from him. It is difficult to traverse any field of thought or enterprise in which he has not played a more or less conspicuous part. We naturally expect to find frequent mention of his name in the biographies of professed politicians and statesmen, such as Sir Robert Peel, Lord Aberdeen, Lord Palmerston, Lord John Russell, and Richard Cobden; but there is scarcely an ecclesiastical or literary biography of note which does not in some way or other show traces of his influence. Go through the lives of Archbishops Tait and Benson, of Cardinal Manning, of Bishop Fraser of Manchester, Bishop Wordsworth of Lincoln, or his namesake of St. Andrews, of Bishops Wilberforce, Selwyn, and Coleridge Patteson, of Dean Butler, Dean Stanley, Dean Church, of Dr. Jowett, Mr. Maurice, Principal Tulloch, Dr. Norman Macleod, Dr. Guthrie, and Dr. R. W. Dale, and this same fact will confront you, as it will also in the "Life" of the great Victorian Laureate, Lord Tennyson, of historians like Freeman and J. R. Green, and not less so in that of a scientist like Professor Huxley. These are but a few of the instances which show that the great statesman, whose counsels we so sadly miss in public affairs to-day, touched life at well-nigh every possible point. Mr. Gladstone was a man of brilliant and versatile gifts, and united in himself qualities that are rarely found in combination. Many years ago, during one or other of his administrations, the late Richard Holt Hutton avowed his belief that he allowed his colleagues too great liberty in their several departments, and contended that that legislation was most successful which was shaped by Mr. Gladstone's own hand. He had, according to that judicious and appreciative critic, the material of a dozen men in himself—Prime Minister, Foreign Secretary, lawyer, theologian, and preacher, Archbishop, and various other things—and those who came into close contact with "the greatest intellect in Europe," which Professor Huxley ascribed to him, admitted the force of Hutton's contention, even if they thought it exaggerated. Such a



man could not fail to be a complex, if not a self-contradictory, character, and his warmest admirers could not be oblivious of the difficulties which this complexity caused.

Mr. Gladstone's "spacious career" extended from 1809 to 1898. His Parliamentary career covered a period of sixty-two years, while an interval of sixty-one separated his maiden speech in the House of Commons from his last.

It is beyond the scope of the present article to chronicle the leading incidents in his long and distinguished career, or to enumerate in full the varied services he has rendered to the State. Mr. Balfour described him as the great example of all that is most splendid and brilliant in the conduct of Parliamentary debate and in the use of every species of Parliamentary eloquence, as having upheld the high standard of public life, the great traditions—the dignity and utility—of the House of Commons. When he retired from public life, Lord Salisbury described the event as "a turning-point in our political history." Mr. Gladstone's career is one of the most signal and impressive illustrations ever furnished of the principles of freedom and progress. "The rising hope of the stern and unbending Tories" became their keenest and most formidable opponent; and it is indisputably the case that he ended by advocating most of the measures which, in the outset of his career, he denounced. He completely shook off the limiting and cramping effect of the Oxford traditions, and learned in other schools the value of the liberty which was not taught him there. In fact, it was his fervid devotion to liberty which more than anything else wrought so complete a change in his attitude to social, political, and ecclesiastical questions, and made him the champion of causes from which at first he stood aloof with suspicion and dislike. An advocate of Free Trade, a reformer of the Tariff, an eloquent and persistent advocate throughout his life of the reduction of the military and naval estimates, a foe to needless expenditure on bloated armaments, he was at the same time eager to open the avenues of knowledge to people of every class. His abolition of the paper duty—which was, of course, a tax upon reading, and a hindrance to popular education—his association with others in opening the Universities, his abolition of Church rates, his stupendous efforts for the extension of the Franchise, his Disestablishment of the Irish Church, his passing of the Ballot Act, his abolition of purchase in the Army, his establishment of a system of National Education in the Act of 1870—which, with all its defects, marked a great advance—his exposure of the Bulgarian atrocities, and his lifelong devotion to the service of oppressed nationalities, as in Italy, Greece, and Ireland, make up a record which has no parallel, and which, even in the judgment of those who often differed from him, will be an imperishable glory. One who is well able to judge said of him years ago: "His work as a statesman has been almost unique. Probably there is no other English Minister who leaves behind him so long and so successful a record

of practical legislation, and some of the best legislation accomplished by his political opponents was initiated by him—was his own work taken out of his hands”—and that which was true years ago is true still; and even in Ireland legislation has been carried which, apart from his efforts, would have been absolutely impossible.

Mr. Gladstone was far from perfect. He had in full measure the defects of his qualities. His superb physical endowments, his abounding energy, his strength and steadfastness of will, his power of incessant activity, leading him to work sixteen hours a day, and enabling him to do in four hours (so Sir J. Graham said) what it would take any other man sixteen hours to do, his unflinching boldness and courage, his intense moral earnestness, amounting, in fact, to passionate enthusiasm, doubtless made him at times impatient with men of weaker mould and slower temperament. There was a certain aloofness in him, and he lacked the art of managing men, as it was possessed and exercised by his great rival, Mr. Disraeli. His relations with the Queen were, after the Disraelian ascendancy, often strained, and, as we read between the lines, it is easy to see traces of a lack of cordiality. Mr. Gladstone, though unable to ignore “the armed neutrality” of Her Majesty, was loyal to his heart’s core, and bears constant testimony to her constant efforts at self-restraint and her personal kindness. She twice pressed him to accept an earldom, which he courteously declined. He doubtless expected from her a greater attention to the minutiae of legislation than it was in her power to give. The following extract, in which Mr. Morley illustrates this, is not without its amusing and humorous side:—

“The letters (says Mr. Morley) contain a hundred instances. One may suffice. On the occasion of the Irish Church Bill of 1869 the Prime Minister sent to the Queen a print of its clauses, and along with this draft a letter, covering over a dozen closely-written quarto pages, in explanation. Himself intensely absorbed, and his whole soul possessed by the vital importance of what he was doing, he could not conceive that the Sovereign, nursing a decided dislike of his policy, should not eagerly desire to get to the bottom of the provisions for carrying the policy out. The Queen read the letter, and re-read it; and then, in despair, desired a gentleman practised in dealing with Parliamentary Bills, happening at that time to be at Osborne, to supply her with a summary. . . . Neither of these two illustrious personages was without humour, and it seems at once a wonder and a pity that the Monarch did less than justice to this laborious and almost military sense of discipline and duty in the Minister; while the Minister failed in genial allowance for the moderation of a Royal lady’s appetite for bread and honey from the draftsman’s kitchen.”

To dwell on all the points of interest in this many-sided career is impossible. We hope to return to it subsequently for the sake of its invaluable lessons to young men, especially to workers in Church and State, and to all who are anxious “to make good the faculties of themselves,” and to aid the moral and spiritual progress of the world. We

may also have something to say on his relations with Nonconformists, and his treatment of the questions in which they are specially interested. In the meantime, we append a few extracts, which will illustrate the charm of Mr. Morley's style, and throw valuable light on Mr. Gladstone's character.

The first relates to Mr. Gladstone's true place among the great men of the century in which he lived :—

"We are not to think of him (says his biographer) as a prophet, seer, poet, founder of a system, or great born man of letters like Gibbon, Macaulay, Carlyle. Of those characters he was none, though he had warmth and height of genius to comprehend the value of them all, and, what was more curious, his oratory and his acts touched them and their work in such a way that men were always tempted to apply to him standards that belonged to them. His calling was a different one, and he was wont to appraise it lower. His field 'lay in working the institutions of his country.' Whether he would have played a part as splendid in the position of a high ruling ecclesiastic, if the times had allowed such a personage, we cannot tell; perhaps he had not 'imperious immobility' enough. Nor whether he would have made a judge of the loftier order; perhaps his mind was too addicted to subtle distinctions, and not likely to give a solid adherence to broad principles of law. A superb advocate? An evangelist, as irresistible as Wesley or as Whitefield? What matters it? All agree that more magnificent power of mind was never placed at the service of the British Senate."

The second explains the determining influence in his conversion to High Churchism :—

"One Sunday (May 13th) something, I know not what, set me on examining the occasional offices of the Church in the Prayer Book. They made a strong impression upon me on that very day, and the impression has never been effaced. I had previously taken a great deal of teaching direct from the Bible, as best I could, but now the figure of the Church arose before me as a teacher too, and I gradually found in how incomplete and fragmentary a manner I had drawn Divine truth from the sacred volume, as, indeed, I had also missed in the Thirty-nine Articles some things which ought to have taught me better. Such, for I believe that I have given the fact as it occurred, in its silence and its solitude, was my first introduction to the august conception of the Church of Christ. It presented to me Christianity under an aspect in which I had not known it; its ministry of symbols, its channels of grace, its unending line of teachers joining from the Head; a sublime construction, based throughout upon historic fact, uplifting the idea of the community in which we live, and of the access which it enjoys through the new and living way to the presence of the Most High. From this time I began to feel my way by degrees into or towards a true notion of the Church. It became a definite and organised idea when, at the suggestion of James Hope, I read the just published and remarkable work of Palmer. But the charm of freshness lay upon that first disclosure of 1832."

Then follow one or two which illustrate his marvellous powers of activity :—

"The currents of daimonic energy seemed never to stop, the vivid susceptibility to impressions never to grow dull. He was an idealist, yet always applying ideals to their purposes in act. Toil was his native element; and though he found himself possessed of many inborn gifts, he was never visited by the dream so fatal to many a well-laden argosy, that genius alone does all. There was nobody like him when it came to difficult business, for bending his whole strength to it, like a mighty archer stringing a stiff bow.

"To talk of the silences of the most copious and incessant speaker and writer of his time may seem a paradox. Yet in this fluent orator, this untiring penman, this eager and most sociable talker at the dinner-table or on friendly walks, was a singular faculty of self-containment and reserve. Quick to notice, as he was, and acutely observant of much that might have been expected to escape him, he still kept as much locked up within as he so liberally gave out. Bulwer Lytton was at one time, as is well known, addicted to the study of mediæval magic, occult power, and the conjunctions of the heavenly bodies; and among other figures he one day amused himself by casting the horoscope of Mr. Gladstone (1860). To him the astrologer's son sent it. Like most of such things, the horoscope has one or two ingenious hits and a dozen nonsensical misses. But one curious sentence declares Mr. Gladstone to be 'at heart a solitary man.' Here I have often thought that the stars knew what they were about."

We also append one or two paragraphs relating to his devotion to the principle of liberty:—

"I am deeply convinced that among us all systems, whether religious or political, which rest on a principle of absolutism must of necessity be, not, indeed, tyrannical, but feeble and ineffective systems; and that methodically to enlist the members of a community, with due regard to their several capacities, in the performance of its public duties is the way to make that community powerful and healthful."

In a letter to Mr. W. E. Forster, on local government for Ireland, he said:—

"If we say we must postpone the question till the state of the country is more fit for it, I should answer that the least danger is in going forward at once. It is liberty alone which fits men for liberty. This proposition, like every other in politics, has its bounds; but it is far safer than the counter-doctrine, wait till they are fit."

Mr. Gladstone distinguished the doctrine of liberty from that of equality, with which it is so often confused:—

"Something like an amicable duel took place at one time between Ruskin and Mr. Gladstone when Ruskin attacked his host as a 'leveller.' 'You see, you think one man is as good as another, and all men equally competent to judge aright on political questions, whereas I am a believer in an aristocracy.' And straight came the answer from Mr. Gladstone: 'Oh, dear, no! I am nothing of the sort. I am a firm believer in the aristocratic principle, the rule of the best. I am an out-and-out *inequality-tarian*'—a confession which Ruskin treated with intense delight, clapping his hands triumphantly."

Finally, Mr. Morley combats the charge that Gladstone never knew there was a social question:—

“What marks him from other Chancellors is the dominating hold gained by the social question in all its depth and breadth upon his susceptible imagination. Tariff reform, adjustment of burdens, invincible repugnance to waste or profusion . . . all these were not merely the love of a methodical and thrifty man for habits of business; they were directly associated in him with the amelioration of the hard lot of the toiling mass, and sprang from an ardent concern in improving human well-being and raising the moral ideals of mankind.”



### NOT SERVANTS, BUT FRIENDS.\*

“Henceforth I call you not servants; for the servant knoweth not what his Lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you.”—JOHN xv. 15.

#### III.

**I**T would not be difficult to show that the temper and character of our whole religious life would be ennobled if we heartily believed that all Christian men are the friends, not merely the servants, of “God manifest in the flesh”; and it is certain that the habitual remembrance of this wonderful relationship would give us inspiration and energy and courage in evangelising the world. We need everything that can sustain our confidence.

The difficulties which have to be overcome in changing the religious faith and moral life of the immense populations of India, for instance, cannot be over-estimated. Their conscience has been drugged, and all the nobler elements of their spiritual nature have been paralysed. There is no loyalty to truth, no indignation at falsehood; no reverence for purity, no abhorrence of lust; the very conception of a noble and Divine life which might rebuke their degradation and make their hearts weary of their present condition seems to have disappeared. Their literature, their social habits, their political institutions, are all charged with the poison of heathenism. Even their language carries infection with it. The isolated missions we maintain seem able to make no general impression on the thought and character of the people. The results we have witnessed are, indeed, quite as large as the agency we have employed justified us in anticipating; but what reasonable hope does there seem, as yet, of our prevailing upon any great province—any great city—in that vast region, to abandon Idolatry and to confess Christ? Our success in the southern part of the Peninsula, and in Burmah and the neighbouring regions, has been wonderful; but how remote still, according to all sober

\* The late Dr. Dale's great missionary sermon concluded from page 414.

expectation, is the conversion of the two hundred millions of people among whom our missions are planted!

Philosophic historians will decline to listen to any argument drawn from the triumphs of Christianity in European countries; they will tell us that the victories of the first three or four centuries would never have been won but for the entire disintegration of social and national life in every part of the Roman world; and that afterwards, had not the wild races of eastern and northern Europe been driven in successive waves across the frontiers of the empire and been filled with awe by the grandeur and splendour of the civilisation they almost destroyed, neither the policy of bishops nor the zeal of missionaries would have effected their conversion. We are not disposed to attach slight importance to the singular concurrence of moral and political influences which accelerated the diffusion of the Faith among the ancestors of the nations of modern Europe. We know that it is not in our power to control and direct the general course of affairs in heathen countries so as to favour our enterprise; we cannot overthrow their political institutions, break up the complicated and venerable structure of their national life, change their material and social condition; but we are the friends of Christ, and He can do it. He has done it before; if necessary, He will do it again. To tell us of the gigantic external forces which wrought mightily with the Apostles of the Faith in ancient times is not to discourage but to confirm our confidence. You only remind us of what we are too apt to forget—that in all calculations of the probable future of Christianity the visible agencies for propagating it form, after all, an inconsiderable element. If no great reformation in the religious thought and life of nations was ever accomplished yet, by the moral and spiritual energies directly associated with the proclamation of the Truth; if in all the great conquests which the religion of Christ has already won, He who can unloose the tempests and the whirlwinds which bring sudden changes in the moral life of whole continents, has ever fought on the side of His servants, striking ancient thrones with His thunder, and causing them to sink into ruin, destroying by political convulsions forms of civilisation which seemed to present impregnable obstacles to the Faith, casting contempt upon national gods by the calamities against which men invoked their protection in vain; why may we not expect the same mighty co-operation in coming times? It seems to us that we have it already, and that we can even now discern in the strange and unexpected troubles which in our own time have agitated vast communities of the East the beginning of a new epoch in their religious history. The future of the world is plainly in the hands of Christian nations. Their political power, their intellectual energy, their material wealth, invest them with the control of the destinies of the human race. They alone possess that vigorous moral life by which nations win and retain the noblest forms of greatness, and there is the strongest reason for believing that before many centuries

are over their religious faith will win a permanent triumph over every form of heathenism.

We are sometimes betrayed into injurious thoughts of our Lord Jesus Christ, and of His solicitude for the success of our work, through forgetting the conditions which limit and determine the results of His direct and supernatural action on the souls of men. We speak as though He cared less than we care ourselves for the rescue of the heathen from their miseries and sins. We pray as though by a mere act of volition He could convert every man to whom we preach the Gospel, and as though the solitary reason that the triumphs of the Faith are not more rapid is to be found in an inexplicable reluctance on His part to regenerate mankind.

If this were true—if His interest in this enterprise were doubtful, vacillating, intermittent—I know nothing that could save us from despair. But our own religious history ought to protect us against this appalling heresy. We can all remember how we have resisted and grieved the Holy Ghost—baffled, delayed, thwarted, the eager, yet patient, mercy of Christ. That moral freedom which we ourselves have so disastrously asserted is the true explanation of the persistent unbelief of those whom we have failed to win from their old superstitions. It belongs to the very essence and idea of human nature. If it were overborne by the irresistible energy of the Holy Ghost, the supreme attributes of humanity would be annihilated in the very act which was intended to impart a diviner life; and the soul, instead of being exalted to a new dignity, would be sunk below its native and original condition. It is not thus that the conflict between the spirit of man and the authority and love of God is terminated. The struggle lasts till, by its own free consent, the soul receives the Divine mercy, and yields to the regenerating power of the Holy Ghost.

It would be strange, indeed, if in this work there were no strain upon our energy, no severe test of our constancy. The impression left upon the most thoughtful minds by the whole course and method of human redemption is, that when God determined to save mankind, the moral difficulties were all but invincible. The miracle of the Incarnation, and the mystery of the death of Christ, while they demonstrate the earnestness of the Divine love, demonstrate likewise the tremendous magnitude of the obstacles it had to encounter. The endeavour to win back the human race to Himself is represented, both in the Old Testament and the New, as the supreme manifestation of the interior life of God; it tasked, if we may presume to say it, all the resources of the Divine nature, urged every natural attribute and every moral perfection to the highest and most intense activity. The whole story, from the hour when human nature, shamed and dishonoured, was driven out from Paradise, to the present moment, is made tragic by the constant recurrence of startling and apparently irreparable failures. The memory of the flaming sword of the Cherubim and the loss of Eden did not restrain the early genera-

tions of our race from a rapid and reckless descent into the darkest crimes. The waters of the flood did not cleanse the world from sin. The fires of Sodom and Gomorrah did not burn out the stain of sensual pollution. The elect race forgot the plagues of Egypt as soon as they reached the desert; and the thunders of Sinai were no sooner silent than they began to worship a golden god. Consecrated priests sank into superstition, and were guilty of sacrilege. Prophets rose up, through whose lips came the oracles of lying spirits; and even great saints fell into shameful sins. God was grieved and angered. He repented that He had made man. He uttered terrible threats in His wrath, and in His hot displeasure He sent appalling calamities upon those whom He loved.

When, after sixteen centuries of discipline, the Jewish nation was called to receive the Messiah their fathers had hoped for, their chief priests plotted against His life, and the common people clamoured for His blood. The history of the Christian Church is a dreary repetition of the old tale; and only the compassions of Christ which fail not, and His mercy which endureth for ever, can have held back His just indignation and saved the world from destruction. In our disappointments Christ Himself shares. He Himself is defeated when we have no success. As the friends of Christ we can rely, not merely upon His inactive sympathy—we are sure of His energetic support. It is His work more than ours. He has a deeper joy that we can know in all our triumphs, and His heart is sadder than ours because of human sin and unbelief.

Again, the relationship in which we stand to Christ assures us that He will never leave us uncared for in the dangers, perplexities, and shame in which His service may involve us, and that He will estimate most generously all our efforts to honour Him. Men treat their slaves inconsiderately, but not their friends.

It is our brethren who are scattered through heathen countries that require this stimulus to courage rather than ourselves. Very often the conditions of their life seem intolerably hard. I know not how they endure its cheerlessness. They are among a strange people; they miss the pleasant music of their mother tongue; they are separated from the excitements and delights of the public and social life of their own land; they have neither time nor strength for the literature which they love best; and in committing themselves to this work they have almost cut themselves off from the glorious past of their race as well as from the joy and animation of its present intellectual activity—from the imagination of immortal poets, the speculations of philosophers, the imperishable and splendid eloquence of great statesmen; many of them are conscious that their physical strength is being consumed by the fiery heat of a tropical sun, and that their intellectual elasticity and energy are slowly wasting away; they suffer from unfamiliar forms of disease; they thirst for the free air and green foliage of the land they have left; they think at night of faces they shall never see again, of the gray hairs



that are coming upon the heads of aged parents, of the graves into which one after another those who are dearest to them at home are gradually sinking: they have to send their children away to live among strangers. Their courage sometimes fails. They are uncheered by the love and sympathy of Christian brethren. The moral atmosphere they breathe is heavy with death, and they sometimes tremble lest their own spirits should be smitten, not by "the pestilence that walketh in darkness," but by the open vice, the flagrant immorality, the triumphant idolatry which surrounds them—"the destruction that wasteth at noon-day." They think sometimes, and not without bitterness, of how lightly we at home, who are living at ease, surrounded by crowds of friends, preach and declaim about the duty and blessedness of Apostleship among the heathen, how inadequately we estimate their difficulties and labours, how careless we seem whether they live or die! Sometimes, perhaps, they are wounded by our ungenerous suspicion, and sometimes they think they detect reproaches directed against themselves in our complaints of their want of success.

But let no ardent and enthusiastic heart in this congregation repress the impulse to engage in this work through fear of its dangers, penalties, and exhaustion. I cannot promise you the rewards of an inferior ambition: but you shall have the joy and dignities which belong to the most princely and saintly souls. It is not always those whose courage is the most daring, whose patience is the most sublime, whose consecration to the service of Christ is most devoted and unreserved, that win even in the Church itself the greatest glory while they live, or are remembered with the deepest veneration when they have passed away. Of the men who in remote centuries preached the Gospel in this country, only a few isolated names are known to us, and perhaps the holiest and most useful have perished. We owe our Christian life and civilisation very largely to those who have fought in the mere *ranks* of the noble army of martyrs, and whose memory has perished on earth for ever. It may be the same with you: you may have to work unhonoured and to die unknown; your name may kindle no enthusiasm, be cherished with no pride among the Christian people of this country, and after a generation or two may almost pass away from the recollection of the cities and tribes you have helped to Christianise. But as one weary day after another drags on, and your heart sickens at what may seem your fruitless toil, as you struggle almost in despair with the difficulties of your work, and the weakness of your own soul, yet never abandoning, even in the worst times, the high endeavours to which your life is consecrated, Christ Himself will stand by you. He will watch your successive sufferings, and conflicts, with a keen and loving sympathy. Your service will not come before Him merely as a whole when it is all over; but day by day, hour by hour, through all the vicissitudes of your failure and success, He will see in your fidelity "the joy that was set before Him, for which he

endured the cross and despised the shame." He will judge you more generously than your friends, more generously than you judge yourself. He knoweth our frame, and remembereth that we are dust. Strong Himself, He bears the infirmities of the weak. He will encourage, soothe, and animate you with revelations of His own presence. He will inspire you with His own energy, and think gently of you even when your faith falters and your purpose vacillates, and you are ready to ask Him to release you from your vows. You are His friend, not His slave. He will not treat you harshly or inconsiderately while the labour lasts, and when the work is finished that He has given you to do, He will not reproach you with the imperfections with which you reproach yourself, but will welcome you with infinite rejoicing to your eternal reward.

Remember that it was to men whose trust in Himself was almost destroyed, and who, within a few hours, when His agony and shame came upon him, would in their terror deny all knowledge of Him, and leave Him alone in the hands of His enemies, that He said, "I have called you, not servants, but friends." He knew that, in spite of all, their hearts were true to Him.

Those of us who are entrusted with grave responsibilities at home in relation to this enterprise, though we have less need of the strength and support which the knowledge of our Lord's considerateness must afford, may also rely on the same kindly and generous estimate of our service. We can but do our best. With the greatest anxiety to act rightly, we shall often make mistakes. Secretaries are not infallible. Boards of directors will sometimes reject men of the noblest spirit and the largest capacity, and will sometimes receive the unworthy. There will sometimes be a want of courage in recalling those who have proved undeserving of confidence, and sometimes deficient sympathy with good men whose difficulties are under-estimated. Unwise methods of action are sometimes abandoned very reluctantly, and positions in which vigorous labour would achieve great results are sometimes long overlooked. It is sometimes difficult to escape from traditions which interfere with free and energetic activity, and equally difficult sometimes to resist the deceptive attractions and excitements of new methods and projects which calm good sense condemns, and which are certain to end in failure. The best of men have, often, personal peculiarities of manner and temperament which affect very injuriously the cause they love. The zealous are sometimes rash, the able sometimes arbitrary, the cautious sometimes compromising, the conscientious sometimes impracticable and crotchety. All of us, no matter how loyal we may be to Christ, or how earnest we may be in our desire to serve Him, hinder as well as help the ultimate triumphs of His mercy. It can hardly be otherwise. But then He knew all this before He gave us our commission. He does not disclaim us because of our imperfections and mistakes. It is enough that we mean and try to be faithful to Him; and He not only tolerates our errors and weak-

nesses. He knows that many of them are inseparable from this mortal condition, and in His joy over our sincere devotion to Him, He forgives and forgets them all.

Yes! and as we are the friends of Christ, He will take care that we shall not suffer any permanent injury from courageous fidelity in His service. Our good deeds may, for a time, be evil spoken of, but He will vindicate us against all unjust reproach. At this very time, you to whom I am preaching are emerging from a sea of reckless and injurious calumny. Ignorance and malignity have flung at you every epithet of insult, have used all the poisoned weapons of slander, and appealed to the worst prejudices and the worst passions of human nature to ruin your character in the judgment of the nation, and to rob you of the confidence of your friends. You have been charged with exciting discontent and stirring up disaffection against a just, a benignant, and a merciful government; with provoking men to brutal violence, to rebellion and massacre. The very graves in which were buried the refuted calumnies of a past generation have been compelled to give up their dead to bear false witness against you, and to prove that you have done all this, on system, that your whole history is a history of restless and criminal political agitation. The sacred memory of your fathers has been subjected to fresh outrage, and your eminent and upright leaders have been accused, by name, with having grossly abused the influence of their official position. I trust to see to-morrow such an enthusiastic demonstration of your faithful loyalty to the men who have been so shamefully injured, as shall prove that you, at any rate, in whose service they have suffered, regard them still with strong and undiminished confidence. But the whole nation will do them justice before many months are over. Already the storm is abating. They are the friends of Christ, of Him who listens to the cry of the oppressed, and will break in pieces the oppressor. Their reputation is in His keeping, and He will not suffer it to be stained.

A devout and grateful recognition of the reality of this relationship to our Lord will give our hearts rest from troubles of another kind—troubles much more painful and harassing. When we think of the position to which Christ has called us, we are sometimes prostrated by gloomy and distressing thoughts of our utter inability to discharge its duties. We are weak, erring, sinful men. We shall be thankful if we ourselves do not fail to secure eternal rest in God. We fear lest it should be said of us at last—they saved—they tried to save—others; themselves they cannot save.

Even when we escape from restlessness and fear about our own future destiny, and are able to leave it with perfect trust to the infinite mercy of God, do we not often feel that for an enterprise like this we are unfit, that we are equal neither to the ministry among our own countrymen, nor to missions among the heathen. There may have been in former ages

men so saintly in spirit, and of a zeal so ardent, that they might venture to assume the responsibilities which this work involves; we think we have known in our own times a few elect souls in whom the divine fire burned with such intensity that they might, without presumption, devote themselves to the evangelisation of mankind; but, as for ourselves, this form of service is altogether beyond us.

There is an answer to this natural distrust to be found in these words of our Lord. In His kingdom there are no slaves. We, too, are His friends; this implies that, however little we may be conscious of it, there is a community of nature and of spirit between ourselves and Him.

His personal dignity as the Eternal Word is incommunicable; His moral life is not abnormal and unique. Our interior nature, in its essential elements, principles, affections, and impulses, is identical with His own. Friendship involves this; and without it the relationship would have no reality or value. The mystery of the Incarnation has its complement in the new birth of the Holy Ghost. God became man in the person of Christ, and every regenerate soul is made partaker of the Divine nature. The eternal life was not only manifested in Him—through Him it was given to us. If this be true, we have received direct from Heaven the very moral qualifications which this work demands. We have not merely supernatural assistance to rely upon—our very souls have been supernaturally transformed—and we are spiritually akin with Christ Himself. Let it be granted that an enterprise like this is beyond the measure of human strength; the energies of a divine life are active within us. Having called us His friends, Christ has actually made us what the relationship implies.

No doubt the community of spiritual nature and character between our Lord Jesus and all regenerate souls is most imperfectly manifested. The salvation we have received, though ours now, and “ready to be revealed in the last time,” is largely hidden, not from others only, but from ourselves. But the higher life has been given to us, and its mighty forces, though restrained and repressed, are not bound by any invincible spell. Every one of us is conscious of their restless movement. They sometimes break through the heavy and sluggish mass of our inferior nature and assert their irresistible power. There is an ecstasy of worship and an elevation of the soul into conscious union with God, which sometimes prove to us that the change through which sinful men must pass in order that they may live among the angels and reign with Christ has not to be originated and perfected in the last prostration of mortal weakness, when the shadows of death and the dawn of an eternal brightness shall be in momentary conflict; but that the supreme crisis has passed; that the glory we hope for has not to come upon us from without—it is in us already, and has only to be revealed. It may be revealed on this side of the grave. It *has* been revealed in the shining purity and the ardent zeal of innumerable saints. It may be revealed in *us*.

In worship and in work, this Divine life can manifest its supernatural origin and energy. What is necessary is that we should not shrink from our true destiny, that we should dare to accept the duties and the glories which belong to our regenerated nature. "We know not what we *shall be*"; we know not what we *are*—until we take for granted that the Holy Ghost dwells in us, and venture upon tasks which require attributes and gifts of a Divine order. Our hand may seem paralysed: but if at the word of Christ we stretch it out, every nerve will become instinct with life and every muscle move with elastic vigour.

I do not disparage other kinds of spiritual activity; least of all would I speak lightly of those solemn and lofty acts of communion with God in which we anticipate the very service of Heaven; but I ask you to remember that in all evangelistic work, whether at home or abroad, the characteristic sympathies and forces of the Christian nature reveal and increase their strength; and as their power is developed, we realise in consciousness more and more perfectly, the magnitude of the supernatural change which has passed upon us, and the reality of our friendship with Christ.

The Apostles feared that the mutual confidence and intimacy between themselves and their Lord would end with His death. He told them that His death would only perfect their friendship. His words came true. During the years which followed His ascension into heaven, years which they spent in a constant struggle with human sin, they were nearer to Him than when they were walking with Him through the cornfields, or sitting with Him in the house of Lazarus at Bethany, or listening to His last discourse in the upper chamber at Jerusalem. In their Apostolic work their spirit became more like His own. They were baptized with the fiery baptism of which they knew almost nothing while their Master was with them—a baptism of deep interior sorrow for the sins of the human race. They loved men the more the more they laboured and the more they suffered. All thought and desire of mere personal greatness died away, as they gave themselves to the sublime endeavour to restore all mankind to God. They became the friends of Christ, not by the accident of external intercourse, but by the triumph in their souls of the holy affections and purposes which ruled His own life.

It is not for us to hope for high endowments like theirs, but we may be penetrated by the same spirit; we cannot do the work which has made their names immortal, but we may labour for Christ with the same unselfish devotion. That we are capable of being the friends of Christ is proof enough that we are capable of serving Him, and by our very service our friendship with Him will be perfected.

The blessedness of this high relationship will not cease when we see His face, and behold Him in the glory which He had with the Father before the world was. His friends on earth—we shall not be less than

friends in heaven. Even there the intimacy of our fellowship with our Lord will be determined by the depth and intensity of our moral sympathy with Him. The ranks and orders of His eternal kingdom, the gradations of the saintly hierarchy of heaven, will be the visible manifestation of our spiritual approach to His own transcendent perfection. Many earthly judgments will be reversed, and some who lie in forgotten graves, among the humblest of the dead, will be among the principalities and powers of the city of God above. Angels will minister to many who have fought a silent struggle with fierce temptation in the obscurest of human conditions; those whose life has been a long agony of physical suffering will discover that their crown is as bright as that which rewards a martyr's constancy; the solitary thinker who has wrestled with gigantic doubts, and held fast to his faith in God, when his intellect was almost crushed by the appalling mysteries of the moral universe, will be welcomed into glory with public acclamations, and his victory will win him everlasting renown. We cannot number the forms of life on earth which specially test and strengthen the fidelity of the soul to Christ, and prepare it for the most perfect fellowship with Him in heaven. But of this we are sure, that every soul that is filled with enthusiasm for the salvation of mankind will be in immortal sympathy with the Lord. It was His supreme purpose, when He was here, to bring back the world to God; and the eager solicitude, the tender compassion, the inexhaustible mercy of His earthly ministry, have had an imperishable effect upon the moral perfections of His glorified humanity. They have not passed away. As His disciples saw, after His resurrection, the print of the nails in His hands and His feet, so, through everlasting ages, "the travail of His soul" for the recovery of our race from destruction will be visible in its results upon His moral life and infinite blessedness. Those who have been consumed with the same passion will be capable of the profoundest sympathy with Him, and will enter most fully into His joy.

To kindle throughout the churches of this land an intense zeal for the conversion to God of our own country, and of every heathen nation, should be our earnest desire and our resolute purpose.

It is easy to create a superficial and transient excitement by the arts and resources of human eloquence; but what we require is something deeper and more abiding. It is the very spirit of Christ that we want, for ourselves and for our brethren. If we had it the restless fears of many Christian souls about their own eternal safety would be swept away by an ardent longing for the salvation of all men; the excessive eagerness for wealth would be extinguished by a nobler passion; the moral weakness which can hardly resist the lightest temptations to folly and sin, would be inspired with a victorious strength. We should see the very flower of our youth consecrating themselves to the ministry of the Gospel at home, and to missions to the heathen abroad; Christian liberality, of which we have already many princely illustrations, would

be manifested in larger and more lavish gifts for the support of every good work. The doubts of this agitated age about the reality of Christ's earthly history would give place to a reverential confession that He ever liveth, and that according to His promise His home is still with His Church. Whether all this shall come to pass, or not, rests with ourselves. In answer to earnest prayer, as the result of devout communion with God, in the vigorous and faithful endeavour to do the work that lies nearest to us, in the cultivation of a generous and hearty sympathy with all who are trying to make the world better, we shall be certain to find that the missionary enthusiasm, which we have almost lost, and which some of us perhaps have feared could never be recovered, is not the accidental distinction of any particular age of the Church, but is beginning to glow in our own hearts with all its ancient fervour; and, in the new rapture of fuller sympathy with Christ, we shall be able to accept more trustfully, and to understand more deeply, what is to be not His SERVANTS MERELY, BUT HIS FRIENDS.



## SACRED MUSIC AMONG THE ANCIENT HEBREWS AND IN THE CHRISTIAN CHURCH.

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### III.—ORGANISATION OF HEBREW SINGERS AND PLAYERS.



**W**HAT do we know about the arrangements for sacred music among the Hebrews of Old Testament times? Of the period before the exile (B.C. 536) we know very little. That both vocal and instrumental music formed part of the worship at the high places and in the Temple there is every reason for believing. Prior to the return from Babylon, however, it is exceedingly likely that there was no distinct class of singers or players; no choir or band. Any belonging to the nation, who were in regular standing, could join in the singing or playing if they had but the ability. There existed thus early no musical caste or guild. 2 Sam. vi. 5; Isaiah xxx. 29; Amos v. 21-23 appear to make this fairly certain. It was not long before the exile—say, B.C. 620—that the tribe of Levi, or at least a portion of the nation so designated, was set apart to perform the functions of priesthood, and it was the same specialising movement that gave rise, about the time of the exile, to a separate closed order of musicians. Immediately after the return from Babylon, we read of a special class of singers. They are mentioned first in Ezra ii. 41; Nehemiah vii. 44; but we become familiar with them in later writings. As they are named among those who returned, they must have existed, as a class, during

the exile, and we are probably to seek the beginning of this development sometime before the exile began (B.C. 606).

The writer expects to be reminded of the elaborate arrangements for the worship of the Temple ascribed to David in *Chronicles*. This book, however—for there is but one book in the original form—is a late production, not being older than about B.C. 300, some 700 years after the time of David. The writer views and describes the events of the past in the light of the times he lived in. It is as if an historian of our day were to give an account of the life and times of our King John, Lackland, taking for background the conditions—political, literary, and religious—amid which he wrote. Would such a writer be inaccurate if he made King John the visitor and patron of the University of Wales, and his eldest son (the Prince of Wales) Chancellor of the same University? Yes, if his purpose were to write bare history; but he might have another and very different object in view. Any one who takes the trouble to compare parallel histories of the same events in *Samuel*, or *Kings*, and *Chronicles* will see that in the latter the history is idealised: the past of the nation is looked at as a kind of glorified present, with the same religious orders and institutions, only more perfect.

The oldest historical books of the Old Testament and the oldest prophetic books have little or nothing to say about David as organiser of the music of the Temple. We read about the twenty-four courses of priests, and about the same number of courses of Levites only in *Chronicles*, and (once) in *Ezra*, and those books are very late. *Amos* is the oldest book in the Old Testament: in it once David is spoken of as an inventor of musical instruments, or as the deviser of every kind (פִּלְיָהּ for פִּלְיָהּ) of song: the latter is the likeliest rendering, and is adopted by Wellhausen and Nowack in their commentaries. Of course, the songs meant are secular ones. But nothing is said suggesting even that David organised the priests and Levites for musical purposes. J. P. Peters, Winckler, and Cheyne drop the name David from the verse altogether, holding it to be an editorial gloss; but it is in all the versions, and there is no sufficient reason for omitting it. 1 Sam. xvi. 14ff. contains an old tradition about David's skill in playing the harp; but nothing more is said in this book of David's connection with music. However we are to explain the fact, there is no denying the fact itself that *Chronicles* antedates the elaborate musical arrangements of the Temple by, at least, 500 years. For detailed proof of this, it must be sufficient here to refer to such books as Driver's "Introduction to the Literature of the Old Testament." Yet *Chronicles* is a most valuable book, because it gives us a fairly full account of worship as conducted in the Temple in the writer's day.

The Temple singers are named quite separately from the Levites, though in some late passages the Levites are made to include them. Both the Levites, as subordinates and assistants to the priests, and the singers must have begun to exist as distinct orders, or guilds, before the exile,



since we find them among those who returned with the first batch, and during the exile there seems to have been no cultus, no organised religious worship in Babylon.

It is instructive to notice that after the restoration religion got more and more into the hands of special classes of men—priests, Levites, and singers, and in proportion as this was so personal and spiritual religion died out. In our Lord's time the common people had but small influence, and took correspondingly small interest in the things of religion—these things being left to the priests. Events took a similar course in the early history of the Christian Church. For something like 200 years the affairs of the Church were in the hands of the members. Religion then flourished, and the Church was an extraordinary spiritual force in the world. Then there arose a priestly caste which arrogated to itself ecclesiastical and spiritual prerogative. The ministry, under the name of priesthood, became a profession, and drew into it men that were ambitious of position and wealth. The offices of praise and prayer became the monopoly of this class, and the congregation became spectators and listeners only. In the Roman Catholic Church that is the state of things obtaining at the present time, and it is one leading to ignorance and indifference among the masses. There is among the Free Churches a danger of a similar kind, it is that the service of praise should be taken over by the choir and the organ: that prayer should be confined to the pulpit, and the pulpit itself to a class of men which, because ordained, is supposed to have peculiar rights. If we strive earnestly to promote general congregational interest in the sacrifices of prayer and praise, both choir and organ will be found helpful, and not hindbersome, to the spirituality of the worship.

Henry Ward Beecher is said to have been once of a time preaching in a church where all the singing was done by the choir in the gallery. His first lesson in the morning service was Psalm 67. When he came to verse 3 he slightly altered the wording, reading: "Let the people praise Thee, O God: yea, let all the people (in the gallery) praise Thee." If the spiritual atmosphere of the Church be anything like what it ought to be, it will not be possible to restrain the people from uttering themselves in words of thanksgiving, supplication and worship.

#### IV.—THE HYMN-BOOK OF THE TEMPLE.

WHAT was the hymnal, or what were the hymnals of the Temple? It used to be thought that David composed nearly all the hymns in the Psalter, and that he edited this Psalter in the form in which we have it, the arrangement in five books also going back to him. This hymn-book was believed to be that used in the first and second Temples. What is doubtful now is not whether *all* the Psalms go back to David's time (say, about B.C. 1000), but whether *any* of them do. The tendency among men who have given most time, and have applied most learning in the

investigation of the subject, is to make our Psalm-book a post-exilic production, *i.e.*, to regard it as the hymn-book, or, rather, as containing the hymn-books of the second Temple. The only Psalm which Cheyne will allow to be in part pre-exilic is the 18th, and even this is not, he says, older than the time of Josiah (640—609 B.C.). Twenty-seven Psalms he brings down to the Maccabean age (170—165 B.C.). Yet, that David composed the 18th Psalm was the decided opinion of such scholars as Ewald, Hitzig, Delitzsch, Browne, and with some qualifications, Baethgen—the soberest and carefullest of Psalm commentators. Cheyne is supported by Duhm, fit companion in arbitrary criticism. The Book of Psalms in our Bible has about it all the appearance of being a large collection which embraces many smaller collections, these smaller collections dividing up further into groups. On these collections, and especially on the groups, Cheyne builds his whole structure of Psalm criticism, and however rash he is in the drawing of conclusions, this book is the most valuable that our great English scholar has written, and it is likely to be THE ONE book by which he will be longest remembered. Yet when, in 1892, I asked that giant in Old Testament criticism, Dillmann, what he thought of the “Origin of the Psalter,” then a comparatively new book, he had but one answer to give, and it was laconic—NONSENSE! Dillmann himself, whose lectures on the Psalms I attended in the Berlin University, claimed only a small number of the Psalms to be by David, or to belong to his day.

THE LXX. of the Psalter is as old as B.C. 200, if not older. According to the titles prefixed to this version, the following Psalms were sung during Divine worship among the Jews on the days named: Psalm 24 (Sunday), 48 (Monday), 94 (Wednesday), 93 (Friday). That this custom was not confined to the Jews of the diaspora is shown by the fact that in the Mishna, which, in its oral form, is not much later in date than the Greek version of the Psalms referred to, the same Psalms are prescribed for the same days, and, in addition, Psalms 82, 81, and 92 are marked out as those to be sung on Tuesday, Thursday, and Sabbath (Saturday) respectively. It was at the morning service, called by modern Jews *minkhah*, that the Psalms had to be sung. Yet we know very little in what way these Psalms were sung. It was probably a free chanting that obtained in those times, there being no harmony in our understanding of that word. If these ancient Hebrews employed any mode of musical notation, it has not come down to us, and we know nothing about it.

#### V.—WHERE WAS PUBLIC WORSHIP CONDUCTED AMONG THE ISRAELITES?

In the Temple is the answer that most readers will answer right off: but the matter is not as simple as it looks. We must distinguish between what in the Old Testament is called THE HOUSE, that which included the *Heykal*, or Holy Place, and the *Debir* or most Holy Place, and the courts and

buildings that surrounded *The House*. In the New Testament two entirely distinct words are employed for these very different things, and it is a thousand pities that our Revisers did not, in English, put two different words for things so different, seeing that in the original Scriptures distinct words are used. Only the priests were allowed to cross the threshold of *The House*: the Most Holy Place could be entered by the High Priest alone—at least in post-exilic times. Now the musicians must have done their singing and playing somewhere in the Temple area, probably in the Court of the Israelites. But the singing was not congregational; only those set apart as singers and players were allowed to join in the Psalms. The class of musicians did not become a closed one until after the exile, but it is exceedingly likely that congregational singing, as we know it, was a thing wholly unknown among the Jews until comparatively modern times. Barclay, however, goes too far when he says that the practice of congregational singing in the modern sense—unbelievers joining with believers—is a strictly Protestant practice, and until some 300 years ago it was wholly unknown. Protestantism itself was a long time fighting its way to the custom, and there are not a few who condemn it altogether, as inconsistent with spiritual worship. But be it borne in mind that until Josiah's time (640—609 B.C.) the High Places were worshipped at as well as the Jerusalem sanctuary, and apparently without condemnation, except that the abuses of such worship are censured. There can be no question but that the music of the High Places was identical with that of the Temple. Indeed they were small temples, used as such by women and children, and by such males as were unable to go up to the great annual feasts to Jerusalem. Such going-up was not for a long time regarded as necessary.

When in the reign of Josiah the High Places were suppressed, what became of the worship of those who could not make the journey to Jerusalem, or, who, as in the case of women and children under age, were forbidden from taking part in the three feasts? The Bible has nothing to say on the matter, and we are left to conjecture. Probably the father of the family acted as priest in the home, as Job and other patriarchs did. The High Places continued to be used and sanctioned almost up to the time of the exile: their suppression, or even condemnation, did not begin more than some ten or twenty years before the first batch of Jews was deported into Babylon. What of the synagogues? Some think they originated in Babylon during the exile; but there is no unanswerable proof that they were established prior to the return in 536 B.C. I once asked Stade, the well-known Old Testament scholar, why in his great "History of the People of Israel"—unfortunately untranslated—he does not deal with the question of the rise of the synagogue. His answer was a very candid one: "I know nothing about it that is trustworthy."

This much, nevertheless, we do know—that, soon after the restoration to Palestine synagogues covered the land. Did praise in any form con-

stitute a part of the proceedings carried on in these buildings? At least, if it did, there is nothing to show this in the Bible, or in the writings of either Philo the Jew (A.D. 40), or of Josephus (95), though in all these a good deal is found about these institutions, and about the way they were conducted. From them we gather that in the synagogue the Scriptures were read and expounded, but nothing else is referred to as taking place. If hymns were sung and instruments played, we are to infer this from *a priori* considerations. Schürer, our greatest authority for the religious institutions of the Jews in our Lord's time, finds no ground for making sacred song a part of the synagogue proceedings. The synagogue was, in fact, a mere school, and—in the Jewish-German form of the word—*Schul* is the term by which it is generally designated among Jews the world over at the present time. Cheyne takes a contrary view, maintaining that the early synagogue, like the modern one, had in it worship as well as instruction; but the reasons he gives do not appear to the present writer to be at all conclusive. This must, however, be admitted: after the destruction of the Temple in A.D. 71 the religious service of the Temple was gradually transferred to the synagogue, and in the synagogue of our time there is a union of the worship of the Temple, *minus* the sacrifices, and the instruction which alone obtained in the original synagogue. In a former article the present writer ventured to call the modern synagogue the Temple-Synagogue, since it combines the functions of both institutions, sacrifice not being allowed in the absence of the altar of the Temple.

At first Christians met in the Temple and in the synagogue, and they had no intention for a long time of breaking away from Judaism. In a similar way the Wesleys had not the remotest idea of forming a new church when they entered upon their public career; nor had Daniel Rowlands and Howel Harris any such purpose in Wales. When Christians began to meet apart, they would be likely to observe the customs of the Jews in their services. But they must soon have found that the worship of the Temple was inadequate, as in Christ they had fresher, fuller, and higher conceptions of Jehovah. They would need hymns of their own, hymns in which our Lord was worshipped and prayed to. Pliny the Younger (A.D. 113), when Governor of Bithynia, Asia Minor, wrote as follows to the Roman Emperor Trajan (A.D. 117): "The Christians meet on a fixed day of the week before daybreak to sing a hymn to Christ as if He were God." Tertullian (A.D. 230) tells us that the order of service in the Christian Church in his time was this: "Reading of Scripture; singing of Psalms; prayer." But we have no knowledge whatever of the Christian hymns of the first two centuries of our era, nor of the authors of such hymns. The only New Testament passages that can refer to such hymns are Ephes. v. 19, and Coloss. iii. 16: in these we read of "Psalms, hymns, and spiritual songs." But many hold that nothing is meant in these words besides what is contained

in our Biblical Psalter. The Councils of Laodicea (fourth century) and Chalcedon (A.D. 451) prohibited the use in worship of hymns composed by uninspired persons. This may have been due to the fact that the hymns of Arius, and those of other heretics, were very popular, and helped materially in the dissemination of heterodox opinions. Jesus and His disciples sang a hymn after the Last Supper, but it is a Psalm that is almost certainly meant. Paul and Silas sang hymns in the prison, but it is probable that Biblical Psalms are to be understood. The prejudice against the singing of non-Biblical hymns died hard, if, indeed, it is yet dead. "Genevan jigs"—that was the name by which Papists designated those metrical versions of the Psalms which Protestantism introduced. Good William Bradbury, the Congregational divine of the eighteenth century, used to call Dr. Watts's hymns Dr. Watts's "whims." Our own Andrew Fuller defends the singing of Scripture hymns alone in the House of God. But after the Free Churches became accustomed to the singing of metrical hymns there arose a prejudice, which still exists, against singing the Scripture. It is in the old churches of the East and West that such Scripture singing, or chanting, as we call it, is most in vogue. To practise this mode of sacred song is, it is maintained, tantamount to copying these corrupt churches: if we yield at this point, we shall yield at others, and at yet others: a very singular mode of reasoning surely, for according to it if we live in the same world that murderers live in, and like them eat and drink, we shall be greatly in danger of becoming murderers too. During my brief, but very happy, pastorate at the High Street Baptist Church, Merthyr Tydfil, the choir, backed by myself, made request to be allowed to introduce Scripture chants. The deacons and members of the church were intelligent and prudent, less Conservative than most churches were; but the opposition was so powerful that it was unanimously agreed to let the matter drop for the time. The only reason against the change was that we do not want in anything to "ape the Church," though, in this case, the change advocated meant singing the praises of God's Word, instead of singing the words which man has devised.

An interesting and important question is this: Was the early Christian Church formed upon the model of the Temple, or upon the model of the synagogue? Vitringa (1659-1722), James Gale, and others, contend that from the first the Christian Church followed the synagogue exclusively in the manner of conducting the assemblies, and also in the organisation and government of the society. If this is accepted as proved it will follow that the earliest Christian societies knew nothing of any priesthood, nor even of social worship, for in the synagogue up to A.D. 71 neither of these had place. The late Rev. Adolph Saphir, D.D., a London Presbyterian minister, much esteemed in his day, held that in our chapels and churches worship has no rightful place: in them there should be the expounding and illustrating of the Word of God. All worship, he said, should be

conducted in the home. Dr. Saphir was learned on Jewish matters, for he was originally a Jew: both he and the late Dr. Alfred Edersheim were converted by the instrumentality of the well-known Rabbi Duncan, when the latter was a missionary among the Jews at Budapest. But it has been pointed out that "Psalms and hymns and spiritual songs" were sung in the gatherings of Christians in New Testament times.

The Eastern Church and the Roman Catholic branch of the Western Church are much influenced by the service of the Temple, or, rather, of the Temple-synagogue, having more or less of its priestly character and of its ritual. Greater prominence is given to worship, and the common people are less regarded, except as observers and listeners. The same remark applies to the High Church, which is a return, not to Apostolic principles and methods, but to the Church of the early Fathers and the Middle Ages, as modified under Temple and heathen influences.

Dr. Bicknell, in his "Messe und Pascha," the substance of which has been put into English under the title, "The Lord's Supper and the Passover Ritual," tries to show that the principal features of the Church liturgies can be traced back to the worship of the Temple; but he fails to bring forward any proof of this. There is no conclusive evidence that the Jews of, or before, our Lord's day used any liturgy outside the Old Testament—Psalms, etc. The Mishna is too late to supply such evidences, for it did not take on its present form until about A.D. 200, and there is no proof of its existence in written form earlier than about A.D. 600: yet it is upon this Mishna that Dr. Bicknell relies for support. Dr. Bicknell is a Roman Catholic, though he began his ministry in the German Lutheran Church: his book is interesting as showing a desire to make the Christian Church the heir of the Temple, and not of the synagogue.

Protestant Churches, especially those called Free, give more instruction: the sermon is the outstanding feature of the service. Sunday-schools are promoted, and so are other modes of educating the people. The lay, or official, have part in the government, and not seldom preach the sermon. Psalmody is largely, or wholly, congregational. These branches of the Christian Church follow, it will be seen, in the wake of the synagogue: the Temple with its priesthood, incense, and sacrificial worship yields to the synagogue with its Rabbinate and its teaching. Those Christians, on the other hand, whether Eastern or Western, who put greater stress on the Temple adjuncts named above, conform to the Temple type, and they have no ancestry in the Christian Church farther back than the second century of the Christian era.

True worship is of the heart; whether that worship is expressed in the language of Scripture, or in human compositions: whether or not the human voice is accompanied by instrumental music: whether the music, vocal or instrumental, is artistic or not: the vital element is the inner spiritual state. "God is a Spirit, and they that worship Him must worship Him in spirit and in truth"!

## NATURE SKETCHES—MIGRATION OF BIRDS.

**B**Y the time these lines are in print the great autumn migration will have ceased, though all through the winter birds will be coming and going, as they are moved by climatic conditions. As soon as cold in an intense form sets in over North Germany and Scandinavia, fieldfares will come over in flocks; and when, in turn, our own open lands are covered with snow, the "felts," as they are locally called, betake themselves to the outskirts of the woods, and feed on what is left of hip, haw, or sheltered elderberry. Last year I noticed, in a copse, on November 15th, many a bine of bryony festooned with red berries, and many a cluster of the black fruit of the elder tree. By December 8th all were stripped bare, though on that day great thorn bushes, covered with purple haws, stood out as clusters of colour against the frosty blue sky, while from the foot of a long wall facing south flocks of thrushes, blackbirds, and "felts" fled away at one's approach. The redwing—*turdus iliacus*—known in its native land as the "Swedish Nightingale," may be heard on quiet days in late October by some park fence, trilling in modest fashion; a very different lay, it would be imagined, from the joyous notes which have won for it the name of the "Nightingale of the North." But, then, the autumn songs of birds are well known to be snatchy and lazy. As the winter advances, the redwing associates with the fieldfare.

So, to a great degree unobserved, moved by the break or bind of the winter, birds crowd to where the climate gives the best chance of food, and our open estuaries are peopled by strange fowl from the Arctic, as our southern glades receive visitors from the shores of the Baltic and the forests of the north.

But this cross migration, though in far greater volume than strikes the eye, is as nothing compared with the set-out and set-in which takes place from mid-August to mid-October. The one is an exodus, indeed; the other an incoming which baffles all description.

Take first the out-go. The cuckoo slips away unobserved. From the end of June you cease to hear him, and thus to think of him, till you hail him again in April, because you hear him; and his song is the echo of the hope of your heart, that "the winter is over and gone." The common swift, too, departs without a sign. But, much later, swallows gather in vast numbers each evening on the osiers by the water-courses prior to their setting out for Africa, and these monitions of departure are followed by most interesting palavers of martins, congregated on any long ledge of a building near their breeding-place. There is a very tall house within the writer's observation. This house has been empty for years, except that swallows have lived rent-free in its chimneys, and martins have hung their nests under every eave. The swallows all went south at the end of September, but the martins stayed on, and might be seen hawkling for insects some time after sunset. At last, in the second clear week of October, they, too, were missing, though there seemed no particular reason why they should go just then any more than a week earlier. Probably the pressure of the migratory instinct becomes irresistible, and this, together with a failure of food, accounts for what seems at last an abrupt departure. Last year these birds left on the evening of the 11th or the morning of the 12th of

October. The old birds go first, then the young of the year, and late broods and invalids bring up the rear. By the way, this migration of the martins makes a good topic for a Sunday morning's address to the children.

Though the departure of the swallow tribes is the most observable feature of the exodus, there are times when the upper air is thick with clouds of birds from the far north, making south, when the winter has set in early in high latitudes. It must be remembered also that the sweet May singers and many a lesser favourite leave this land in September. The nightingale, silent since June, the blackcap, hardly his inferior, the garden warbler and the reed warbler, the whitethroats, the tree pipit, the nightjar, and a score of others, all take their flight as the last blackened beanstalks are cleared off the harvest-fields. Without fuss these myriads of birds depart. Who can estimate their number? Who can with accuracy say how far they go? The swallow reaches the Zambesi, but, according to the testimony of a long resident, is unknown in New Zealand. The quail and the sandpiper are said to go as far south as the Cape of Good Hope. But the vast region of Northern Africa is the winter rendezvous of most of the northern birds.

The setting-in to our own shores in mid-October has yet to be mentioned. It is the rush from great areas of Europe affected by cold to our own softer clime that has been better observed than any other feature of feathered migration. Lighthouse keepers can tell of "clouds of starlings," "larks like a shower of snow," "square miles of birds," "the first move by the million," "thousands in four nights dashing against the lantern windows." Fancy this going on all along the east coast of England in mid-October. Ah! these travellers, with their little hopes and fears! Multitudes falling dead upon the shore they sought! Strange reflections come, and strange questions. Who cannot perceive that the racers of the sky have the shape of the wing correlated by the Creator with the necessities of life? From whence arose this compelling south or north? Mr. Dixon, the great authority on this question, puts it down to the advent of the Glacial Epoch, when "gradually the fair forests and verdant plains were devastated by the ever-increasing cold." But it would need more than a page of small print to discuss this. Suffice it to suggest that the conclusion would be that the trend north in the spring is to find a lost Paradise—an ancestral home!

H. T. SPUFFORD.



## SUNDAY MORNINGS WITH THE CHILDREN.

### XI.—THE RELIGION OF A GREAT STATESMAN.

(A TALK TO YOUNG PEOPLE ABOUT MR. GLADSTONE.)



ONE of you are likely to have read, though many of you have heard of the "Life of Mr. Gladstone," by John Morley, which has been published during the last few weeks, and awakened a world-wide interest. It is far too big a work for boys and girls to read, but I hope that some day, when you can command the time, you will read it, and so become acquainted with the character of one of the greatest and noblest men that ever lived. Mr. Gladstone's name is, of course, familiar to you all. It is known in every part of the world, and he will long be remembered as the most illustrious statesman of the reign of Queen Victoria. Greatness, however, is of little



service to men apart from goodness. The two qualities do not necessarily conflict with each other. True greatness recognises the worth of goodness, pays homage to it, and seeks in every way to promote it. Mr. Gladstone was as good as he was great. He was emphatically a religious man, and in view of the Christian faith and service of such as he, no one can say that it is a weak or unmanly thing to be a Christian. Some one once said to him: "You have so lived and wrought as to have kept the soul alive in England," while some one else, who was not an Englishman, said: "On the day that Mr. Gladstone died, the world lost its greatest citizen." Lord Salisbury, his chief political opponent, recognised in him the most brilliant intellect, the most transcendent gifts which had ever been consecrated to the service of the State, and after his death spoke of him as having left behind the memory of a great Christian statesman, a great example to which history hardly furnishes a parallel of a great Christian man. It is a pleasant thing to be assured that the man who stood head and shoulders above all his fellows was a simple, lowly-minded Christian, and that he regarded the love of the Saviour as the supreme blessing of his life.

In Mr. Morley's "Life of Mr. Gladstone" there are many pleasant glimpses of the great statesman's early days, reminiscences of his boyhood, and recollections of others, of which you would like to hear. I can speak only of those which bear upon his character. Mr. Gladstone speaks with great respect of the memory of his parents, and always cherished towards them a spirit of affectionate gratitude. He was, *e.g.*, impressed with the fact that Miss Hannah More and her sisters loved his mother, though he was not surprised at it, for "she was love-worthy indeed." He did not paint his early days in rose colour. He was not vicious, but "I have," he wrote, "no recollection of being a loving and a winning child, or an earnest or diligent or knowledge-loving child. . . . I cannot have been an interesting child. I was not a devotional child." The "Pilgrim's Progress" took a great and fascinating hold on him, but he thinks it was because of the force of the allegory addressing itself to the fancy. He laments that there was in him a great absence of goodness, and that he was a child of slow development. Very early in life he became a Sunday-school teacher, and plainly had a delight in the work. When he was at Eton he gave few indications of future distinction. He was a healthy, vigorous lad, throwing his heart alike into work and play. He was once flogged, but it was because from an excess of good nature he imprudently, when he was *præceptor*, left off the list of offenders the names of three boys who ought to have been flogged. He read widely, in history, biography, poetry, and philosophy, never neglecting devotional reading. Mention is made in his diary of sermons that he read on "Redeeming the time," "Weighed in the balance and found wanting," "Cease to do evil, learn to do well," and "the other ever unexhausted texts." One constant entry Mr. Morley tells us is "Read Bible" with Mant's notes. One of his closest friends at Eton was Arthur Henry Hallam, whose name is immortalised in Tennyson's "In Memoriam." Gladstone and Hallam were kindred minds, bound together by a strong affection. "Never since the time I first knew you," wrote Hallam to his friend, after the school days were over, "have I ceased to love and respect your character. It will be my proudest thought that I may henceforth

act worthily of their affection, who, like yourself, have influenced my mind for good in the earliest season of its development. Circumstance has, indeed, separated our paths, but it can never do away with what has been. The stamp of each of our minds is in the other." It was during his Eton days that Gladstone was taken to the house of Edward Stanley, father of Arthur Stanley, the well-known Dean of Westminster. These two met more than once, and Stanley said of Gladstone: "He is so very good-natured I like him very much. He lent me books to read."

When Mr. Gladstone was at Oxford, he allowed nothing to interfere with his religious duties, whether in private or in public. His devotional exercises were never neglected. He was sedulous in his attendance at worship. He strove also to help others. Thus he records: "Church and Sunday-school teaching morning and evening. The children miserably deluded." Part of his time was devoted to visiting the poor and suffering—a habit, by the way, which he kept up through the whole of his life.

Those who are conversant with Mr. Gladstone's character and career will not be surprised to learn that at one time he had serious thoughts of becoming, as the expression goes, a clergyman. "He declared his conviction that his duty, alike to man as a social being, and as a rational and reasonable being to God, summons him with a voice too imperative to be resisted to forsake the ordinary callings of the world, and to take upon himself the clerical office," and he was prepared to yield other hopes and desires for this, "of being permitted to be the humblest of those who may be commissioned to set before the eyes of man, still great even in his ruins, the magnificence and the glory of Christian truth." It was only when he saw clearly that, for him, it was possible to serve God more effectually in other ways that he abandoned his desire for the sacred ministry. His interest in the Bible and its teaching never ceased. On whatever matters his opinions changed, he always stood "firm in the old Christian faith." Over and over again he avowed his indebtedness to the Bible, because of the guidance, the comfort, and strength it had been to him. Busy as he was, he spent much time in prayer, and counselled his children to do the same. To one of his sons, when at Oxford, he wrote, among other valuable counsels: "As to duties directly religious, such as daily prayer in the morning and evening and daily reading of some portion of the Holy Scripture, or as to the holy ordinances of the Gospel, there is little need, I am confident, to advise you; one thing, however, I would say, that it is not difficult, and it is most beneficial to cultivate the habit of inwardly turning the thoughts to God, though but for a moment, in the course or during the intervals of our business, which continually presents occasions requiring His guidance." He also urged the duty of devoting not less than one-tenth of our money to purposes of charity and religion. In this, as in other things, "the counsellor was the living pattern of his own maxims."

I cannot now tell you anything of the later aspects of Mr. Gladstone's wonderful career. By and bye, when you can read it for yourselves, you will find the story of his life as fascinating as any romance. What I wish to impress upon you now is that religion was from first to last bound up with it. He could not have been the man he was apart from faith in Jesus Christ. He loved the Saviour, and strove daily to become like Him, and it was this fact that gave him the finest elements of his character, and

made him so largely a power for good. Even those who differed from him could not be blind to his greatness of soul, his unselfishness, his generosity. He was a noble-minded man, who feared God, and faithfully served his Queen and country. Many of us think he "should be living at this hour; England hath need of him." One great lesson of his life is that the truest greatness comes from the remembrance of God; another is that we cannot begin too early to remember Him, and that you all, as boys and girls, may do that which will make you good, holy, useful men and women. Begin to fear, to love, and serve God now—"in the days of your youth."

JAMES STUART.



## NOTES AND COMMENTS.



**OUR AUTUMNAL MEETINGS—DERBY'S CORDIAL WELCOME.**—It is now many years since a town no larger than Derby has felt able to invite the Baptist Missionary Society and the Baptist Union to hold their autumnal meetings under its auspices. This has been due solely to the rapid growth of the Baptist Union, and this year, though the offered accommodation had to be limited to one delegate from each church, hosts had to be found for no less than a thousand guests. The arrangements of the local committee were admirable, and the churches were most enthusiastic in their welcome. Special mention should be made of the kindness of the local Congregational Church in placing their handsome church in Victoria Street at the disposal of the Union for the week, and of the Wesleyan Church for the use of their great King Street Chapel for the meetings of the Missionary Society. It was feared that some difficulty might arise from the warmth of feeling on the Education question, but though, no doubt, the local committee had their bad half hours, in the end everything went well with them, and their only regret seems to have been that at the last moment so many who had signified their intention of coming were, from one cause or another, prevented. The weather was the sort we have been accustomed to all this year, and proved no counter attraction. We heartily congratulate Rev. G. H. James and Rev. J. H. Rushbrooke, M.A., and their band of helpers on the success of their arduous labours, and hope that other towns with opportunities not less than Derby will be encouraged to entertain the Union and Missionary Society in the coming years.

**THE OFFICIAL SERMONS.**—Both organisations were exceedingly happy in the choice they made of their preachers. Rev. Charles Brown, than whom there is no more unassuming man in our ministry, is one of our most spiritual and healthy-minded preachers, whose hold on truth and life, the realities of the things not seen, and their intimate relation to all that is seen and pressing, grows with the growing years. He took for his text some of the best known words of the great Master: "If any man will come after Me, let him deny himself, and take up his cross daily and follow Me." He showed how the three things are involved in the life to which we are called in Jesus Christ, and how possible it is to deny yourself without taking up your cross, and to take up your cross without following Jesus;

and what a call there is to-day in our special circumstances, in events around us, in the spirit of the age, to fulfil this word of Jesus Christ. The whole sermon, especially in its interpretation of cross-bearing as a bearing of the sins of others, an interpretation and application which we believe to be true to the teaching of our Lord, deserves the most careful and prayerful consideration. Rev. Hugh Black, M.A., had a splendid audience for the missionary sermon, and in its delivery he, too, reached a high level. His theme was the great refusal, the refusal by the Jew of the Gospel of God by the hands of Paul and Barnabas, and the consequent turning to the Gentiles. The historical and introductory part of the sermon somewhat overshadowed its application to our modern life. The audience would gladly have heard more. Yet it was in many respects a memorable deliverance. The Puritan Ludlow's great saying: "Every land is my Fatherland, because every land is my Father's," was used with great effect, and there was a widespread response to his words: "We need to return to the regal days of the Church, this time with a true spiritual dogmatism, when the ambassadors for God shall stand in holy boldness, and *state the terms*—state the terms of His reconciliation." "My brethren, it is a King's proclamation we deliver; it is a Royal invitation. On thine own head be the rejection of it." It is the preaching of the certainties with the note of certainty that can alone discharge our duty as the ambassadors of Christ, or that can hope to prove victorious at home or abroad.

**THE MISSIONARY MEETINGS.**—The valedictory meeting was this year more than usually crowded with interest, farewell being taken to no less than twenty-six missionaries who are leaving shortly for their varied fields of labour. In the regretted absence of Mr. W. R. Rickett, who was unfit for the journey or the strain of the meeting, Mr. Edward Rawlings, one of the warmest friends of the B.M.S., appropriately took the Treasurer's place. A strain of hope and deep enthusiasm ran through all the too brief addresses of the missionary brethren, overshadowed in part by those who go back to China, by the memories of the sad story of recent years, and by the feeling that they themselves are going, not knowing what may befall them. It was most interesting to note how the Education problem thrust itself into this meeting, as one and another declared himself a Passive Resister during his stay in the old country, and how keenly they felt the real peril of the Roman propaganda both at home and abroad. Rev. James Owen, of Swansea, voiced the Christian love of the assembly in his farewell address to the missionaries. He spoke as one who had grown grey in the service of the Gospel, in its aims and motives identical with theirs, though so different in its conditions of service. He spoke on their need of sympathy with the people to whom they were going, and appreciation of all that was worthy in the religion of the people, of the loneliness and want of sympathy from others which they must often feel, and of the fellowship of the Saviour by which these could be met, of the opposition which would inevitably encounter them, and of the recognition and favour of the final Judge of men. The public missionary meeting was held in the Drill Hall, where an audience of nearly 3,000 was gathered. Mr. W. P. Hartley, J.P., the genial and generous treasurer of the Primitive Methodist Missionary Society, presided. The home churches were

represented in the person of the Rev. J. Moffat Logan, and the foreign field by Rev. Wm. L. Forfeitt and Dr. Vincent Thomas, who made a most eloquent and convincing appeal on behalf of medical mission work as the nearest, surest, and most scriptural way into the hearts of the people. At this, and one or two other meetings, Rev. Ellis Fray, a grandson of the Rev. William Knibb, was allowed to plead on behalf of the churches of Jamaica, whose buildings have been devastated by the cyclone to the extent of £15,000. Mr. Fray, in a few earnest and telling words, touched the sympathies of his hearers, and we hope that all his desire will be fulfilled by the time he returns to Jamaica at the end of the winter.

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**THE PRESIDENT'S ADDRESS.**—The general feeling with regard to Mr. George White's presidential address was voiced by one who suggested that, instead of being reduced to one address, he should have the opportunity of giving three. Nothing could be more suitable to the Centenary year of the Sunday School Union, to the present prominence of the question of religious education, and to the vital needs of our homes and churches than Mr. White's deliverance on "The Nonconformist Conscience in Relation to Child Life." One who has spent fifty years in the service of the Sunday-school has a right to call upon the churches to put the children first, first in their feeling of responsibility, in their consideration, in their material provision, in the devotion of their best equipped sons and daughters to the work of the Sunday-school. The defectiveness of home life in a very large proportion of the population does but serve to strengthen this claim. On the other hand, the functions of home and of church the State can never fulfil. The latter ought not to attempt to give a completer education than it can give with justice and fair play to all its citizens. But this surely does not involve the withdrawal of the Bible, the choicest literature in the world, from our State schools. And if it does, let the odium rest not with us, but with those who maintain that "simple Bible religion is worse than no religion." In Council schools Mr. White would allow no provision for sectarian religious teaching in or out of school hours, while he would pay a fair rent for the use of denominational schools, and leave their owners to use them as they pleased when school was over. But this limitation on the provision to be made by the State only increases the responsibility of the Church. We must meet the demand for trained teachers. Our colleges might do much more for us in this respect. We have to make our school buildings far more efficient. We must get at the children who are still outside all our schools and religious influences. The training of the children must be the great business and concern of the whole Church, and not of a mere section of it. The difference of attitude in this matter between the churches of America and our own churches is most marked, and it probably arises from the fact that the Church has retained in its own hands the religious education of the children. We hope that the President's address, of which we have given the barest and most inadequate outline, will be read, pondered, prayed over, by all our people, and to this end we are delighted to see that it has been promptly issued by our

Baptist Union Publication Department, well printed, at the cost of a single penny.

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**PASSIVE RESISTANCE AND OUR DEMANDS FOR THE FUTURE.**—We never before saw such a crowded and enthusiastic afternoon session as assembled on Wednesday to discuss a resolution brought forward by the Council, in which Passive Resistance to the sectarian education rate was approved and rejoiced over, and the demands of justice in connection with education were clearly set forth. Rev. Charles Williams, who spoke with the experience of a veteran, but with the enthusiasm and animation of youth, moved the resolution in a speech that dealt searchingly with the most urgent points of the present controversy. Above all, he struck the note which caught the spirit of the whole assembly, the note of "no compromise." That note was afterwards taken up by Dr. Clifford, and, as one who has been in the very thick of the fight from the very first, he urged that we must not place too much faith in the Liberal party, which, in the House at least, needed almost as much educating as our avowed opponents. In all probability we were in for a long and severe struggle, and this time it must be a fight to a finish. The unanimity and determination of the assembly were made the more conspicuous by the foil of Mr. Engall's speech and amendment proposing to omit from the resolution all reference to Passive Resistance. He was heard with an impatience which was with difficulty controlled, and though a seconder was found for the amendment, no one else was found to vote for it. A splendid impression was made by Rev. R. B. Hoyle, of Sudbury, who followed, and by a clear and detailed statement of the way in which the Education Act had been worked in that county, took all the wind from Mr. Engall's sails, and made men clench their hands and set their teeth and wonder how and how long such things could be. The resolution, which was carried with so much unanimity, was admirably drawn, especially in its references to future legislation, and will form a brief compendium and guide for the future of the controversy.

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**THE NEW CONSTITUTION DISCUSSION.**—The session of Thursday morning had been looked forward to with not a little apprehension and with some alarm. The Council's proposals for a new constitution were to be brought forward, and, while there was little doubt that a resolute executive might force them through, it was feared that opposition to them was so various and widespread that it could not be done without heated discussion, deep divisions, and possibly the permanent alienation of many. The situation was, however, completely saved and turned by the wise decision of the Council and Rev. J. H. Shakespeare to present the case for the scheme, to court the fullest discussion, and then to withdraw the scheme for further consideration by the Council, the associations, and the churches. Mr. Shakespeare's speech was on all hands recognised and acclaimed as statesmanlike, and revealed most brilliantly the qualities which have won for him his present position in the appreciation of the denomination. He dealt fully with the controversial points—the limitations of free discussion, the abolition of the spring assembly, relations with the Baptist Missionary Society, the nomination of the president, the number of the Council, and

the method of election, whether by the churches directly or through the associations. The assembly listened with rapt attention, applause breaking through here and there as he appealed to the generous goodwill of the assembly, or referred to his cordial relations with Rev. Thomas Spurgeon, and suggested the joy that would accompany his election to the chair of the Baptist Union, and, finally, when he declared he would rather wield the imperfect weapon of the old constitution than introduce division in the assembly. Rev. Wm. Jones, of Hebden Bridge, had a most difficult task when he followed Mr. Shakespeare, but he discharged his rôle of critic admirably, and whatever might be thought of his adverse criticisms as a whole, he clearly convinced the assembly that matters were not yet ripe for decision. The discussion did not end here, however. The problem of the spring assembly owes its acuteness to the difficulties which have gradually increased in the division of time as between the Baptist Union and the Baptist Missionary Society. It was unanimously felt—no sentiment was more enthusiastically cheered—that between the two there ought to be no conflict, no division of interest, no opposition of loyalties. At the same time it is absolutely impossible for the Baptist Union to go on practically shut up to the evening of Monday, when delegates are tired with travel, and the morning of Thursday, when many are eager to be gone. A bare minimum of time is that the whole of Tuesday or the whole of Wednesday should, in addition, be taken up by the Baptist Union for its proper work. Each society should generously recognise the claims of the other. The officers of one should, whenever possible, appear on the platform of the other, and this would be an immense source of strength to both. That was the feeling which was expressed in a resolution proposed by Dr. Glover, and seconded by the Rev. Charles Brown, strengthening the hands of the Council in their further discussions with the Committee of the Baptist Missionary Society.

**THE POLITICAL KALEIDOSCOPE.**—We have only space for a brief reference to the kaleidoscopic changes in the political world of the past month. The Duke of Devonshire discovered at length the true inwardness of Mr. Balfour's proceedings, and left the Cabinet somewhat hastily. The endeavour to fill the gaps with the conspicuous figures of Lord Kitchener and Lord Milner having failed, several people whose names we have not committed to memory have been introduced, and an interchange of portfolios or despatch boxes carried through. Happily, there are permanent officials, or what would become of the country we hardly know. Meanwhile the great Fiscal controversy has entered on another stage. Mr. Chamberlain has delivered speeches at Glasgow and Greenock, and has for the time committed himself to details of the policy by which the Empire is to be saved and prosperity secured to Britain. He wants us to undertake another war to complete the glories of, the one so recently brought to an end—a war of tariffs, in which every other land's prosperity is to be considered as a slight on our own. Mr. Asquith has replied brilliantly to these speeches, and the strife of tongues throughout the country will now not cease till either there has been an appeal to the ballot box or the Parliamentary machine is once more in full play. So be it, but let our part still be to let nothing hide the still greater and more important controversy, into

which we have been dragged, that concerns religious liberty, justice, and the deepest well-being of the children of our nation. Our Canadian brethren, in a message which they sent to our autumn assembly, solemnly avowed that no such blow had been yet struck at the loyalty of the Colonies to the Motherland as that which came from the treatment meted out to the principles for which their forefathers crossed the seas, by the sectarian bitterness and greed of those who have used a temporary political advantage to endeavour to crush the Free Churches of this country. England will not be saved by a revived and refined Catholicism; she needs and will need the deep Puritan spirit maintained by no State demands and Parliamentary efforts, but by loyal and deeply convinced Christian hearts to whom God is a present Saviour and Friend, in whose service is all their pleasure and reward.

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**THE NEW BISHOP OF MANCHESTER.**—The appointment of Dr. Knox to this important see has been received with general approval. Dr. Knox is in his fifty-seventh year, and has had throughout his life a distinguished career. In 1891 he became Vicar of Aston, near Birmingham, Bishop Perowne gave him a Canonry in Worcester in 1894, and nominated him Suffragan Bishop of Coventry, and later Rector of St. Philip's, Birmingham, and Archdeacon of the diocese. Dr. Knox was at one time a decided Evangelical, but has latterly become a no less decided High Churchman. He is a strong advocate of State religious education, and a resolute leader of the Sectarian party. For a time he was Chairman of the Birmingham School Board. He is a skilful organiser and an unwearied worker. The Million Shilling Scheme which he inaugurated in Birmingham for Church extension was a great success. His Cambridge Pastoral Lectures, published under the title of "Pastors and Teachers," should be read by all who believe in an effective and aggressive Christianity, though there is much in it that we cannot by any means endorse.

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**THE DEATH OF MRS. SPURGEON.**—We can in this issue do little more than record the fact that Mrs. Spurgeon—whose illness we have all watched with sincere and sympathetic interest—passed away on the 22nd ult., after a period of keen suffering borne with heroic faith and patience. Her life has been prolonged more than eleven years beyond that of her distinguished husband, whom she has now rejoined in the fellowship of the heavenly life. A more devoted wife never lived; a happier home never existed, notwithstanding the long years of her illness. Readers of the authorised Life of Mr. Spurgeon have all been struck with the delightful story of the relations of the great preacher and his beloved wife, idyllic in its purity, sweetness, and charm. She was a true helpmeet to him, and aided him in a hundred ways in his work. Her Book Fund has been a source of stimulus and encouragement to thousands of ministers of all denominations in all parts of the world, and her interest in it called forth from her pen many a fragrant prose poem, in letters and reports. We offer our sympathy to Messrs. Thomas and Charles Spurgeon, and pray that the God of all comfort may amply sustain them in their heavy trial. Mr. Thomas Spurgeon is constantly in the thoughts of many of us, for in addition to this keen trial he has to watch by the sick bed of one dearer to him than life—his own beloved wife, whose illness is of a serious character, though we trust that



recovery is sure. May the Great Head of the Church graciously sustain and comfort our dear friend in his time of trial and anxiety, answering the prayers of thousands of affectionate hearts, and sanctifying all to His own glory !

THE LATE EDWARD MOUNSEY, J.P.—Baptists in the North of England, and especially in Lancashire and Cheshire, have suffered a severe loss in the death, on the 13th ult., of Mr. Edward Mounsey, a man whose praise was in all the churches and who was everywhere beloved. For the greater part of his life he was associated with the church in Myrtle Street, having acted for fifty years as secretary of the Sunday-school, and for a considerable period as deacon. For eighteen years he held the treasurership of the church. During the great ministry of the late Rev. Hugh Stowell Brown, Mr. Mounsey was almost as prominent and influential a worker as Mr. Brown himself. The two men were inseparable, and Mr. Brown was always the foremost to acknowledge his debt to Mr. Mounsey's wise and generous co-operation. He was interested in all the work of the denomination at home and abroad, and not a few of our ministers, in small churches especially, profited in various ways from his liberality. Gifts of books and magazines were often distributed. Several ministers regularly received from him a copy of this magazine, in which respect he set an example that might be more widely followed.



## LITERARY REVIEW.

A HANDBOOK OF CHURCH HISTORY: From the Apostolic Era to the Dawn of the Reformation. By Samuel G. Green, D.D. The Religious Tract Society.

It is a task of no small difficulty to cover in one volume an area of fifteen centuries, crowded as those centuries were with doctrinal and ecclesiastical discussions and with events of momentous significance, in a manner that shall be at once intelligible, accurate, and popular. But Dr. Green has succeeded in his task in a quite uncommon degree. Every Christian man should be acquainted with the life of those who, whether by their actions or writings, have affected the course of history and become leaders of their fellows. We can never understand the present apart from the past. Every wise student will admit the necessity of tracing things to their sources and of knowing how they came to be what they are. There are comparatively few works which offer to the student such guidance as he requires, and we, therefore, welcome this handbook from Dr. Green, who—as it is needless to affirm—possesses competent knowledge, the power of seizing on salient points, and of arranging his materials in clear and orderly fashion, while he has no sectarian purpose to serve, and everywhere lets the facts speak for themselves. To give a minute account of this work is here impossible. It brings succinctly before us the names of all who, as writers, teachers, bishops, martyrs, popes, and emperors, were identified with the fortunes of the Church—whether in the Apostolic, the Patristic, or the Mediæval ages. We can trace the development, as, alas! also the perversion of doctrine, the departure from apostolic simplicity in belief and practice, the reliance on carnal as distinct from spiritual weapons of warfare; the hurtful as well as the helpful influence of Councils, the rise of Monasticism, the effect of scholastic disputes, and

all kindred topics. As the result of a careful perusal of the volume, we can assure our readers that it will answer every just expectation, and put them in possession of every essential to the formation of a sound judgment on all points of moment.

**THE SILENT CHRIST.** By W. W. Sidey, Minister of the Baptist Church, Tottenham. 228 pp. London: Simpkin, Marshall, & Co.

AFTER all the books written in recent years on the Gospel story, who would have expected to come across any untraversed portion of the field? Yet such our author has succeeded in finding. There are scores of volumes under a variety of titles on the Words of the Lord Jesus. This is the first we have seen to deal in any complete way with His Silence. Many persons may be tempted to regard the whole subject as trivial or of small comparative importance; but quite wrongly so. Here are fourteen chapters, each dealing with a distinct aspect of the problems presented by the silence of the Records, or by the altogether noteworthy silence of the great Master on specific occasions. Every chapter has its own message to us to-day, and is full of living interest, dealing most helpfully with some of our most perplexing problems. Child religion, the sanctification of common toil, the troubles that beset the most saintly lives, unanswered prayer—light is shed on these and on many besides, while the wisdom of the Divine Teacher in all the method of His dealings with His disciples is more and more clearly apprehended. The preacher who has this little volume will often turn to it for suggestion, while to many a sore heart it will bring unspeakable comfort. We have nothing but praise for the book; and, admirably printed and chastely bound as it is, it should meet with such a circulation as will lead Mr. Sidey to prepare other similar volumes from the treasure-house of his thoughts.

**CHARLES HADDON SPURGEON.** A Biographical Sketch and an Appreciation. By One Who Knew Him Well. Andrew Melrose.

WE have not the slightest idea who is the writer of this latest biography of Mr. Spurgeon, but he plainly justifies his title of "one who knew him well." He has brought to his task intimacy of knowledge, a sound and independent judgment, and never indulges in indiscriminate eulogy. Fully alive to Mr. Spurgeon's unique greatness, he makes no attempt to conceal his limitations, or to point out some aspects of weakness, even in his incomparable ministry, and the result is that Mr. Spurgeon stands before us a greater and nobler man, with a richer humanity than he could do, if portrayed by a blind and one-sided affection. His ministry was certainly unparalleled, but there were phases of human life and character which he scarcely touched. The writer's account of Mr. Spurgeon's youthful days at Cambridge, when he first began to preach, and during several subsequent years, is specially real and life-like. In regard to the Down-Grade controversy, the writer regrets the form of Mr. Spurgeon's action, and, so far, sides with the Baptist Union.

**THE FINGER OF GOD.** Studies and Suggestions in the Miracles of Jesus. By the Rev. T. H. Wright. Andrew Melrose, 16, Pilgrim Street.

MR. WRIGHT'S is a new name to us in the field of authorship, but he has produced a work of no common value. The general attitude towards

miracles has of late years been uncertain and inconsistent. We have allowed ourselves to be influenced too much by the dogmatic assertion of scientists and *litterati* that "miracles do not happen." This work is the sign that a healthy change is passing over our methods of thought, and that we may now hope for a fearless presentation of the miracles as being—even in view of all that science can urge—credible in themselves and an essential part of the great Christian revelation. This is well said: "We believe in the miracles, because we believe in Him. But we may also come to believe in Him with a fuller faith, because of the miracles, in harmony as these are with the whole revelation in Jesus, of which they are the living part." The doctrine of the Divine Immanence now so generally accepted does away with many of the difficulties created by the distinction between the natural and the supernatural, and shows that Nature includes much that was once regarded as supernatural, while the supernatural, on the other hand, underlies the whole field of Nature. Mr. Wright touches with a firm hand the distinctive features of the miracles of Jesus, shows their harmony with His character as being thereby distinguished from Apocryphal stories, and as presenting no reasonable difficulties in view of His mighty personality. The volume renders no small service to Christian apologetics on the one hand, and to expository science on the other.

DR. JOHN BROWN. A Biography and a Criticism. By the late John Taylor Brown, LL.D., F.S.A. (Scot.). Edited, with a short Sketch of the Biography, and W. B. Dunlop, M.A. London: Adam & Charles Black.

THIS scarcely finished work, from the pen of Dr. John Taylor Brown, has been edited by his nephew, Mr. W. B. Dunlop, and ought to find a ready and appreciative audience. Who of us does not know something of the Charles Lamb of Scotland, "the beloved physician" of Edinburgh, the author of the universally admired "*Horæ Subsecivæ*"? Most of us have had many an hour's keen enjoyment in unravelling the wonderful "Mystifications," have been moved alternately to laughter and to tears by the story of "Marjorie Fleming," and been carried captive by the humour and pathos of "Rab and his Friends." It is well that we should know more of Dr. Brown than has hitherto been generally accessible. The "Recollections," published some ten years ago by his friend, Alexander Peddie, are practically all that have been offered to the public. His cousin, Dr. John Taylor Brown, was his attached friend and frequent companion, and he has given us not only an exquisite narrative of his life, but a fine appreciation of his writings. He will himself be remembered not only for his choice biographies of eminent Scotsmen in the *Encyclopædia Britannica*, and the *Dictionary of National Biography*, but as the author of "the exquisite monograph" on "St. Paul's Thorn in the Flesh. What was it?"; another on "Bibliomania," and of two remarkable books, "If the Gospel Narratives are Mythical, What Then?" and "But How if the Gospels are Historic?" There is an old-world charm about his writing—a courtliness and grace which attach us to the author and make his companionship delightful. The Appendix relating to the incident in John viii. 3-11 is full of original thought and profoundly suggestive, though one or two points in it cannot, of course, be substantiated.

**SAINT PAUL AND THE ANTE-NICENE CHURCH.** An Unwritten Chapter of Church History. By Rev. Stewart Means, A.M., B.D. London: Adam & Charles Black.

MR. MEANS has been very largely influenced by Professor Harnack, the late Bishop Lightfoot, and Professor Hatch, in his views of the rise and progress of Christian doctrine. Regarding St. Paul as the creator of the theology of the Church, he endeavours to depict his environment and follow the stages of his growth. He contends that the development for which various writers plead has not by any means been a simple and natural development from within, but that the form of Christian dogma was, even in early days, largely influenced from without, and by elements which had little real kinship with the apostolic teaching, and were, in fact, of Greek or Pagan origin. His position is certainly borne out by facts, though he may, on some points, be guilty of exaggeration. There are few finer cameos of Origen than that which we find in these pages, and, on the other hand, the sombre portrait of Tertullian is as vivid and accurate as it is sombre. It is painful to think that even in the Ante-Nicene Church there were so many misunderstandings of the Gospel, so widespread a departure from the simplicity of Christ, and a perversion, rather than a development, of the principles which, happily, are to-day better understood and more practically realised. Mr. Means justly contends that while the subject of his volume is treated in almost every study of the Fathers, no summary has been made of the results thus gained. Dean Farrar's work on the Fathers abounds in good things, for which all liberal-minded Evangelicals, as well as staunch Protestants, must have been grateful.

**OLD TESTAMENT HISTORY.** (International Theological Library.) By Henry Preserved Smith, D.D. T. & T. Clark.

STUDENTS of Scripture who adhere rigidly to the old methods of Bible study, and disapprove of modern criticism, will naturally find less in this work to their liking than will those who admit the validity of criticism, even though they may not go the full length of many of its advocates, and have no sympathy with the views of the extreme left. To them the work will be singularly illuminating and suggestive. We cannot endorse Professor Smith's views of the patriarchs, nor see any justification for the denial to them of a personal existence. Subsequent parts of Scripture are dealt with more reasonably, and it seems to us to far higher purpose. The writer has entered with keen insight into the spirit of Jewish nationality, seized the characteristics of its principal institutions, and depicted the conduct of kings, priests, and people in a masterly way. As an historical study, these pages have very great value, making the history itself clearer, and illustrating it from various outside sources which enable us better to enter into its meaning and drift. Dr. Smith's treatment of the period of the Exile and the rebuilding of the Temple is especially well done. He has also demonstrated—both directly and indirectly—the progress of revelation, the inception and growth of the ideas which culminated in the teaching of our Lord. The influence of the Exile and of the Dispersion during the period of the Greek kings is a factor of immense significance, but too often ordinary Bible readers know little of it. Dr. Smith's pellucid style does justice to the research which he has devoted to his great theme.

A HISTORY OF THE ENGLISH CHURCH, from the Accession of Charles I. to the Death of Anne. By William Holden Hutton, B.D. London: Macmillan & Co.

MR. HUTTON has gained a prominent position in the English Church, and is generally recognised as a writer of considerable learning. He is a strong Anglican, but broad-minded, candid, and free from unsympathetic aloofness. The period with which he deals was one of continuous storm and stress, and necessarily bristles with controversial matters. As a narrative of events and a statement of the points in dispute, nothing could be better than Mr. Hutton's work. He gives a fair idea of the Romanist, the Anglican, and the Puritan ideals, and distinguishes the elements in conduct which, in one case as in another, are censured by these ideals. There are good points and bad in Romanism, Anglicanism, and Puritanism, as wrought out in actual life. Men are often better, as, alas! they are occasionally worse, than their theories. It is not possible to discuss the character and policy of men like Laud, Stafford, Charles I. and II., with anything like unanimity of opinion, and no reader need expect it. The controversies of this decisive period—which was, of course, a turning-point in English history—were lamentable, not so much because of the wide divergence of opinion they revealed as of the bitterness with which they were conducted. The same questions are, in no small measure, and in other forms, still at issue, but the candid perusal of this book should do much to mitigate bitterness of controversy.

STUDIES IN ENGLISH RELIGION IN THE SEVENTEENTH CENTURY. St. Margaret's Lectures, 1903. By H. Hensley Henson, B.D. London: John Murray, Albemarle Street.

CANON HENSLEY HENSON has gained the ear not alone of Anglicans, but of Nonconformists, by his valiant efforts to promote "Concord and Unity." In this, as in a previous volume, he deals largely with historical subjects because of their bearing on the problems of our own day. The special subjects he discusses are—The Præ-Laudian Church of England, Sabbatarianism, the Presbyterian Experiment, Erastianism, Casuistry, and Toleration. He makes a brave effort to avoid "the falsehood of extremes," and, for the most part, succeeds in placing before us the crux of every question he discusses. In his lecture on "Toleration," he has several paragraphs in which we, as Baptists, are specially interested. Thus, he tells us that: "The protagonists of religious liberty in this country were members of the most suspected and oppressed of all sects—Anabaptists as their opponents called them, Baptists as they preferred to call themselves. . . . Helwys gathered a congregation in London, which is reckoned as the first general Baptist church in England. From this congregation there proceeded a series of bold and able pleas for religious liberty. It is remarkable that the author is prepared to extend toleration even to the Papists. . . . Such sentiments as these, within ten years of the Gunpowder Plot, are certainly surprising, and the reference to foreign countries as the homes of religious liberty is suggestive. . . . When we read such sane and persuasive reasoning, we wonder that it failed so completely to carry conviction; but the reason is discovered when we read on to the end. The last half of the pamphlet destroys the impression made by the first. The author lays aside his engaging moderation in order to give

rein to the frenzied hatred of the bishops which is consuming him." Here, as in his recent letters on Dr. Clifford and the Education controversy, Canon Henson ignores the provocation given to their opponents by the bishops. We do not approve of "frenzied hatred" in any case, but we are bound to ask what causes it. A selfish, grasping, unjust policy has more to answer for than has the resentment with which it is met. Canon Henson has advanced so far in the right direction that he is bound to make further progress in it.

**PSALMS AND HYMNS.** By Samuel John Stone. With Memoir by F. G. Ellerton, M.A. Methuen & Co.

THE title of this volume does not describe the whole of its contents, as in addition to "Psalms and Hymns" there are poems, reflective and elegiac, lyrical and narrative. No doubt Mr. Stone will be principally remembered as the author of "The Church's one foundation," "Weary of earth" and "The old year's long campaign is o'er"—hymns which, with slight modifications, have found their way into all modern hymnals—but his "Lays of Iona" and the "Knight of Intercession" are well worthy of preservation. His profound religious sensibilities and his passionate Christian enthusiasm dominated all his work, and guided rather than suppressed a vivid imagination and a command of musical speech. Mr. Stone, the son of an evangelical clergyman in Staffordshire, served his ministerial apprenticeship at Windsor as curate of Canon Ellison, and was afterwards Vicar of St. Paul's, Haggerston, and Rector of All Hallows, London Wall. He was in many ways a model pastor, visiting the sick, and devoting much time to dealing with individuals, and aiming to make all the members of his congregation communicants. He took a deep interest in his day and Sunday-schools, and was resolute in his determination not to give up the former to the School Board, believing that "the Church was the one true keeper of the Word, the true testifier of the Incarnation," and that it would be wrong to put the children out of the protection of the Church. We differ from this position, though, logically, it would lead to the liberation of the Church from the control of the State. The Church is, of course, free to assume whatever responsibilities, and discharge whatever duties it will at its own expense. Mr. Stone's poetry is not of sectarian interest, but appeals to the deep, universal instincts of the heart, and moves in a region where most men can unite in common sympathy, worship, and service.

**THE SILESIA HORSEHERD.** Questions of the Hour. Answered by F. Max Müller. Translated from the German by Oscar A. Techter. Longmans.

THIS volume has grown out of an article contributed eight years ago to the *Deutsche Rundschau* by Prof. Max Müller, on the lost treatise of Celsus against Christianity as known to us through the reply of Origen. It was an essay of great value, and, on the rule, *Fas est et ab hoste doceri*, brought into view the manner in which the Gospel was apprehended by an educated opponent. It contained an exposition of the Christian doctrine of the Logos, its place in Christian teaching, and its applications to modern problems. Among the comments it excited was a letter from a German emigrant who signed himself "Horseherd," and another from "Ignotus Aguosticus." The answer to their criticisms is given here, and we can but be thankful for the

criticisms which called it forth. As in other of his works, Max Müller finds in the relations of language and thought the clue to man's knowledge of his relation to God—an inner spiritual union realised in Christ, the Lord of God. It is a magnificent testimony to the reasonableness of religion.

#### MESSRS. HODDER & STOUGHTON'S BOOKS.

**THE REPRESENTATIVE MEN OF THE BIBLE.** By George Matheson, D.D., LL.D. Ishmael to Daniel. Dr. Matheson's volumes follow each other in rapid succession, but we never have the feeling that they come too rapidly, or that they would gain anything by delay. The first instalment of his "Representative Men of the Bible," published last winter, is now followed by a second, exhibiting other, but equal significant, phases of human nature—"Ishmael the Outcast," "Lot the Lingerer," "Melchizedek the Uncanonical," "Balaam the Inconsistent," etc. These old world portraits are made to stand before us with wonderful clearness of outline and vividness of colour, which it would be difficult to surpass. Their author's finely chastened imagination and intense spiritual fervour make him an almost unequalled guide in studies of this class. His subtle analysis and ingenuity of suggestion were never more conspicuous.—**SUNRISE.** Addresses from a City Pulpit. By the Rev. G. H. Morrison, M.A., Glasgow. We had some time ago the pleasure of introducing to our readers Mr. Morrison's "Flood-tide, Sunday Evenings in a City Pulpit," published during his ministry in Dundee, and we have certainly not less pleasure in commending to their attention these first fruits of his ministry in Glasgow. The sermons are short and pithy, fresh and unconventional, rich in illustration—often from passing events and on themes by no means threadbare. "The Home-sickness of the Soul," "Mistaken Magnitudes" (straining at a gnat, etc.), "The Pagan Duty of Disdain," "Undeveloped Lives," "Wasted Gains," "The Leisure of Faith," "The Unlikely Instruments of God" are among them. Such preaching as this must be interesting and arresting. Ministers should study the volume to aid their own efficiency.—**OUR DIVINE SHEPHERD.** A Book for Young People. By the Rev. W. H. Gray, D.D. Dr. Gray was for many years the minister of the parish church at Liberton, near Edinburgh, where he won the respect of his co-religionists of every denomination. Thoroughly evangelical, he is at the same time broad-minded and alive to the significance of modern movements in Biblical and theological science. He was in advance of his time, in having instituted special services for young people soon after the commencement of his ministry in 1846, and in this volume he gives us a selection from the sermons delivered under these conditions. We can cordially commend them for their spiritual insight, their power of attractive presentation, and their deep sympathy with the real needs of youthful life. In no sense sensational, and free from mere anecdotage, they are yet uniformly interesting. The bulk of the sermons are devoted to the study of Scripture characters. Ministers and Sunday-school teachers will find them of special value.—**THE COMMUNION TABLE.** L. Maclean Watt, B.D. Mr. Maclean Watt has here published no less than twenty-six addresses and exhortations delivered to his "two thousand communicants" on the various aspects and bearings of the Lord's Supper. They are brief, pithy, and suggestive, full of delicate insight, and fragrant with the spirit of Christ. It must have been good to hear, as it is certainly

good to read them.—**THE CRIMSON BOOK.** By Dinsdale T. Young. Mr. Young is a popular Wesleyan minister, and possesses in an unusual degree the art of interesting and moving a congregation. Many of these sermons bear directly upon the doctrine of the Atonement, others discuss themes related to that doctrine, and touch practical Christian life at many momentous points. As representing one side of pulpit responsibility, they are of great value.

#### THE RELIGIOUS TRACT SOCIETY'S BOOKS.

**THE PARABLES OF OUR LORD.** By Hesba Stretton. The author of "Jessica's First Prayer" has won her laurels in other fields than the theological, though we welcome her appearance as a devotional and practical writer. Her explanations of the parables are in no sense unusual, but they are always clear and forceful. Her book is full of pleasant reading.—**ROME IN MANY LANDS.** A Survey of the Roman Catholic Church, with an Account of some Modern Roman Developments. Compiled and edited by the Rev. Charles Stuteville Isaacson, M.A. In the controversies which are unfortunately forced upon us by recent educational legislation, a work like this, showing the trend even of "incipient" Romanism, is of great value. Among many Roman Catholics there is, as Mr. Isaacson contends, a movement towards better things, but the authorities of the Church are as arbitrary and superstitious as ever. The very system creates a cleavage between the teaching of the New Testament and the practical conduct of life. The best means of understanding what Romanism really is in its essential spirit is to become conversant with its working in different parts of the world. In England we scarcely know what it means, but in France, Italy, Spain and Portugal, and in South America, it furnishes a different and appalling tale. Mr. Isaacson has collected an immense number of pertinent facts.—We have great pleasure in calling attention to **THE GIRL'S OWN RECITER**, edited by Charles Peters, and **THE BOY'S OWN RECITER**, edited by George Andrew Hutchison, both capital collections of recitations for home, school, and public platform, or for the various occasions when there is a call for such entertainment. Along with many old favourites there are not a few new pieces.—**HOW TO BRING UP OUR BOYS.** By S. A. Nicoll. With a Prefatory Note by the Rev. F. B. Meyer. This should be a great assistance to wise home-training and discipline.—**CHILDREN'S DAILY BREAD: A Picture, Text and Verse** for every day of the year, is admirably adapted for its purpose, and might be generally used with advantage.—**BY LOVE IMPELLED**, by Harriet E. Colville, is the story of a young curate and his two sisters, who keep him well in hand, and place him in singular plights. Of course, the curate falls in love, and his younger sister "meets her fate." There are many wise lessons as to the meaning of sorrow and discipline.—**ILDERIM THE AFGHAN**, by David Ker, is a tale of the Indian Border—full of spirited and dashing adventure. There are vivid descriptions of scenery around the Himalayas, thrilling narratives of war, and accounts of native customs, social and religious. It is a decidedly good story.—**THE INTERVENING SEA**, by David Lyall, is one of David Lyall's English stories, based largely on the revolutionary effects wrought by the introduction of new and up-to-date machinery in Bartley mills, and showing the still more deplorable results of the want of sympathy between employers and employed, and the almost magic power



of frankness and generosity. The characters are exceedingly well drawn—Helen Vanstone especially. There is an unknown pathos in Evan Holt's bachelor life which is very touching.

THE HIBBERT JOURNAL. October, 1903. Williams & Norgate.

No recent attempt to secure adequate expression of the best thought of various existing schools, whether philosophical, ethical, or spiritual, has been so successful as *The Hibbert Journal*, and the latest number admirably keeps up the high standard of its predecessors. Dr. Edward Caird always writes in a vigorous and suggestive style even when, as in his decidedly valuable article on "St. Paul and Evolution," he misses several essential and qualifying features. He considers that Paul, by throwing humanity into two great groups, under Adam and Christ, and splitting the existence of the individual into two between the flesh and the spirit, obscures the truth that all the elements of the life of man are organically connected. But this is because new ideas cannot be adequately expressed except as they are put in antagonism to those already in the field. Professor Henry Jones continues his discussion of "The Present Attitude of Reflective Thought towards Religion," and—in another way than Dr. Edward Caird—pleads for the unity of human nature and the great risk of separating what is called the religious consciousness from consciousness in general. He contends that the defenders of Religion have too often played into the hands of Scepticism, by representing religious phenomena as unique, which human reason could neither deny nor demonstrate. The following paragraph is worthy of note: "If, on the one hand, the very fact that the ideals of our intellectual, moral, and religious life are all-comprehensive prevents them to the end from being fully verified in experience, on the other hand experience is nothing but a continuous demonstration of their validity. In one respect they are less secure than the hypotheses of the particular sciences; for there will always remain apparent accidents not reducible to any law we know, and wrongs that we cannot right nor harmonise with the conception of a God who in all His ways is perfect. But, in another and a far deeper respect, their security is indefinitely greater; for they are not only ratified by the experience of mankind as it grows in its knowledge of the good and the true, they are essential conditions of that experience. Neither the sceptic nor any other has any truth he can set against them, and even in negating them he must pre-suppose their validity." Professor G. F. Stout, now of St. Andrews, has an incisive article on Mr. F. W. H. Myers' book on "Human Personality," and strongly protests against the idea of the subliminal self. The question of the miraculous birth of Christ receives, as we might expect, considerable attention, most of the writers inclining to the anti-traditional view. The Rev. C. F. Dole's paper, "From Agnosticism to Theism," is, in its own way, as striking a contribution as any in the number. There are many other essays and discussions—not all convincing, but invariably spirited and forceful.

#### MR. MELROSE'S BOOKS FOR THE YOUNG.

PUSSY MEOW. The Autobiography of a Cat. By S. Louise Patteson. With Introduction by Sarah K. Bolton. A clever, amusing, and practical story,

which cannot fail to deepen our interest in domestic animals, especially in the cat, exhibiting its fine qualities and the real service it often renders to men. The late editor of the *Spectator* would have delighted in the story. It should tend to stop cruelty to animals.—TEENS: A Story of Girl Life in Australia; and GIRLS TOGETHER, by Louise Mack (Mrs. J. P. Creed). These are two of the pleasantest and raciest books for girls we have read for a long time. The second is a sequel to the first, and continues the story of the old school-fellows, when they have become students, and when, later, they fall under the dominion of love. The author paints the world of school—very much alike, whether in England or Australia—in clear and vivid colours, and touches both the humour and the pathos of school-girl life with a wonderfully sympathetic hand.—Mr. Robert Leighton, a favourite author with boys, sends out three works—FIGHTING FEARFUL ODDS, or, The Temptations of Jack Rodney; THE HAUNTED SHIP: A Tale of the Devon Smugglers; and IN THE LAND OF JU-JU: A Tale of Benin, the City of Blood. The first tells the story of a boy who, having run away from school, found refuge in a gipsy's camp, and had many strange adventures on land and sea. THE HAUNTED SHIP is a story of smugglers, and narrates the experiences of Noah Rossiter, a bright, courageous lad, who, coming in contact with various desperadoes, finds at one juncture a lost will and discovers that a man supposed to be dead is not so! It is as exciting and yet as healthy as any romance need be. IN THE LAND OF JU-JU Mr. Leighton describes the difficulties and perils attendant on the work of civilising the native races of West Africa, and especially of the efforts to abolish the cruel worship of Ju-Ju and the horrid practice of human sacrifice. Recent events are described, and Duncan Ross and Jack Hamlyn can easily be identified with the heroes of recent expeditions, of which we have all read.

INDIVIDUAL IMMORTALITY. By E. M. Caillard. London: John Murray.

MISS CAILLARD is one of the writers whose works it would be a misfortune to miss. She has rendered solid and effective service in insisting on the *differentia* of science and religion, specifying the characteristic notes, and defining the limits of each, and proving their essential harmony. Her little book on "The Use of Science to Christians," another on "Law and Freedom," and a third on "Progressive Revelations," are among the most useful with which we are acquainted. Her latest work is a defence of individual as distinct from corporate or racial immortality as advocated among others by the late George Eliot. It is a noble plea for the significance and value of individuality, an exhibition of the contents, possibilities, and claims of personality and the impossibility of realising it apart from the life after death. Individuality is necessarily complex, and the complexity increases as we ascend the organic scale. A plant is more complex than a stone, an animal than a plant, a man than an animal. The more complex the individuality the higher is its demand for length of life in which to fulfil itself. Human existence is obviously incomplete in this world. Man never realises his ideal. Every success is the forerunner of further struggle and opens up fresh possibilities. The Christian ideal is the highest and worthiest. It alone does justice to man as a conscious self-determining being to the divine and infinite element in his nature. The argument is strong and conclusive. It has never been presented in a more attractive form.

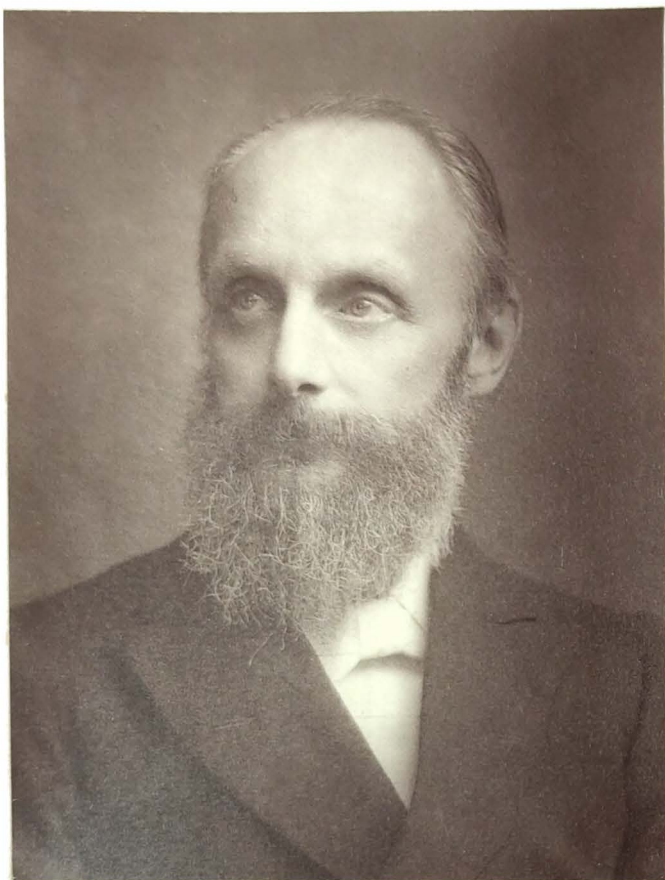
CHURCH, MINISTRY, AND SACRAMENTS IN THE NEW TESTAMENT. By William T. Whitley, M.A., LL.D. London: The Kingsgate Press, 4, Southampton Row, W.C.

DR. WHITLEY'S able, painstaking and scholarly treatise is occupied with a three-fold subject as defined in his title page, which cannot be set aside as remote, unpractical, or inopportune. It everywhere and in the most unexpected places confronts us, and presses urgently for solution. It lies at the root of most of the ecclesiastical controversies of the day, and intrudes, greatly to our regret, into the sphere of politics. It has no indirect bearing on the education controversy, and affects our attitude towards problems which are not ordinarily discussed in pulpits. "The principles and practices of the people called Baptists" touch the very heart of the Christian system and affect, sensibly or insensibly, our views on its innermost and most essential doctrines. These principles and practices have, of course, no validity save as they harmonise with and spring directly from the teaching of the inspired volume. Our appeal is to the law and the testimony. We desire to teach nothing, to uphold nothing, to contend for nothing which is not in harmony with them, and are convinced that nothing which does not stand this test can last. Dr. Whitley—a reverent, profound, and accomplished scholar—has in this volume followed a plan of his own, subjecting every verse in the text of the Hebrew and Greek Scriptures which has the remotest bearing on his theme to a vigorous examination and constraining it to yield its testimony to the truth. He has provided a perfect treasury of argument and illustration, and reached results which for expository, didactic, and practical purposes are simply invaluable. Dr. Whitley has gone through the Bible in chronological order with an eye to everything that bears upon his purpose, for the elucidation and enforcement of which he gathers materials from many quarters. Ministers will not be slow to appreciate the value of a work so fresh in conception, so novel in method, and so sound and convincing in its conclusions as this. There are materials here for innumerable lectures and Bible-class lessons, and we trust that in many of our churches judicious use will be made of it. It is a great and noble contribution to Biblical science and to practical ecclesiastic life.

THE CRITICAL REVIEW of Theological and Philosophical Literature for September (Williams & Norgate) contains a number of first-class reviews by Principal Salmond, and one of decided value by Rev. D. Purvis, of Werne's "Beginnings of Christianity." German Biblical literature is well to the front.

To Messrs. T. & T. Clark's Bible Class Primers the Rev. Ross Murison, Professor of Oriental Languages, University College, Toronto, contributes a lucid, compact, and masterly HISTORY OF EGYPT—a remarkable summary such as only an accomplished scholar and writer could produce.

THE DECADENCE OF PREACHING, by Harold Ford, M.A., LL.D., etc. (Elliot Stock), is as useful a piece of work in the way of criticism, counsel, and encouragement as any preacher could desire. Dr. Ford thinks more highly of Nonconformist preaching than of that which is generally heard in the Established Church. But there is ample room, and urgent need, for improvement among ourselves. We know few more apposite things than those which make up the chapter on "How to Arrest Decadence of Preaching." Dr. Ford is, we notice, the author of a work on "Extempore Speaking." If that work be at all equal to this, we are not surprised to learn that it is in its fourth edition.



Woodburyprint.

Waterlow & Sons Limited.

Ever yours sincerely  
Arthur T. Fayers

From a Negative by Russell & Sons, London.

THE  
BAPTIST MAGAZINE

DECEMBER, 1903.

THE REV A. P. FAYERS.

**A**SK a Yorkshire Baptist to name the men who are reputed to be denominational pillars in his great county, and he will instinctively give an early place in the list to Arthur Parry Fayers. If the questioner manifests any ignorance or doubt on a matter so settled and patent, he will receive a pity as ostentatious as it is generous and undeserved. Mr. Fayers has devoted the whole of his ministerial life to this shire of broad acres, and his record of more than six-and-twenty years of steady, strenuous, effective, and often delicate service to Church and county, has won this assured eminence in the judgment, confidence, and affection of our sturdy Baptist people.

Let me pack into two or three prosy and matter-of-fact paragraphs the usual annals of the chronicler. Born in London in 1851, son of a then city missionary, afterwards the honoured pastor for many years of a Church at Sedbergh, indebted to this good father's faithful ministry for his earliest religious impressions, confessing the good confession at Rosse Street, Shipley, in 1869, and, intent on missionary work in India, entering Regent's Park College in 1872—so runs the earlier history. With Dr. Angus in his prime, with Dr. Benjamin Davies, of "Greek and Hebrew" fame, stirring heart and intellect in wonderful fashion, with Tom Comber as friend and fellow student, and with other good men and true as classmates, young Fayers found college days rich indeed. He was one of the founders, and secretary, of the still flourishing "Preaching Station Society." In his classes he did well, securing full marks for Butler and Systematic Theology, and taking first prize in New Testament Greek. But he failed to "pass the doctor" for work in India, and so, at the call of the Yorkshire Association, settled in the home ministry at Armley, Leeds. Here he spent six happy, fruitful years, during which time the two local Baptist Churches, General and Particular, were induced to unite; the Baptist membership was trebled, and a daring new chapel scheme was launched. In 1883 he was called to succeed the Rev. Thomas Burdett, M.A., at Rawdon, and there for nearly

twenty-one years he has lived his exemplary and fruitful life, maintaining a scholarly and devout ministry, as distinctive as it has been distinguished. Rawdon Church roots itself back in stalwarts of persecution times, who worshipped in the open air under the Crag or Buckstone. It was regularly formed in 1715, and in all its subsequent story has known but nine pastors, Mr. Fayers included. The proximity of the church to Rawdon College has associated its minister with the Staff and the Students in the happiest way. Mr. Fayers talks gratefully of his fellowship with Principal Rooke, Principal Tymms, and Professor Medley; rejoices in having Professor Glass, M.A., as a deacon, trusted and beloved; and has the mist of a deep, glad emotion in his eyes when men call him "The Students' Bishop." Rawdon Church has ever been rich in generous and godly members, and Mr. Fayers has been wealthiest of all in the good wife who has ever been his comforter, inspirer, counsellor, and fellow-worker, an helpmeet, indeed, of priceless worth. In April next the twenty-first anniversary of the pastorate will be duly celebrated, and there will be a good tale to tell of a fine chapel and noble school erected and paid for, a splendid organ presented by devoted children in memory of Mr. W. H. Billbrough, and a church whose bow abides in undiminished strength, notwithstanding the drain of constant removals, and the comparative sparsity of population.

Mr. Fayers' known recreations are two, philology and the secretariat. It was for fun, we opine, that from 1881 to 1889 he served as an honorary sub-editor of the great Oxford English Dictionary, which is still issuing from the Clarendon Press. The articles on "Baptist" and kindred words are from his pen. This is how the chief editor, Dr. J. A. H. Murray, speaks of his work for the dictionary: "I can honestly say that it seems to me to be the very best specimen of sub-edited work that has passed through my hands. It is quite a treat to go through it, and see how well you have grappled with the difficulties."

But the secretariat is the most absolute necessity of Mr. Fayers' extra ministerial life. He revels in phrasing minutes and reports, is chock full of precedents and historic facts, and drinks the committee air in bowls, as the men of the ivory beds drank their wine. Discrimination, business method, balance of judgment, precision of speech, a temper hard to ruffle, fine courtesy, the salt of humour, a strain of conservatism manifested in great regard for use and wont, fine platform gifts, and a dominating love for, and loyalty to, the cause, have made him invaluable in our business councils. He was elected assistant-secretary of the Yorkshire Association in 1882, and secretary in 1888. In the latter office we kept him relentlessly till 1902, when his ill-health forced our reluctant assent to his retirement. Accompanying a parting gift of £108 was an address, handsomely illuminated and framed, in which we said: "Many will think of you as the writer of those annual reports which were so timely wise, so crisp, so bright, with just that dash of literary flavour which suggested the wide reader—never the pedant; others will recall the

counsellor and friend whose visits to the churches were so refreshing and helpful; whilst members of the committee will think of the secretary whose ingenuousness, tact, and resourcefulness allayed asperity, revealed the better path, and averted many a trouble. You could yield without sacrificing principle, and be firm without forfeiting friendship; so it comes to pass that to-day the Yorkshire Association, composed of all sorts and conditions of men, some of them strong of will and pertinacious of purpose, all alike think of you lovingly as comrade and brother."

As the Association had grown from 89 churches and 14,363 members to 131 churches and 21,639 members during the secretarial period, and as it had to be piloted through peculiar difficulties arising from the Amalgamation Movement, the conflicting claims of ancient rural and modern urban causes, and the gradual harmonising of the independency of aided churches with Association control, this praise rises to the height of reverential homage to an undoubted victor. Mr. Fayers was elected an honorary member of the Association in 1891, and at the earliest opportunity after his resignation of the secretariat was chosen vice-president of the Association. Next Whitsuntide he will come with honour to a chair which he will grace. For ten years Mr. Fayers has represented Yorkshire on the Council of the Baptist Union, and quite recently he has become secretary of Rawdon College. The latter appointment is of special importance, in view of the failure of the College Union negotiations, the adoption by the Committee of a new and bold forward policy, and the College Centennial Celebrations fixed for 1904. There could be no safer hand at the tiller at this trying time.

Given physical vigour and God's continued blessing, Mr. Fayers will do great work for the denomination and the Master's Kingdom in the coming years.

Hebden Bridge.

W. JONES.



## REMEMBRANCE OF GOD'S WAY.

### A MEDITATION FOR THE CLOSE OF THE YEAR.

**A**MID the shadows of the declining year the counsel of Moses to the children of Israel: "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness" (Deut. viii. 2), is peculiarly suitable to ourselves. The close of another stage of our earthly life necessarily awakens every serious mind to thought and reflection, and leads to wonder as to what will follow. It is impossible for us to live exclusively in the limits of the present, with no recollection of the past and no anticipation of the future, nor is it necessary that we should attempt to do so. We have within ourselves sources of stimulus and encouragement which we

should not be slow to use, powers and faculties that will aid us in the fulfilment of life's highest purpose, and for the attainment of its worthiest and most abiding good. In order that we may be equipped for the conflict that awaits us, armed against our foes, and assured of victory, it is wise for us, as Moses directs, "to remember." He speaks explicitly of "the way which God has led thee," God's way, not ours—inclusive of all in our life that is manifestly due to Him rather than to ourselves, conditions that He has fixed, gifts and possessions that He has conferred. There are many things which have a profound influence on our character and happiness which are beyond our own control, which come to us independently of our own purpose and will, and which we can affect or alter neither in one way nor another. They are part of the way of God. We believe in the doctrine of a Divine Providence, in the presence, the superintendence, and care of Him in whom "we live, move, and have our being." "It is not in man that walketh to direct his steps, our goings are of the Lord." He is the true guide of our life, and to-day, as in the days of old, the pillar of cloud by day and of fire by night continually goes before us. God makes full provision for our spiritual and temporal necessities, for the maintenance of life, the fulfilment of our duty, the perfecting of our character. We owe to Him the support which sustains us in weakness and trial. "His comforts delight the soul." He is concerned, not simply with our physical welfare and our external conditions, but with the well-being of the soul, revealing to us the glory of His truth, the majesty of His law, bringing home to us a conviction of our sin, giving us assurances of pardon, and inspiring hopes of eternal life. The Spirit that worketh in us "to will and to do of His good pleasure" is one of His choicest gifts, enabling us to conform to His way, to realise His purpose, to persevere in the path of righteousness, and hold on even unto the end. As He leads us, we leave behind the house of bondage, the fleshpots of Egypt, the coarse delights of sense, and advance towards the land of promise, "a land flowing with milk and honey." But, like the Israelites of old, we are apt to be discouraged because of the difficulties of the way. It is occasionally hard and sterile, rugged and circuitous. The stress of toil and trial depresses us; disappointments and losses rob us of our brightness and elasticity of spirit, and we take thought, even anxious thought, about the morrow. Faith is not always robust, hope not always glowing; a pessimistic spirit takes possession of our minds, and we are alarmed by the croaking of the raven rather than encouraged by the white-winged dove, the messenger of peace. Then it is that we should "remember the way which the Lord our God hath led us." Is He not the Eternal, who changes not, neither is weary, long-suffering also and faithful, pledged never to leave or forsake us? We know nothing as to the details of the future, but we can count on God, we are sure of Him, and know on what principles He will act. We can reckon on what He will do, because of what He has already done. History is



prophecy, experience engenders confidence. "Because Thou hast been my help, therefore in the shadow of Thy wings will I rejoice." "The Lord that delivered me out of the paw of the lion and out of the paw of the bear (said David), He will also deliver me out of the hand of this Philistine." We know whom we have believed, and what more can we need for the maintenance of our hope firm unto the end? The longer our experience the more strongly shall we assert

"The Future I may face now I have proved the Past."

Even when things have not been according to our mind, they have not been hostile to our interests. God has in view our real, rather than our apparent, good, our abiding and eternal, rather than our transitory, needs. He so leads us as "to humble us, to prove us, to know what is in our heart, whether we will keep His commandments or no," and all this is "to do us good at our latter end." We know that trial does not estrange from God, or prevent our enjoyment of His love. His consolations are not small, His grace is all-sufficient. Memory is itself an artist, capable of fashioning a conception of God which will gather to itself from the contents of the past all that is fair, beautiful, and inspiring. Our life is full of materials for a presentation of God as attractive as it is true. The Israelites had the memory of their great deliverance, of the passage of the Red Sea, of the tree that sweetened the waters of Marah, of the wells of Elim with its springs and palm trees, of the manna by which they were fed, of the victory over Amalek, the revelation on Sinai, and the claim that God had made them a peculiar people, a purchased possession to Himself. Did not all this declare that the Eternal God was their refuge? And so with us. Experience is a painter who adds deep, rich colours to the bare outlines of Divine truth as revealed in Scripture, and invests them with a tenderness and a glow which only those who have been led in the way of the Lord can discern. The God who has preserved our lives, guided us in our perplexities, consoled us in affliction, stood by us in bereavement, and breathed His peace into our souls, is worthy of all trust. He who bore patiently with us in our ignorance, our unbelief and sin, will not cast us off now. He who has so generously pardoned our transgressions will not suffer them to triumph over us, but will perfect that which concerneth us. Having begun the good work, He will carry it on to the day of Jesus Christ. Nor is there one of us who will, at last, refuse to join the great throng of consenting witnesses to the wisdom of the Eternal Love.

"Let one more attest,

I have lived, seen God's hand thro' a lifetime, and all was for best!"



## THE RECONCILIATION.

“God was in Christ reconciling the world unto Himself.”



HE living Christ, revealing Himself in our experience, is the creative, operative force in our advancement to, and in, that grade of life which is not subject to death.

In order to this, however, there has been the previous indispensable stage of preparation in which Christ girded Himself in humility that He might *find* His wayward, mistaken creature. The record of this marvel, which we call the Incarnation, is the sound basis for the reception of the Saviour by faith.

The significance of the death of Christ is mischievously minimised by any partial view. We ought not to exclude from consideration the meaning of His previous exodus from the heavenly life in order to entrance on the “straitened” earthly life, nor to dwell solely upon the physical fact of the shedding of His blood, for this was, after all, only the last act of the great drama of His sacrificial priesthood, the laying aside of the ashes in a clean place, in a sepulchre where no dead were laid, the visible presentation of the spiritual reality. There is a fashion of dealing with the record as though the earthly life of our Lord Jesus Christ were a jumble of disconnected intrusions into our terrestrial sphere.

But this is an impossible method. Without the human birth there can be no death. It is the pregnant beginning which, to God personally, makes the victorious end attainable. In point of fact, this first step downward is seen to be in itself a death.

The relinquishing by Christ, for the living of His human life, of the fulness of His Godhead, the retention merely of that spark of the Divine essence which we may reasonably infer to be the equivalent of the power of life bestowed by the Holy Spirit in the new creation on each son of God introduced by Him to the assembly of the twice-born, involves the complete self-abnegation, the reduction of His Being to its very lowest terms. By His renunciation of all power and glory that could not be equally shared and enjoyed by man, He became truly Man, true Son of God, as having in this beginning passed through death to life. As we ponder the mystery, this larger view of death, submitted to by our Lord Jesus Christ, comes into the range of vision.

Have we not here a death, a sacrifice of *all*, an offering of Love’s uttermost, such as only a God who *is* Life, only a God who has the keys of both life and death, can voluntarily submit to and yet *live*? Is not this benumbing phase of existence, as undergone by the Lord of Life, the necessary commencement of that counterpart of human experience which is to follow? All human experience testifies to the initial death, the

forfeiture of the spirit-life by the whole race. Have we not before us in this method a foreshadowing of the patient, persistent emptying and rejection of any self-satisfactions of the man-soul within Him that might militate against the sustained consecration that was as a continual burnt offering of the whole Man in Him to God; a foreshadowing, too, of the final act of almighty power in the separation of the mortal in Him from the immortal, as He hangs on the fateful tree, oblivious of the sad world for which He is agonising, unconscious of Himself, and, worse, unconscious of His Father's presence?

Dead, verily, a second time, is He, suspended between earth and heaven, and yet, spite of all, even so, the palpitating Centre of the creation of God!

He lives again to recognise that the awful terror, the hand to hand conflict is past. The nails and the thorns remain, the symbols of the impenetrable seclusion of soul-anguish that has torn from His lips the one incredulous cry that has proclaimed Him indeed suffering Man. But in the casting aside (the emptying Himself) of these incidents of the human state, in the ridding Himself of the flesh and blood that had so straitened Him, there is joy that is full of the glory of success. "It is finished." *Therefore, finally the physical death sets Him free.* Mortality has been thrice overcome, and by the might of the triple contest and victory the right over death is wrested from the hands of the evil one. It becomes the gate of deliverance for all who will follow their Lord in the same sequence of death, of soul first and of body also in quest of eternal life.

He has literally nailed the earthly nature in its material aspect to His Cross, and He *leaves* it there, as is just. For He has passed through the throes of soul-death, and is henceforth qualified to conduct all tempted, trusting souls to safety by the same royal road.

He "emptied Himself." One spark of Divine essential life He left Himself, He named "Himself," and with that sufficient reserve He dared *first* the death to God, to Himself. It is thus made evident that He is offering man an abiding fount of strength when He bids him come to Him to be *born* of the Spirit. Thus commenced His own course of human life. Thus was He empowered for increase in wisdom and understanding, so that in His unique position of tremendous responsibility we are prepared to see Him accept the openly given approval of His Father in heaven, and also fulfil to the uttermost His commission. Any such claim as His would need to be so accredited both to Himself and to the world. Up to this point He appears to have gone His way unerringly by the simple exercise of faith working by love that He requires in His followers. Further, He was empowered by this initial retention of the Divine life that constituted Him God-man for illimitable acquisition and development in the true life that was His. Absolute faith in His Father, close, uninterrupted communion with Him, results in the dwelling

in Him of all the fulness of the Godhead in a bodily form. It follows from the nature of the case that the man who becomes united by a living faith to Him partakes of His fulness, and may go on to partake of it to all infinity to the eternal satisfaction of the eternal thirst of the living soul for God, the living God.

The value of the starting point cannot be over-estimated. In the original relinquishment of the God status and appropriation of the uneducated human soul lies the germ of the entire marvellous work. All that follows is but development and fitting conclusion. The whole is "sacrifice," self-abnegation in order to the accomplishment of the will of God in the rescue of men. All is "offering," offering that is at once salvation for Himself, and for the new race whose Representative and Head He becomes by the right and force of sustained and constantly sustaining Fatherhood. But the old beggarly elements of ceremonial service are utterly inadequate to express even in figure the transcendent quality and force of His reality of sacrifice.

The body "prepared" for Him He took in charge, the soul that was to become the personally manifested God was endued in His miraculous birth with the power of the endless life. His human life was, therefore, differentiated throughout from that of sinful man swayed by his depraved spirit, by the absolute fidelity to truth bred in Him by the Spirit of faith and love. The force of this life as a revelation is discovered in the fact that it is the like life to that of which He holds out the alluring prospect to men of faith. What He has done they may do. What He has done in this regard they must do, if they will be saved. He is the ideal Man, who is in the likeness of God. He is the invisible God, who finds His medium of communication with His creature in the presentment of a perfect Man. He passes through the length and breadth of human experience, through the appointed cycle of change, eliminating the evil, putting away sin in His own person, and regaining His original position of exaltation with an enlarged, enriched dominion in living souls.

The success of the whole wonderful work depends on this last act of God in creation. The nature of that act is determined by the fact of the high quality which man is finally destined to acquire. A motive sufficient must be found to induce him to respond to the call to come up higher, to steadily face the toilsome upward way, and to repudiate his own rash thoughts, his own uninstructed and futile attempts, his own lamentably inefficient equipment of life. That he may depend upon the God who calls, because He loves him with an everlasting love, is the wonderful fact that will find him and lead him a willing captive. If, therefore, God will afford him a convincing demonstration that this is so, He has achieved His purpose.

God's method is, to some extent, like that of the discoverer, the inventor, the revealer of secrets. He tries, He tests, He exhibits His

results. From the mass of mankind, seething in His ten-times heated furnace, He possesses Himself of a sample, and for His own justification tests its quality. Is it capable, or is it not, of taking and of keeping the Divine stamp? One perfected specimen will be proof enough of the capability of the whole. And God will be warranted in the expenditure of His ages of creative force and skill when that one golden treasure returns to His hands, the guarantee for a speedy multitudinous in-pouring of the like precious quality.

The deed, having been effected in the sight of men, has the requisite power over their hearts, and, therefore, over their wills, to induce them to study earnestly this method of conferring upon them also the transforming power that shall make them sons of God. But this last act converts into a certainty the supposition that in every step, every grade and department of the process of the ages, the extraction of the necessary and the consequential means the elimination of the unnecessary, clogging waste. A host of scavenging ministers are needed to clear this out of the way, and to reconvert it to use. All things (death certainly included) work together for the great end of the all-seeing, all-devising Creator of Hosts.

The Cross represents the death that is the instrument of separation between the old life and the new, between the guilty soul that can never otherwise be forgiven and the holy self that is the gift of God in *Jesus Christ*. The Cross represents the death that is the true following of Christ, and that is the condition of the transformation by the renewing of the mind in the Christian, so that he may bring *himself a living offering, holy, well-pleasing unto God*, in spiritual service. Jesus Christ our Lord is the progenitor of the sons of God by virtue of having constituted Himself Son of God in His birth from a daughter of mere man. In a like manner, some of us suppose, the *first* man was called with an effectual call into a higher life, who dropped the mere animal in his birth and God-given assumption of a life-force of a new grade that opened his mind to generalisations and reasonings, to comparisons and perceptions of truth, that enlarged his heart to comprehend love, even the love of God, and that enabled him to gaze upon and aspire to the heavens. Until *he* was, there was no man, and he became the progenitor of his kind.

In this Jesus Christ is created the Eternal Sonship of the race of men of faith. They become related to God and to each other in the exercise of faith. He becomes the Father of Eternity, His Fatherhood differing from that of man, since there is no intervening chain of descent. The immediate direct relation is established and *maintained*.

He is heard reproaching Philip for his dulness of spiritual comprehension. "Have I been so long time with you and dost thou not know Me, Philip? Believest thou not that I am in the Father and the Father in Me? He that hath seen Me hath seen the Father. No man can

come unto the Father but by Me." Here is the literal fact. Jesus Christ identifies Himself with God as the Father. He identifies Himself with man as the Son. He is one with each. They are one in Him.

The death of Jesus Christ our Lord is the act by which He rejects the old man, and creates the new in His own person. The old is done with ; it has been as the fulcrum, of incalculable service as a stable point from which to gain power to lift God's loved treasure to its appointed place and level, but useless further. That was all its value.

The new creature is placed by Jesus Christ on His own spiritual level, and the power of spiritual life in Him has certainly, we think, the organising force that draws from its surroundings the necessary elements of the spiritual body, the resurrection body, clothed in which it shall make its entry into Paradise. All the analogies of organising force exhibited in the escape from each lower level of temporary being point to this.

It is thus seen that the call to men to follow Him is no figurative or sentimental expression. The Cross is to be to them also the instrument of death to the natural self. It is an incident on the road to eternal life that cannot be by any means avoided. "Whosoever doth not bear his own cross, and come after Me, cannot be My disciple." If this be so, the moment of its cordial acceptance as a token of awakened love and trust is the moment of the inauguration of all things *new* within the soul. This great act of creation being the act and deed of Jesus Christ, those who are reconciled to God by His death are actually cleansed from their sin.

Since, then, we are cleansed after this effectual fashion from our unrighteousness, God can be just and the justifier of those that believe in Jesus Christ. He requires death for sin as He did in the days of old. He will not now, more than then, clear the guilty. The much nitre and the soap will leave the Ethiop skin black still. There can be no slurring over of the sin. It is the work of God that we believe on the conqueror of death, so that our very submission to death during the compass of the day of salvation is the means of our complete emancipation. Man is forgiven, because, as thus reconstituted, he is *not guilty*. On such the second death hath no power. Life is enduring, for the Fatherhood is a relation of perpetual giving and sustaining ; the sonship consists in a constant dependence and receiving, resulting in the having life ever more and more abundantly.

Sacrifice is a peacemaking ritual. Unto us is born a Child, the Prince of Peace. In Him was God entreating man, "Be ye reconciled." "Oh, how He loves!"

Needs must that He be lifted up, in order to manifest unmistakably His dying, and, therefore, undying love. Thus He tells out to man the secret of His heart ; thus He touches the hidden springs of his being ; thus He reaches him in the depths below ; thus contrasts with them the heavenly vision ; thus persuades him to grasp His saving hand ; thus

induces him to part with his own ineffectual righteousness that he may be re-attired in garments of light; thus effects in the person of each believing soul the installation of the victorious force, the love of God. The man is reconciled, the God-gift received, the old self dead or dying fast, the man of good-will created in the likeness of God; in the exercise of the reciprocal bond of mutual love the At-one-ment is made.

Christ has died to proclaim peace and goodwill to men. He frees him henceforth from the fear of death, and repudiates on His own part and on that of His followers the domination of the prince of this world, who *had* had the power of death. His domain is a conquered territory. In the experience of the faithful Creator, the very death that meant destruction has become the open gate to life, and is transfigured with the eternal glory as He triumphantly passes through.

He replaces the symbol by the reality. And all is of God in Christ. Faith in Him covers and accounts for the whole of the risen life in man. Whatsoever is *not* of faith is *sin*. The declaration is clear, that shows the perfect way. "Sacrifice and offering thou wouldest *not*. I come to do Thy will, O God." As in Himself Christ adapts, manipulates, inspires, and dominates the earthly, so in each believer does He effect the same supersession of the Divine over the earthly that is in the man salvation. In the language of Heaven, "Thy will be done," is equivalent to "Let love have its way." In place of a fractional obedience (useless for salvation) there is the trembling fearfulness of an exploring faith.

In the phrase "the precious blood of Christ," we read the sum total of the price that has bought us back so completely that we no longer reckon ourselves our own. Love, untiring love, intense love, father love, mother love, all loves in one at white heat, in tenderest solicitude, in most enduring endeavour are compassed in this symbol of our faith. The faithful Creator, the patient seeker of the lost, the Shepherd of the flock, at once laying down His life for, and bearing home on his shoulders, the stray sheep, the Mediator of the New Covenant, all are here in a signature that is unmistakable. No commoner fluid could serve the purpose of that precious blood. It ratifies the covenant, it enthralls the heart.

CAROLINE E. WHITEHEAD.



TALKS TO LITTLE FOLKS. By John C. Carlile. James Clarke & Co. 1s. 6d. Most of us know Mr. Carlile's power to interest and move the big folks. He here proves himself to be not less skilful in winning the ear of the little ones. Common objects in nature—the grass and the flowers, birds, streams and rivers; objects made by man, the switchback, pictures, scales and weights, a penny, photos, phonographs, wireless telegraphy, are all pressed into his service, and, without any straining, he draws from them simple and forceful lessons which must be incentives to duty, and sources of power. They will doubtless carry brightness and blessing into many a young life.

## BAPTIST "STATE CONVENTIONS" IN AMERICA.



HE denominational meetings which have recently been held in America in various States are in no way inferior in interest to the sessions of our own Union. We have accounts of the Minnesota Convention, held at Anoka, of the Indiana meetings at Bloomington, and of the Wisconsin, held at Portage. While we cannot, with the limited space at our command, reproduce the narration in full, we select specimens of the sermons and addresses, which will be of more than formal interest to readers in Great Britain. The problems with which "our kin across the sea" are grappling are very similar to those which the Churches at home are striving to solve, and, if we may judge from the reports before us, our American brethren have learned some things which the majority of British Baptists have failed to grasp.

The annual sermon of the Minnesota assemblies was preached by Rev. F. L. Anderson, of Austin. His theme was "The Secret of the Prophet's Power," based upon the text Amos iii. 8: "The lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy?" The preacher first described the prophet. To him God's purposes are revealed, and he has the task of making them known. The Church is that human medium in which the spirit of the prophets still lives, and where the voice of God is still heard. The sermon considered (1) the principle of immediateness of revelation. (2) The history of the Church is a commentary on the principle of the text. There have been times when the heavens were shut. Those were days of darkness and death. But God has not long left Himself without witnesses who heard Him speak the living word. (3) The human heart cannot long be satisfied with anything less than personal contact—the contact of the spirit of man with the Spirit of God. (4) The principle is operative in the life of the Church to-day. He who best understands the past is in a position to interpret the present. The true Christian combines reverence for the past with a sensitiveness to the voice of to-day. This principle guarantees vital religion. We want reality in religion; without it we are powerless. We must first of all experience the presence of that invisible world round about us. The life of God within us alone makes God real to man. Christians must serve if they would conquer. The Church that serves itself glories in externals and so loses its power, while the Church that loses itself redeems the world from its sin and misery.

Among the addresses, two delivered at separate meetings by Dr. Merrill, of Colgate University, seem to have been specially impressive. The first was on "The Power of Christian Education"—the efficacy of education to bring to pass Christian ideals. Christian education is not merely making a man a Christian, nor is it simply a spiritual force. It is the spiritual



combined with the physical and the intellectual which shall produce the Christian life of largest ideals. Christian education will recognise the soul of man as regnant. The search should be for truth. There is no such thing as Baptist mathematics or chemistry. What is left at the bottom of the crucible is truth, and for this we should seek. If the results change our belief, we ought to change. No atheist should occupy the chair of philosophy. In no State institution can we expect the highest Christian ideals. A Christian institution has all the force of Christian tradition with which to mould its students for highest living. Only in such an institution can adequate study of the Bible be provided. For mere conscience' sake, if nothing else, the Christian school ought to stand for the highest educational standards.

The second was on "A Ministry of Power for an Age of Power." We are living in an age of marvellous power. There is the power of the incoming tide of population; there is the power of motion. Now, where shall religion come in? Shall it lag or lead? Is religion to be one of power or not? If it is to be aggressive and influential, there must be a spiritual ministry. Baptists especially must insist upon this, for their entire argument is based upon a spiritual foundation. The ministry must be an educated ministry. Education for the ministry is demanded both by truth and by the people. The statement that the people demand an educated ministry needs no emphasis. The search for truth goes on. This is a time when people are looking at religious foundations. The methods of the higher criticism are as good for giving help in Bible study as electricity is helpful in giving light. But just as the electricity may be made a blasting power, so the beneficent purposes of higher criticism can be made to be destructive to the Bible. We would not have the New Testament as it is to-day but for methods of higher criticism. When the Bible, fifty years ago, was attacked by German critics, it proved invulnerable to their assaults. Higher criticism has shown, for instance, that the Gospel of John was not written at the end of the second century, as destructive German writers declared, but in the first century, which is all that has ever been claimed for it. So all the Gospels have been put to the test. We must not be afraid of a descriptive term. Baptists ought to be the last to find fault with a right examination of the Bible. There is a dilettante, a spurious, and a wicked scholarship, but for the right sort of scholarship we ought to be thankful. The ministry must also be a consecrated ministry. The seminaries are turning out a strong group of men to-day, and our Churches must provide for their proper preparation.

On this point our American brethren are decidedly in advance of our own Churches.

At the Wisconsin Convention at Portage, the first of the series of meetings was the Ministerial Union, at which the main address was by Rev. T. Allen Hoben, of Waupun, on "The Minister as Interpreter."

He said that the business of the minister is to put God into the vernacular of the people. There are two reasons why we should make the Bible known—because it is the revelation of God, and because the people study it so little. There is a universal desire to believe; the people want the minister to interpret for them. There are these several methods of interpreting the Bible: (1) Literalism, which occupies itself largely with the repetition of the Scriptures. This method has its value, but is capable of great abuse. (2) Symbolism, or the allegorical method, which gives to the Scripture a strange, far-fetched meaning. (3) Mysticism, or the devout meditation upon the Word of God. It has enriched Christian literature, but it belongs to the individual, and is apt to emphasise the accidental rather than the essential meaning. (4) Dogmatism, which is an attempt to regulate interpretation. It sets up a standard outside the Bible by which the interpretation must be regulated. (5) Historical. The first purpose of this method is to clear away the obstructions and get a clear view of the record in its historical setting, to ascertain the place, time, purpose, of a book or incident. Then the former methods may be called in to help get at the meaning. It is only in the historical study that we can make the Word vital in the life of to-day.

At another meeting, Professor Shailer Mathews, of the University of Chicago, spoke. He discussed in a lucid manner the question: "Is the Intellectual Life of the Minister Hostile to his Spiritual Life?" He defined spirituality as the consciousness of the presence of the Spirit and love of God in the life. There are types of spirituality, as seen in such men as Charles G. Finney and Phillips Brooks. Is this sort of life assisted or hindered by the intellectual life? There is no absolute connection between the intellectual and spiritual life. There are dangers lest the spiritual life be injured by much study: (1) Lest the life become unemotional, unsymmetrical; (2) lest there be more interest in the process than in the truth discovered. The chief business of the minister is not to find truth, but to apply it. (3) Lest study arouse certain questions that will disturb views that were regarded as settled. Yet these may become helps to the spiritual life. It depends upon the individual. (1) The intellectual life is essentially logical. This logical reasoning ought to bring us into harmony with the Infinite. (2) The thinker will have a more usable appreciation of Christian experience. Ethics can never take the place of religion. (3) We need moulders of theological bullets. We are too much inclined to take our theology ready-made. The strongest ethical impulse will come from a system that we have thought through for ourselves. There is a coming religious awakening. It will come from a clear experience of God for ourselves. The Gospel will never be outgrown. The more we see of God in the Bible, in science, or in experience, the more real will be His presence in daily life.

The Indiana Baptist Anniversaries were held at Bloomington—506

Churches were represented, with a membership of over 57,000. The Convention was full of vigour and enthusiasm.

The annual sermon was preached by Dr. J. N. Field, of Fort Wayne, from Eph. vi. 10. He considered some of the things which make a strong Church of the Lord Jesus Christ. He said, in part, that some people consider the characteristics of strength to consist in wealth, popular preaching, and the like. The popular idea is that if one is going to be a Christian in this age, he must not be so very different from the world. Some of the things which do not make a strong Church were named. Wealth may be an element of strength or weakness. It depends upon whether or not it is consecrated. It is our duty to pray for the rich as well as the poor. While numbers are not essential, yet there is inspiration in a crowd. An unholy ambition may often possess the pastor of the Church; figures are misleading; the more people we can get, however, the better when gathered in Christ. A great multiplicity of organisations may be detrimental to real strength. That which will make a strong Church is union with Christ, purity of heart, belief in the Bible, and a knowledge of the word and the manifest and abiding presence of the Holy Spirit. The externals of a Church may be attractive, but if it has not the Spirit of Christ within it, the Church is not strong. All that Christ did during the thirty-three years of His life was in view to the coming of the Spirit. The Spirit gives power to turn men to Christ. The Church has tremendous resources from which to draw, but is not wielding all the power at its disposal. Repentance, faith, prayer, and obedience are needed all round.

Dr. J. W. A. Stewart, of Rochester, N.Y., spoke upon "The Opportunity of the Preacher." The true minister never does his work as he knows it ought to be done. This opportunity had reference to his place in the pulpit. As to condition of time and place, he should be ready to preach whenever he has time, but here opportunity was limited to the Sunday service. Amid the quiet, rest, and sacredness of the day is the time for delivering the message. The holiest associations come into this day. The whole time of the people is put into the preacher's care. As to the place, the house of worship represents the sacrifice of the people, the place hallowed by sacred memories. The place is about the only place on earth where all classes, old and young, learned and ignorant, meet on the ground of common humanity. The audience is the preacher's opportunity. Intellect, conscience, heart, will, are all before the preacher to be wrought upon. The possibility of character and destiny to be called out by the preacher's message. Any audience is worthy the best the preacher can give it. No man has a sermon that any audience is not worthy of. On the matter of preaching he said: Christ, who has won the place of supremacy in the world, must be the theme of the preacher's message. He must have the heart stirred with the love of God in Christ; must thunder out also what Christ has to say about man's relation to his fellow man. The preacher must take the big texts. Conditions as regards the preacher;

his business as a preacher is to preach, for this he has been trained; his relation to his people is sacred; his work comes to a crisis every seven days.

The devotional hour was in charge of Dr. Stewart. He asked that all thought of the regular business of the Convention be laid aside, and the time be given to quietness of spirit, and after a season of prayer Dr. Stewart spoke upon Heb. iv. 15, concerning the temptation of Jesus. Two general lines of thought were presented. First, the common lot, by which it was shown that Jesus enters into all the experiences of life. Every man has his trial; the aged have still their burdens, every Christian his temptations. But temptation is in part a discipline. Temptation to sin is the trial referred to in the text, the temptation of conscience, to self-indulgence, or subordination of the spiritual man to the natural and physical man. These temptations come to every saved soul. In the next place, the participation of Jesus in our common lot was considered. Nothing brings Christ quite so near to us as this. He came into our world and exposed Himself to the attacks of all evils and sins. Up to the point of the consent of the will, temptation was as real with Jesus as with ourselves. The universality of Christ's temptations is indicated in the Scripture. Our infirmities touch Jesus. He is more than a judge of our conduct. He is touched by our weaknesses. When we go to Jesus in prayer we are talking to one who knows all about us. Help for the tempted is the meaning of the temptation of Jesus. The session was most tender and spiritually helpful, many in the audience being visibly affected by the evident presence of the Holy Spirit.

At a pastors' conference an address was given by Dr. Stewart on "The Making of a Sermon." He defined a real sermon as a man's religious manhood made articulate before the people. The root of a sermon's growth is a man's own religious experience. Put aside an hour every morning for a study of the Bible, then the reading of good biography. The motive forces are found in love to God; in a purpose to do better work. As to the choice of a text, one is constantly accumulating them with material for illustration. Texts come in different ways. A note-book is indispensable for gathering material. In the making of the sermon the speaker told of his own methods. One sermon for each Sunday was written out, and this was urged as essential. It is necessary to be honest with the text, and not to adapt texts too much: Work hard; work tells. Then feel the truth of the sermon. The preacher must bridge the way between the text and the people so they may come over and carry the truth away with them. The first thing is in making yourself right. One must be prepared physically, and, still more, spiritually. The Saturday night prayer must be a sacred time for communion with God.

Rev. G. M. Lehigh, of South Bend, spoke upon "Essentials to Success in Evangelistic Effort," and told of the peculiar difficulties of the Apostles and how they succeeded. The prime essential to-day of successful evangelism

was named, as first, investing the Word of God with authority; showing the people their sins; the remedy must then be presented, the atonement of Jesus; the messenger must be drenched with the reality of his message. Next to the power of the Holy Spirit is that of personal work by the membership of the Church. Rev. F. A. Risner, of Indianapolis, spoke upon the same topic. Have a method that you can change, and get a man adapted to the place, were the two things urged.

Much attention was devoted also to the work of the Sunday-school, discussions taking place on the Sunday-school Library, Sunday-school Benevolences, the Bible School and Denominational Life, and the Superintendent's Part in Making a Good School. There was also a Young People's Session. But our space will not allow us to report these discussions, interesting and timely as they were.



## GOOD TIDINGS OF GREAT JOY.

### A CHRISTMAS SERMON IN YERSE.

THE word of faith is very nigh  
 To all who join in Christmas glee,  
 Its welcomes and its warnings fly  
 On notes of Christmas melody;  
 From earth beneath and heaven on high  
 Its call is sounding—Come and see!

Come, see an infant slumbering now,  
 Whose guards are shining seraphim,  
 Before whose feet the noblest bow,  
 While Nature's dewy diadem  
 Adorns His pure, unsullied brow;—  
 'Tis Jesus, Babe of Bethlehem.

And follow to that village height  
 A youth who breathes in every breath  
 The very soul of truth and right,  
 Who ponders much of life and death,  
 His word and act as pure as light;—  
 It is the Lad of Nazareth.

Behold a man of lowly mind  
 By all the sick and sad beset,  
 He heals the halt, the mute, the blind;  
 He wields the power of life, and yet  
 He stoops the broken hearts to bind;—  
 The Healer of Gennesaret.

Then enter with the pilgrim bands  
 Yon city, set like mountain gem,  
 Where throng the tribes from all the lands:  
 For in the living midst of them  
 A teacher, brave and truthful, stands;  
 The Prophet of Jerusalem.

But sh! draw near with reverent look  
 And heart of holy sympathy,  
 For in that garden by the brook  
 He bows with weight of agony  
 Who all thy sins and sorrows took ;—  
 The Sufferer of Gethsemane.

And on the cruel cross upborne  
 Thine own afflicted Saviour see ;  
 In pain and weakness weary-worn  
 He bears the curse of death for thee,  
 And wears the brand of shame and scorn ;—  
 The Crucified of Calvary.

Behold the tomb wherein He lies,  
 The stone is sure, the seal is set ;  
 Behold the Lord of life arise,  
 Then meet Him where His followers met ;  
 Behold Him borne to brighter skies ;—  
 The risen Lord of Olivet.

Now with the loved disciple see  
 The heavenly vision, strangely shown,  
 Of things that are and are to be,  
 Revealed to eyes of faith alone,  
 And in the midst of all is He ;—  
 The King of kings upon His throne.

The Babe who lay in manger bed,  
 The Lad who trod the hills of yore,  
 The Man before whom demons fled,  
 Whose word could still the tempest's roar,  
 The Master-mind of whom 'twas said :—  
 "He speaks as ne'er man spake before."

The Lord who suffered in our stead,  
 And all our pangs and passions bore,  
 Is raised a Saviour-Prince, to shed  
 The blessings of His royal power ;—  
 The Living One who once was dead  
 And is alive for evermore.

'Tis thus the saving strength is given  
 To Him who bears our human name ;  
 He has with hosts of darkness striven  
 And gained by right the Victor's fame ;  
 But though the King of highest heaven,  
 His love is evermore the same.

Oh, ye by powers of sin enslaved,  
 By care and trouble sorely pressed,—  
 Ye needy ones, who long have craved  
 And cried in vain for perfect rest,  
 Look unto Him and be ye saved !  
 Come unto Him and be ye blessed !

## LIVING IN THE SPIRIT.

**I**N the comparison between the Free Church Christianity of the past and present, suggested by recent events in the religious world, two salient facts emerge, strongly demonstrative of the unity and vitality of the Christian faith. First, that the essential truth and reality of evangelical Christianity has remained absolutely unchanged amid the greatest diversity in its outward expression. Secondly, that this radical identity of Christianity, amid external change, is due to its essential spirituality; to its being an inward and spiritual life; "the life of God," as Scougall says, "in the soul of man"; "living in (or by) the Spirit." Contrast can hardly be greater than that between the external embodiment of Christianity in the past—in the patristic age, or in the time of Whitgift or Laud—and in the present day; yet the spirit of true Christianity in each is the same. Not only is the inward vitality identical, but largely also, though in different shapes, its outward expression. In fidelity to God and conscience, and intolerance of ecclesiastical tyranny, Free Churchmen and Free Christianity throughout every age—as a recent prominent movement has strikingly shown—are absolutely one.

The fact that amid these "diversities of operations" there is "the same Spirit" is full of important lessons and suggestions. It links all the Christian ages together into a spiritual unity. We are apt, as we look back on the trials and triumphs of the past, to depreciate our opportunities and attainments. The heroism of the martyrs, their struggles for religious liberty, their sacrifices for truth and right, and the victories they ultimately secured, cast an air of romance and ideality over the past; and, seeing only that which stands out prominently, we say "the former times were better than these"—manifested a life of higher devotion, gave scope for a loftier zeal, and displayed a nobler type of character than is possible to-day. Looking too much at what is external, we depreciate our religious fidelity through our conscious inability to meet the rude shocks of persecution. But a closer insight into the sources of our forefathers' courage and endurance leads us to correct this disparaging estimate of our religious experience, and of the Christian life of to-day. We see that the mere endurance of physical suffering and privation is not the only test—not necessarily the highest test—of Christian discipleship; that no variations in the outward expression of Christianity affect its principles and life; that the one essential, under all external changes is that common spirit and character which knows no change.

This will become clearer as we consider the three following points, suggested by Paul's familiar representation of the Christian life as "living in (or by) the Spirit."

I.—"Living in the Spirit" *implies that our outward actions have a spiritual counterpart.* The worth and force of all external suffering and testi-

mony lie in the life and character behind it. Whether in the heroic struggle of the past, or in the prosaic fidelity of the present, the one essential to effective service is the spiritual counterpart. It is the witness within which gives to the witness without its worth and significance. This was Paul's estimate of martyrdom: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing"—and others nothing. But, if so, there is no supreme excellence belonging to the spiritual heroes of the past that may not be shared by Christians to-day. The test, in both cases, is internal, not external. Mere endurance of suffering or privation has no value apart from the cause for which it is borne and the exalted character of the sufferer. "Religion," it has been well said, "is in its essence an inward and spiritual holiness. Outward actions can be considered but two ways: either as the means and instruments, or else as the fruits and effects, of holiness." It is the manifest fidelity of the sufferer to truth and righteousness, his "inward and spiritual holiness," which gives to martyrdom—and which, in a far higher sense, gave to Christ's sufferings—significance and power.

It does not by any means follow that those who suffered persecution in the past necessarily reached a specially high level of character, or that a less strenuous effort is needed to meet the subtler temptations of to-day than was demanded by those coarser and fiercer ordeals. The power one often sees in criminals of meeting death without flinching—sleeping soundly and eating heartily on the eve of execution—and evincing little or no trepidation at the terrible issue awaiting them, so far from indicating a high moral tone, rather shows a culpable insensibility and hardihood. A spiritual fortitude is not unneeded to patiently endure the often heavy cross of the "daily round and common task"; and the force and value of Christian testimony, whether attended by external sufferings or not, lies in its spiritual faith and life; in that spiritual counterpart—"living in the Spirit"—without which even the greatest bodily suffering is, in God's sight, "nothing."

II.—"Living in the Spirit" enables us to do spiritually what we cannot do literally. Though the occasion for severe bodily suffering for God and conscience has passed away, those who "live in the Spirit" experience a real subjection of their lives, powers, and possessions to spiritual aims and objects. The whole being is inwardly devoted to Christ. Nothing is said or done, intentionally, without reference to its relationship to God's Kingdom. Hereby Christians to-day maintain a true fellowship with the spiritual heroes of the past. While, literally, they may not have been called to "suffer loss" for Christ—to abandon external possessions, or deny themselves the luxuries of wealth and culture—spiritually as they may as truly sacrifice these things in God's cause, lay them as completely at the Master's feet, as those who were actually called to give them up. Does it need less spirituality, we would ask, to do the former



than the latter? Does it not, at least, demand as real a spiritual fidelity to be God's stewards as to be His martyrs; to subject and use all His precious gifts for the highest ends as to strip ourselves of them at the call of conscience and duty?

There are many indications in Scripture that God accepts this spiritual sacrifice which "living in the Spirit" enables, as truly as any literal sacrifice of life or property; that the former, indeed, is the essential requirement, and is treated by God as an equivalent or substitute for the latter. Thus the Psalmist says: "Thou desireth not sacrifice, else would I give it. . . . The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." And God, reproving Ephraim, through the mouth of Hosea, declares: "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings." It is the spiritual feeling and attitude that God looks at, and which constitutes the real sacrifice. So much so, that where weakness prevents literal fulfilment of even distinct commands, God, so to speak, "takes the will for the deed." "Could ye not watch with Me one hour?" said Christ to the disciples whom He found asleep, and then—giving them credit for doing inwardly what they failed to do actually—generously added, "The spirit, indeed, is willing, but the flesh is weak." May we not even say that in the truly spiritual man the will is the deed? Was not Christ's sacrifice essentially the sacrifice of the will? Was it not His "obedience unto death," rather than His mere physical sufferings, that rendered His death an effectual force for human redemption? "By which will," says the author of the Epistle to the Hebrews, "we are sanctified" (Heb. 10. 5, 7, 10). It was the spiritual element which made the literal suffering effective. Though we cannot literally "know the fellowship of Christ's sufferings," we may, if "living in the Spirit," "suffer with Christ" as truly as the martyrs of past days, and be thus qualified to share in their eternal glory.

III.—"Living in the Spirit" *delivers us, both in doctrine and practice, from bondage to the letter.* Paul's conception of a Christian—of "the spiritual" as distinguished from "the natural man"—evidently included an intellectual element. It was not simply that of a good, or well-meaning man, but of an enlightened man, in Carlyle's phrase, of a man "who *knew*." "We have received . . . the Spirit which is of God; that we might know the things that are freely given to us of God." "We have the mind of Christ" (1 Cor. 2. 12-16). The "spiritual man" was thus qualified to decide debatable points; he saw further than "the natural man" into the heart of things, and distinguished by his insight between the essential and accidental. There have often been questions arising among Christians—questions of belief, ritual, and conduct—on which they may lawfully differ, and which, but for this discerning faculty, would have brought them into bondage. Well would it have been for the Christian Church, had Christians, by more consistently "living in the

Spirit," so wisely "judged all things," religious and social alike, as to be "judged of no man."

May we not apply this principle to the movement known as "Passive Resistance"? On the one hand, we cannot but recognise, in this movement, the same stalwart spirit of opposition to ecclesiastical tyranny, the same fidelity to conscientious conviction, which characterised our persecuted forefathers; that Christians are still willing to "suffer loss" at the call of conscience, and that thus there is a practical as well as a spiritual link between the evangelical Christianity of the past and the present. On the other hand, does not Christian liberty permit us to put in a plea for those who, while resenting as strongly as the "passive resisters" the unjust encroachments of the Established Church, do not feel called upon to refuse payment of the school rate, preferring a moral to a literal protest, but not less earnestly working for an alteration in the law, believing that the present education policy can only be really foiled by fresh legislation? Unjust as the present demand on Nonconformists is, it can hardly be said that payment of the school rate involves unfaithfulness to those personal religious convictions for which our fathers bled. And hence, Free Churchmen are not unanimous on this matter, as they probably would have been had an organised scheme of resistance, giving hope of a practical issue, been possible. As things are, there is a clear call for brotherly forbearance; let not him who resists payment judge him who pays, and let not him who pays judge him who resists.

Note, in conclusion, two practical points bearing on the relation of spiritual life to belief and character.

1. "Living in the Spirit" involves a distinctive belief. The spiritual life of the New Testament grows out of a direct relation to Jesus Christ. It is a life of "faith in the Son of God." It is those "which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Paul's conception of spiritual life has none of the vagueness and idealising of philosophical moralists, like Mr. W. R. Trine, who pointedly severs the spiritual life from belief in Christ's atonement, on the ground that this is "a perverted doctrine that bodies of men have formulated."\* In its stead, he proclaims "the great vitalising fact of a conscious, living at-one-ment with the Father's life." Well, in view of human sin, we ask, with Paul, where would this "great vitalising fact" be, apart from the atonement of Christ—conceived of, not as "bodies of men have formulated" it, but as it really stands, as the utmost manifestation of Divine love, and the fullest guarantee of Divine forgiveness, in the New Testament? This writer further errs in conceiving of spiritual life as a

\* "The Greatest Thing Ever Known." By Ralph Waldo Trine. (Pages 9-21.) This writer's larger book, "In Tune with the Infinite," has had some vogue in America, and has been favourably reviewed by the English press. His books have many helpful and suggestive thoughts, reminding one of Emerson.

mere development, and wholly due to human effort; in attributing this life—which he terms “the conscious realisation of man’s own true being”—to mere “thought,” and in supposing man can attain this life by his own unaided volition. To realise (he says) our “own true being” “we must *in thought* be conscious of who and what we are.” “Thought is the atmosphere, the element, in a sense the very substance, of the phase of Divine being that we call human life.”

But *thought* can never of itself generate this lofty consciousness. Thought is, of course, necessary for all mental and spiritual acts, but it does not necessarily lift men to a Divine level, or take the upward direction Mr. Trine suggests; there is no absolute connection between thinking and goodness. Thinking we are “essentially Divine” will never make us practically godly. It is not mere “thought,” but the subject of it that determines its moral value. Doing evil requires just as much thought as doing good. “A wicked man deviseth evil continually.” Byron, Gibbon, Voltaire certainly did not fail “in thought,” but they were far from “realising their own true being.” This spiritual altitude, as all experience testifies, can only be reached—or, at any rate, is reached most surely—through conscious reliance on God’s grace in Christ. And, certainly, we can never realise this by mere volition, as suggested by the remark, “Happy is the man who dwells not long as the purely natural man, but is early transformed into the spiritual.” We may be “partakers of the Divine nature,” but we need a power not our own to vitalise and foster it, and this must be earnestly sought and striven for. We shall reach no spirituality we do not agonise to possess, and which will admit of no delay. Mr. Trine’s easy-going theory reminds one of Augustine’s contradictory prayer, “O Lord, grant me chastity, but not yet, not yet!”

2. “Living in the Spirit” means the possession and exercise of definite virtues. The spiritual life, according to Paul, is not realised simply “in thought,” but in act. “If we live in the Spirit, let us also walk in the Spirit.” The one security against evil-doing is good-doing; against “fulfilling the lusts of the flesh,” bringing forth “the fruit of the Spirit.” It is not enough to be “essentially good”; we must be positively and manifestly so. And we shall certainly never be this apart from a more strenuous moral discipline, combined with more conscious dependence on Divine help, than the writer just quoted from imagines. For instance, Mr. Trine says: “And so as he (man) enters into this new life he finds that all things of the outer life fall into line; for *as is the inner, so always and necessarily is the outer*” (*Ibid.* p. 34). Can anything be more fallacious than this inference? This exact correspondence is true enough of a flower or an animal, but, for that very reason, *not true* of man, as painful experience often teaches. How far our outer life often is from representing our inner life! This shows the imperative need, not only of a genuine Divine life, but also of definite culture of the virtues of

the outer life—of that “fruit of the Spirit” which God’s grace, and not merely our own “thought” enables us to bring forth. No transcendental theories of the spiritual life will enable us to dispense, in practice, with the homely counsel :

“Leave no unguarded place, No weakness of the soul ;  
Take every virtue, every grace, And fortify the whole.”

It argues a curious want of observation of facts, to say nothing of Scripture teaching, to talk of sin (as Mr. Trine does) as only entering man’s life when he “severs his connection in consciousness with the Divine.” Alas, in most men, this connection has no real existence apart from a moral upheaval, and in none, apart from the operation of Divine grace. Never was there a time when stress needed more to be laid on positive excellences of character as the imperative test of spiritual life ; and when grace, to reach these excellences, could be less dispensed with. The ordinary cares and duties of these quiet days make quite as serious demands on character as the severer trials of our persecuted forefathers, only of a different kind. The spiritual stress to-day is different ; we question if it be less. Outward opposition is often a great stimulus to virtue ; our inward foes are, after all, our worst foes. It is not in wrestling “against flesh and blood,” but against “principalities and powers” that Paul counsels us to “put on the whole armour of God.” “To the common view,” says Dr. Matheson, “the arduous thing in a Christian’s life is the hour of conflict : to Paul, it is the hour after conflict. To him, the greatest danger for the Christian soldier is just at the point when he has ‘done all.’ And is not Paul right in his perception ? Is not the arduous bit of a Christian’s life rather the camp than the field ? When there is no outward battle, no visible foe, no possible wreath for the victor, when the field is his own heart, and the enemy his own wish, and the spectator his own conscience—that is the time when he needs the Christian armour.”

CHAS. FORD.



FROM the Society for Promoting Christian Knowledge we have received **THE STORY OF PHYLLIS**, by Mary Charlotte Malim, illustrating the duty of cultivating sympathy ; **FRANK WABLEIGH’S HOLIDAY**, by Achilles Daunt, bright and healthy ; **A STEP IN THE DARK**, by Catherine E. Mallandaine, teaches that our mistakes and failures are often sources of help in the growth of our better life ; **MR. TILLER’S MAGAZINE**, by Rev. E. R. Gotto, M.A., for older readers ; **THE ISLAND OF REFUGE**, or, A Family of Four, teaches the need of kindness to animals ; **AS THE TWIG IS BENT**, showing that honesty which is practised only because it is “the best policy” is not the best kind ; **A CREDIT TO THE COLOURS**, by M. E. B. Isherwood, an amusing story for children ; **BRINGING HOME THE MAY** points out the folly of yielding to superstitious fancies, and urges the young people of to-day to treat the prejudices of older people with more sympathy ; **AN OLD-FASHIONED SERVANT**, by Beatrice Radford, shows that it is no mean calling to be a good servant, and that it needs some of the highest qualities. A useful book.

## NATURE SKETCHES—THE END OF THE YEAR.



HE outdoor flowers are few, yet is there never a month without its blossoms. We do not write of the "Delectable Duchy," but of the Home Counties. From the former we have received consignments of flowers from the open when the suburbs of London have been wrapped in snow and bound with ice. Yet, even in these parts, there is not a month that cannot offer a floral tribute.

From the first week in November, and all through December, the *laurus-tinus* will be found in bloom. Its evergreen foliage and delicate heads of flowers render it particularly welcome. Few people who know the plant would think that it belonged to the same genus as the garden guelder rose. Cousinship in the shrub world goes a long way.

There is another flower which makes a brave show till severe frost sets in. The blossoms of the yellow jasmine appear at the time when the leaves of the plant are shedding. It is a good climber, and will make the front of a manse gay when the red glory of the Virginia creeper is a thing of the past. I have many a time seen this particular jasmine covered with yellow flowers at Christmas. But there are other species of jasmine which flower till late in the year. The only difference lies in this, that the *nudiflorum* does not come out till November, whereas the common white jasmine and the *revolutum* type linger far into the autumn. I have picked white jasmine in November. But for the matter of that, so I have primroses in plenty. If a manse-dweller has a warm glass-house he cannot do better than to add *jasminum gracillimum* to the number of his winter favourites. The flowers are white, large, and sweet-scented.

The Christmas rose, known to botanists as the black hellebore, used to be a frequent ornament to old gardens. Whether the amateur has tired of it I cannot say; but it has fallen almost altogether into the hands of the professional. Yet it has been in cultivation in England since 1595, just after Presbyterianism had been established in Scotland and Puritanism had arisen in England. The earlier Puritans were not averse to floral decorations, so it may be presumed the Christmas rose did not offend them. At any rate, if any of their latest successors want to add to a slender stipend, there is a market for *helliborus niger maximus* in this semi-pagan age. This page need not be burdened with details as to how to do it.

There is one other winter flower which is frequently out on Christmas Day. In the times of our superstitious fathers, poor souls! they held that the Glastonbury thorn, a species of hawthorn, never put on its white attire till the anniversary of the birth of Christ. They may have been scientifically wrong—most of us are—but for all that, we are helped by the association of the things around us with the features of our faith.

For me much humbler growths afford pleasure, and are aids to point my modest moralisings as the year trembles towards the destiny of things that were. I love the ooaly berries of the privet hedge, the scarlet hips, and the darker haws. I know when blackberries taste the sweetest, and where they can be found. I like to find fragrance in the dead calyx of the sweet brier and in the closed buds of the walnut. I notice, too, that some plants have a predominant colour—a hue which determines their flowers, comes

out in the coatings of their seeds, and seams their autumn leaves. The common lilac is a good example.

But what of all this? Not much; only that children can be interested; that herein lies a fresh field for illustration; and, for those who care to gather it, food for the mind.

H. T. SPUFFORD.



## SUNDAY MORNINGS WITH THE CHILDREN.

### XII.—CHRISTMAS ONCE MORE!

**M**OST of you boys and girls occasionally write letters—letters to brothers and sisters who may be from home, or to friends who live in far-away towns or villages. At the head of your letters you put, or ought to put, a date, to show the day on which they are written. It does not seem very long since we wrote January, 1903. Now for the next few weeks we must date them December, and then a few weeks later January, 1904. January is the first month of the year. December is the last. We can easily remember the first and last, and, as the last month of the year, December has a good many things to say to us. It tells us, for example, of the flight of time—its constant and rapid flight. It reminds us of the fact that our hours and days, our weeks and months and years are like birds with wings, and fly away with a swiftness that often astonishes us, so that we reach the end of the year far more quickly than we imagined we should. We move quietly and thoughtlessly along, and are surprised to find the year all but gone! At such a time it is natural for us to look back on the past like men who are walking to some distant place, and count the milestones on the road. We remember the way in which God has led us, the good things He has given us, and the good things He has done for us. We can recall many mercies which have brightened our lot, and brought happiness to our homes and hearts. Can we avoid thinking also of our failures in duty, our faults one toward another, our sins against God, our indifference and ingratitude, and our disobedience to His commands? Opportunities have been neglected, and privileges despised; and the remembrance of this should make us humble and contrite, and induce us to seek the forgiveness that we need. At the close of one year we are almost compelled to think about another. All the opportunities of improvement, all the means of blessing which 1903 brought to us will now soon be past. Will God grant us similar opportunities during 1904?

If any one were to place in your hands a shilling or a sovereign that you might buy with it something beautiful, good, and useful, he would not like you to throw it away or waste it; still less to buy with it something hurtful or poisonous. Neither does God like you to waste His gifts, gifts of time, powers of thought and work, talents for acquiring knowledge, and of helping others. These are like money to spend on things necessary, useful, and pleasurable. How have you spent that money? What use have you made of it? Eleven out of the twelve pounds or shillings entrusted to you for this year have already been spent in some way. You ought surely to determine to spend the rest wisely and well, and if God in His kindness should entrust you with further gifts next year you should resolve that they shall not be wasted.

Perhaps you will remember December with happier feelings, because it brings to us the merry Christmas season. Christmas is a word with music in its very name. It is suggestive of mirth and gladness; it celebrates the coming into the world of our true King, the King who loves us, who protects us from our foes, who calls us to His own gracious service, and will crown us, if we are faithful, with glory and honour. Christmas brings to us a message of love, first of all a message of God's love, and bids us also love one another. It is, and ought to be, a delightful time for children, a time of rest and holiday, when work is largely laid aside, when lessons are suspended, and you are allowed to romp and play to your heart's content. Many of you will come home after a long absence at school, and will be delighted to rejoin your father and mother, your brothers and sisters. How many things you will have to talk about, what games you will have together in the long winter evenings, what walks and sports out of doors! Possibly "Santa Claus" will come to many of your homes, laden with choice gifts, such as books and pictures, toys and watches, fruits and "all manner of good things"! May you all have in this way "A Merry Christmas and a Happy New Year." But do not forget—as He after whom Christmas is named reminded us—that it is more blessed to give than to receive, and when you are comfortably sitting by a nice bright fire or round the tables at dinner and tea, enjoying the good things God has given you, think of others who have no kind parents and friends to care for them, and whose life has little of the brightness that enriches yours. You should be willing to share your good things with them. Every boy and girl should determine not to be selfish, but rather to be like Jesus Christ in His love and kindness and helpfulness. To be like Christ is the truest way of having a Happy Christmas.

JAMES STUART.



## NOTES AND COMMENTS.



**C**ONCERNING NEXT YEAR.—With our issue for January, 1904, we shall commence our ninety-sixth volume. Will our readers co-operate with us to make that volume more widely known, and more extensively useful than any of its predecessors?

We shall during next year have the co-operation of many of our ablest ministers and best-known writers, and of some who have not previously contributed to our pages. If all our readers, and especially our ministers, would introduce the *MAGAZINE* to the notice of their congregation, and endeavour to secure new subscribers, they would not only render valuable help to the proprietors of the *MAGAZINE*, who maintain it solely in the interests of the denomination, but would in various ways aid the work of their Churches. There are many of our deacons and members who, if the matter were brought before their attention, might subscribe for copies to be sent to village pastors and others, whose resources scarcely admit of their subscribing for themselves. Our Wesleyan, Presbyterian, and Anglican friends are far in advance of us in this respect, but we trust a word to the wise will suffice. It is not to the credit of the Baptist denomination that it should lag behind others, and a magazine which has for so long served the Churches has established a right to far wider support than it has hitherto received.

OUR LITERARY REVIEW.—No part of our magazine is more heartily appreciated than this. We receive constant testimonies to its usefulness to those who wish to become acquainted with the best books, both for ministers and general readers. In response to requests from several quarters, we shall, as far as possible, state the price of the books reviewed, which our publishers, Messrs. Alexander & Shephard, will gladly supply at the usual discount prices (plus postage). One correspondent asks whether, in addition to giving a general idea of the character and value of a book, we could not add suitable extracts? We would gladly do this were it possible, as such extracts would not only illustrate the opinion expressed of a book, but would be valuable seed-thoughts. But the limits of our space make it impossible for us, as a rule, to do more in this direction than we already do.

A NEW CONSTITUTION FOR THE BAPTIST UNION.—The discussions at Derby on the new Constitution have greatly cleared the air, and as a result the Council and the Churches will understand each other better, and we may look forward most hopefully to the devising of a Constitution which will work smoothly and with efficiency. We may already take it for granted that the Spring Assembly will not be abolished, and that between the Committee of the Baptist Missionary Society and the Union a satisfactory working agreement will be made. With the larger opportunity retained for the Union, we sincerely hope that it will not be necessary to limit the subjects of consideration and debate by a hard and fast line. The Council should have a free hand in initiating its own business, and in bringing forward such subjects for discussion and such resolutions as may seem good to it, and the arrangement of business should be left in its hands. Further, it is certainly advisable that all matters of business or proposals of any sort should come before the Council before they are discussed in the Assembly. It may even be necessary that the Council should be able, not only to exercise a quiet and private restraining influence upon those who would enter upon what might be thought ill-advised discussion, but that it should also have a veto, limited by a condition necessitating a two-thirds majority for its exercise. But in no case should that veto be absolute. There should always be the possibility of an appeal to the Assembly, rarely exercised, and nineteen times out of twenty backing up the Council, but with full liberty to say whether a matter should or should not be discussed, and whether a member of its own body should or should not be heard.

A TEMPERANCE MANIFESTO.—A month ago there appeared a manifesto on the subject of Licensing Reform which was remarkable both for the nature of its proposals and for the signatories whose names are attached to it. Viscount Peel and Lady Henry Somerset head the list. They are followed by fifteen bishops, Anglican or Roman, and there are others further down. There are some scores of Free Churchmen whose names are household words on both sides of the Tweed. The Labour leaders in the House of Commons, eight of them, are high on the list. Literature and journalism are well represented. So are medicine and surgery, the manufactures and commerce, the arts and sciences, and the men and women who are working at the head of various organisations for dealing practically with the pressing social problems of to-day. Rarely have so many notables joined together in a scheme of practical reform. This is in itself full of promise. But we



are yet more pleased when we examine the character of the proposals for dealing with the pressing problems of the hour. They speak of "compensation," but it is compensation limited in duration, inapplicable to new licences, and provided entirely by "the Trade" itself, although administered by an independent and State-authorized body. To such compensation there can be no possible objection which can outweigh the enormous advantages of the free hand which would be given to licensing authorities to deal fearlessly, and, wherever necessary, drastically with the present abuses. The only point of which we are not sure is the proposal to allow the traffic to be taken over bodily by corporations or other local bodies. But even this regulation is hedged about by the proposal that the working of the Trade should bring no appreciable monetary gain to the locality, and that it should be done, not by compulsion from the State, but by the choice of the locality. We must not be surprised if thorough-going temperance reformers, such as Sir Wilfrid Lawson or Mr. Arthur Chamberlain, who for many years have been working on other lines, and with a still more exalted ideal of legislative control in their minds, are somewhat slow to fall in with the immediate proposals. No doubt when the time comes for action they will back them for all they are worth. Meanwhile the present manifesto is a warning to the Prime Minister, who has patched up his Cabinet, and intends to meet Parliament again—mainly in the interests of brewers and publicans—of what he has to expect from the men of light and leading, without distinction of party or of sect. There is no hope, indeed, of the Government adopting these proposals, but if true patriots will resolutely stand by them the plans of Mr. Balfour's base betrayal of the temperance cause may be overthrown, and the day of a sober England brought appreciably nearer.

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THE EDUCATION CONTROVERSY. (i) THE FREE CHURCH COUNCIL'S PROPOSALS.—It was a pity that the proposals of the Free Church Council should somehow have been divulged before they had reached their final form. Yet, in other respects, their appearance was opportune, following upon the declaration of the Baptist and Congregational Unions, and preparing the way for the discussions which must accompany the awakening of Anglican ecclesiastics and politicians to the impossibility of continuing the present unjust arrangements. The Nonconformists everywhere are being accused of sectarian bitterness, because they are not silent under the wounds which the new Education Act has inflicted upon their consciences, or under the still more aggravating methods by which its provisions are being carried out. It is well that principles which appeal to the common sense of justice and fairplay should be plainly enunciated, and that we should definitely and publicly take our stand by them, pledge ourselves to them, and refuse to budge a single inch. The Free Church programme is a frank and admirable statement of what is desired—the control of all elementary schools by popularly elected authority, the renting or purchase, wherever suitable, of denominational buildings, the adequate provision of training for teachers free from sectarian tests, denominational training colleges being rented or purchased, and religious teaching in school hours confined to simple Bible instruction—all these provisions to be applicable to secondary, as well as primary, education. It is easy to find objections to the scheme suggested, so far as the question of religious teaching is concerned. It proposes, indeed, the one form of it

to which the strongest objection has been taken by extreme Anglicans. They do not want the Bible taught, but "the Bible as interpreted by the Church"—a very different thing in their view, and also in ours. The strong point of the proposal is that it has worked well for thirty years in our Board schools, it works well in our Colonies, it appeals to the devoutness of the vast multitude of professed Christians in all the Churches, and to the good feeling and reverence of the vast majority of the parents who are outside all our religious organisations. If it is unacceptable, the only line of progress is less, not more, religious teaching. If the Bible lessons, say, of the London School Board, are not acceptable to the Church of England, according to its public exponents, and no pruning of them here or there, or expansion of them here or there within the covers of the Book will make them so, then on the head of the Church of England must rest the odium of thrusting the Bible from the schools and enforcing secular education. We will not have their shibboleths, or anybody else's, taught at the public expense, at any price. (ii) **THE ARCHBISHOP AND DR. HORTON.**—Not a little astonishment was produced by the appearance at the beginning of last month of a letter from Dr. Davidson to Dr. Horton, which, on the basis of previous conversations and correspondence, attempted to assume a much smaller difference of opinion and policy than was commonly supposed, and suggested further conference on the basis of certain principles which he proceeded to formulate. When the Archbishop's principles were examined, however, they were seen to contain proposals which were utterly at variance with the views of responsible Free Churchmen, and the only wonder was that Dr. Horton could in any way have consented to regard them as a possible basis of discussion. The determination to retain denominational religious teaching in school hours, secured by the appointment of teachers under denominational tests, underlay them all. When Dr. Horton's reply appeared, however, it was at once seen that, without rudely contradicting the Archbishop, he had not the slightest sympathy with the suggested grounds of conference. With every desire that the evangel as it announces itself in the New Testament should find a place in the school curriculum, there were two principles which must form the foundation of all future arrangements—absolute public control and no denominational tests. As an evidence of the awakening of the mind of those who thought they had settled the education question in their own favour, for a generation, the Archbishop's letter is interesting enough. In tone, it is all that can be desired. We cannot quarrel with its style. We can only deplore its ignorance and lack of appreciation of the fundamental principles of religious liberty. We do not even know if Dr. Davidson represents any one beside himself, so far as his proposals are concerned (the *Church Times* and the *Pilot* differ from him), nor whether he is putting out a feeler on behalf of the Government, whose dealings with the bishops were close and familiar enough while the Act was in preparation. But Free Churchmen, who were never consulted when the proposals for their extinction were under discussion, are in no hurry to discuss the terms of a concordat. The problem is wider than any or all of our Churches, and the rights we stand for are not merely our own; they are the rights of all the citizens, and, above all, of the parents and the children whom we wish to see once for all delivered from sectarian bitterness and denominational bickerings. (iii) **PASSIVE RESISTANCE DAY.**—It was a happy thought to suggest a Passive Resisters' rally at the City Temple, and

it was happily carried through. Thrice the City Temple was thronged—for sermon, conference, and public meeting. Mr. Campbell's message was the great word of the first apostolic resisters, "Whether it be right in the sight of God to hearken unto you rather than unto God, judge ye," and right nobly he declared that his hearers were in the true apostolic succession. It was not even for the electorate to declare whether or no we were to obey: conscience is *suprême*. And by obedience to that voice as against the claims of the State, every name in our great roll of evangelical worthies had gained its glory. The time for yielding and compromise is over; once for all we stand for justice. The conference was under the genial direction of Professor Massie, and was closed by a charming paper by Dr. Rendel Harris on "The Spiritual Aspect of Passive Resistance," while sandwiched in was much good advice, with many personal testimonies. In the evening Dr. Clifford ruled the meeting, and struck a note which was at once responded to—that in the struggles of Passive Resisters God was answering the prayers of His people for a new revival, a revival which had come as a new baptism of soul from God through the baptism of conscience into courage. In this conflict there could be no surrender, but a fight, straight, determined, resolute, prayerful, and to a finish. Dr. Robertson Nicoll, Rev. R. J. Campbell, Rev. Joseph O'Dell, and Rev. F. B. Meyer, who took the chair when Dr. Clifford went to the overflow meeting, all sustained the high spiritual level, and the God-fearing loyalty of the meeting finally expressed itself in closing in singing, first, a verse of the National Anthem, and then the great Doxology. What is the use of meetings like these? Partly this, that they impress the public mind with the reality, earnestness, and depth of the movement, and that they help many to understand, as they have not done before, the simple and deeply moral and religious principles on which it rests; but even more than that is the enrichment of the spiritual fervour, and the intensifying of the intellectual view of those who have committed themselves to this work. The enthusiasm and grasp of the leaders is transferred to the followers, and the leaders in turn are heartened and helped in the tedium and weariness of the conflict. In hundreds of places those who returned from the meetings will go back overflowing with confidence, courage, and conviction, centres of new power and influence, and recruiting sergeants for the great cause.

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**THE MARKS OF A GREAT PERSONALITY.**—At a recent meeting of American Baptist ministers, the Rev. Dr. Denman spoke of Phillips Brooks as one of those great personalities whom God raises up at special times for specific purposes. He was remarkable (1) in his intellectuality. His character was symmetrical, so that this feature does not stand out so prominently. He was an omnivorous reader and a prolific writer. It was truth that he was always seeking. (2) In his humaneness, his feeling of kinship with mankind. His greatness did not isolate him from his fellow-men. He understood human nature. He had a hunger for companionship, especially of ministers. (3) In his spirituality. To him this world was supremely God's world. All nature spoke to him of God. He believed that all things are providential. This shaped his thought of the sacred and the secular, of rewards and punishments. Our difference from this great prophet is in degree, not in kind. All ministers, and, indeed, all Christian men, should seek to excel in these directions.

**AN IRISH UNIVERSITY SCHEME.**—The cry of "Wolf" has often been raised in connection with proposals to endow a Roman Catholic University in Ireland. We have again and again called the attention of our readers to this matter in these columns when new proposals have been brought forward. There is once more an occasion for vigilance and plainness of speech. It has long been known that the Conservative Government were under bond of some sort to reward the Irish party for the mildness of their opposition on many questions, and for their cordial support over the Education Act. It now appears that the intention is, if possible, to introduce a Government Bill for a Roman Catholic Endowment. Mr. Wyndham has a plan which has been introduced to the English public by the Dublin correspondent of the *Times*. We need not say more at present than that, in our judgment, it is the most sectarian scheme which has yet been produced, and endeavours to gain its end by bribes of money to Trinity College, Dublin, and Queen's College, Belfast. We shall watch for its introduction with jealous eyes.

**LORD ROWTON.**—The death of Lord Rowton removes a strange figure from our public life, and leaves in deeper shadow the memory of the great statesman, Lord Beaconsfield, whose private secretary he was for many years. It was always understood that Lord Rowton was to be his biographer, but the papers entrusted to his care have now to be handed on, and no one seems to know when they will see the light and disclose the mystery, if there be a mystery, of the career of Benjamin Disraeli. Lord Rowton deserved well of his generation, however, for the successful experiment he made in the erection of the "poor man's hotel," issuing in the formation of a company for similar work, and providing an object-lesson which the London County Council have profited by.

**PROFESSOR MOMMSEN.**—Professor Mommsen has been one of the most untiring and painstaking, as well as the most illustrious, of German scholars. His history of Rome marks an epoch in the study of the life of that great people. Working almost to the last hours of his life, the output of his pen and thought was simply prodigious, more than a thousand publications bearing his name. Throughout his life he was an ardent Liberal, and if at times he said hard things against England they were in part justly said, and in part due to the misrepresentation of her enemies. At the very end of his life he was advocating closer and more friendly relations between Germany and this country.

**MRS. BOOTH TUCKER.**—Intense and even world-wide sympathy has been felt and expressed for General Booth and the Salvation Army in the tragico death of the noblest of his, and its, daughters. She was the wife of the commander of the Salvation Army in America, and met her death through a railway accident when travelling between Kansas and Chicago. Commissioner Tucker, her husband, was, we believe, many years ago, a student in Regent's Park College, who, going out to India, became a Civil servant for a time, and then gave himself to Christian work outside all the Churches. If we remember rightly, his first wife died in India, and it was in 1888 he married Miss Emma Booth, and for some years they worked together for the Salvation Army in our great Dependency. On the secession of Mr. Ballington-Booth, seven years ago, they took over the direction of the work in the United States.

## LITERARY REVIEW.

## WITH ILLUSTRATED SUPPLEMENT.

**LAST SHEAVES.** Sermons by Alexander Maclaren, D.D., Litt.D. Hodder & Stoughton. 5s.

Few men have served their day and generation more zealously or to higher purpose than Dr. Maclaren. This selection of sermons preached towards the close of his forty-five years' pastorate in Manchester will be received, as it is sent forth, with "solemn and pensive emotions." Many among us remember the issue of the modest volume of "Sermons Preached in Union Chapel, Manchester," printed for private circulation, and since that time have looked out for every successive volume from the same pen. The sermons before us cannot, in the nature of things, create the same sense of freshness and surprise as did the first series, but in regard to their piercing insight, their intimate knowledge of Scripture and of the heart of man, their beauty of illustration, and their searching, practical power, they are not a whit behind them. They contain the choicest of the wheat from the granary of God. The best wine has been kept to the last. How much Dr. Maclaren has done by sermons of this tone and quality to intensify the soul and raise the standard of preaching in all the churches no one can tell. In a generation that was conversant with the writings of Newman and Liddon, of Candlish and Caird, of Robertson and Bushnell, no secondary place has been held by Alexander Maclaren, and we all thank God for him. Possibly there are in the field unreaped corners whence other sheaves may be gathered.

**LIGHT AND LIFE.** Sermons preached in Ferme Park Chapel. By Charles Brown. London: Religious Tract Society. 3s. 6d.

IN our issue of last month Mr. Brown was characterised as one of our most spiritual and healthy-minded preachers, whose hold on truth and life, the realities of the things not seen, and their intimate relation to all that is seen and pressing, grows with the growing years. Of these statements his new volume furnishes a striking illustration. It is aptly described as "Light and Life," for it is throughout clear and illuminating, rich in expository insight and power, a fine exhibition of Christian ideals in the individual, social, and religious spheres, and equally of the moral and spiritual dynamics by which alone those ideals can be realised. Mr. Brown never delivers a hasty, ill-conceived, or ill-prepared sermon. He is evidently much in the secret place of the Most High, reading, meditating, and seeking the strength that comes through prayer. He first of all ascertains what true Christianity is, and what message it requires him to deliver, and then resolutely applies it. He is, in his preaching, "a public-souled man," the pleader of great causes. The sermons which have especially struck us are "God Shaping Man's Course," "The Ideal Christian Life," "Our Friendships," and "Our Relations to Foreign Missions." It is a special gratification to receive so choice a volume from a brother beloved by us all.

**PROBLEMS OF LIVING.** By J. Brierley, B.A. ("J.B."). London: James Clarke & Co. 6s.

"J.B." is known to innumerable readers who are not ordinarily reached by means of books. In the pages of the *Christian World* he has a pulpit, such as the most popular preacher can scarcely command, and it is no exaggeration to say that his contributions week by week are, to many of us,

the most attractive feature of that useful paper. This is the third volume of his collected essays—third in order of time, but by no means in order of merit, for the contents are as fresh, robust, and stimulating as any that have preceded them. Again and again Mr. Brierley illustrates the difference between eyes and no eyes, for in the ordinary and commonplace he sees what most men have overlooked, and awakens us to the significance of much that we have misunderstood and depreciated. His religion is intensely real, because it is intensely spiritual. He sees the true harmony of the natural and supernatural, the immanence of God, not only in the material world, but in the soul of man. Hence the charm of the sections dealing with "Cosmic Free Grace," "The Sacred and the Secular," "The Rebirths of Feeling," "The Soul's Secret," and "The Soul's Re-making." His words keep the soul alive. His seer-like insight, his chastened imagination, his sanity of judgment, and his practical common sense, have never been better displayed than in these "Problems of Living."

**WORK.** By Hugh Black, M.A. Hodder & Stoughton. 2s. 6d.

IN view of the profound impression made by Mr. Black's missionary sermon at Derby, there must be many Baptists in all parts of the country who will give a cordial welcome to his volume on "Work." It has quite as great a charm as his delightful book on "Friendship" and "Culture and Restraint," and though the subject may seem to be more prosaic and matter of fact, it is treated in the light of a lofty idealism, with a glow of imagination, a delicacy of feeling, and a wealth of literary allusion which are not always found in combination with such strong practical sense and such stern insistence on the duty of making the most and best of life, when Mr. Black sets forth the need, the value, the fruits, and the consecration of work, and its relation to other aspects of life. The book is, indeed, a golden treasury, a store-house of precious things, which every young man should possess.

**THE SOURCES OF THE DOCTRINES OF THE FALL AND ORIGINAL SIN.** By F. R. Tennant, M.A., B.Sc. Cambridge: University Press, and London: Ave Maria Lane. 8s. 6d.

IN his Hulsean Lectures, Mr. Tennant proved himself to be a strong and courageous thinker, and unhesitatingly set aside teaching which is indisputably embodied not only in the Thirty-nine Articles, but in the Epistles of Paul. Paul's views were attributed to his Jewish training—a training which is held to have been in some directions anti-Christian. The present volume is a sequel to the Hulsean Lectures, and traces the doctrine of the Fall to its sources, and notes the stages of its development. The account in Genesis is regarded not only as composite, but as unhistoric, mythical—a sort of theological speculation, while it is held that the Old Testament writers generally developed no definite doctrine on the subject. The pseudo-epigraphic writings are responsible for the current beliefs, and these, rather than an authoritative Christian revelation, were the determining factors of St. Paul's views. "There is no doubt that St. Paul's mind was deeply influenced by his rabbinical training. His attitude towards the Old Testament Scriptures, his ideas of the nature of their inspiration, his method of using them for proofs, and of interpreting them, his resort to allegory and haggada, all reveal the Apostle's early environment. And more than this, it is beyond doubt that he retained a considerable amount of Jewish, as

distinguished from Old Testament, theology. His ideas, for instance, of the first man, the temptation of Eve, the Fall, and its results, were derived, as will presently be seen, from the Jewish schools." The examination of patristic authorities, such as Origen, Tertullian, Augustine, etc., is subtle and extensive, and Mr. Tennant concludes that their doctrine was "the outcome less of strict exegesis than speculation: speculation working, indeed, on the lines laid down by Scripture, but applied to such material as current science and philosophy were able to afford." Mr. Tennant is a man of profound scholarship, well and widely read, and knows how to seize on the salient points of his theme. His style is, however, not always clear and limpid. No theological student can wisely neglect this masterly book.

**ST. PAUL'S EPISTLE TO THE EPHESIANS.** A Revised Text and Translation, with Exposition and Notes. By J. Armitage Robinson, D.D., Dean of Westminster. Macmillan & Co. 12s.

SIMILAR in form, though differing in plan, the Dean of Westminster's "Ephesians" is worthy to stand side by side with Lightfoot's "Galatians," "Philippians," and "Colossians," and with Westcott's "Hebrews" and the "Epistles of St. John." It is a notable contribution to the study of an epistle which fathoms the profoundest depths and soars to the sublimest heights of Christian truth, and which, on other than ecclesiastical grounds such as are emphasised by Dr. Robinson, is of pre-eminent interest in the present day. It is an epistle which indisputably answers questions which are everywhere being asked among ourselves, and for this reason should be closely studied. Dr. Robinson does not discuss *in extenso* the question of authorship (which he, of course, regards as Pauline), being content to refer to the late Dr. Hort's masterly treatment of it in his "Prolegomena to Romans and Ephesians." With the majority of modern scholars he regards it as a circular letter addressed to a group of churches, of which Ephesus was the centre. The most noticeable feature in the Introduction is the remarkably able presentation of the religious conditions of the Apostolic Churches, and of the wide cleavage between the old faith and the new. This has never been more powerfully shown. The mission of St. Paul as the Apostle of the Gentiles involved a departure even from Jewish Christianity, which it is difficult for us at this distance of time to measure, and his work, in expanding the ideas of his contemporaries, in freeing them from old and mischievous restrictions and establishing the liberty of the Gospel must have demanded the strength of an intellectual and spiritual giant. Dr. Robinson gives a translation which is simply a revision of the Authorised Version. The exposition occupies over 120 pages, and as it is addressed to English readers, it is of special value. Taken as a whole, it is as thoughtful, original, and stimulating a piece of work as we have seen for a long time, full of fresh views and suggestive seed truths. Eighty pages are occupied with the Greek text itself, and notes and comments upon it, very much after the style of Lightfoot and Westcott, and to the majority of those who will use the work this is the part which will be most highly prized. All the principal words and phrases are examined with care, and their meanings determined in the light of their etymology and usage, while, in another section of upwards of eighty pages, there are exhaustive discussions of such terms as *ἀρις*, *μυστήριον* and *Πλήρωμο*. The outline of the epistle is stated admirably, the analysis of the text and of

special phrases is subtle and incisive, the summaries of successive paragraphs enable us to follow the sequence of thought with ease, and to keep in mind the relation of the parts to the whole. Dr. Robinson states that the study of the epistle has extended over the past ten years, and the results are amply worth the labour. They bear throughout the impress of a strong individuality, the individuality of a man who, while emphasising, perhaps a little unduly, the need and advantage of corporate life, is everywhere himself, and is not enslaved to authority. We frequently differ from his interpretations, as in his rendering of i. 23: "The fulness of Him who all in all is being filled," representing the completion or fulfilment as being that of Christ, the head of the body rather than that of the Church. *Πληρουένου* must in our judgment be taken as middle in an active sense. The interpretation adopted by Dr. Robinson destroys "the parallelism between the use of the Head in the former clause and that of the fulness here. He who is Head over all is Head to the Church, and He who filleth all filleth the Church. The members of the Church, which is His Body, say: 'Of His fulness have we received.'" Besides, the phrase *all in all* seems inappropriate with the passive sense. There is, of course, a sense in which the Church is the complement of Christ, in which believers fill up that which is lacking in His sufferings, but we do not think that that is the teaching here. In his exposition of iv. 4, 11, 12, Dr. Robinson takes several positions which need considerable qualification. Unity of spirit may not, *per se*, be a contrast to corporate unity, but that it often is so the present condition of the Church of England abundantly proves, and if the Dean's argument be valid, it censures, not only the existence of Non-conformity, but the secession of the Church of England from the Church of Rome. In iv. 11, "pastors and teachers" is a phrase which includes bishops, presbyters, and deacons, though these terms are not employed in the New Testament in the sense which Dr. Robinson implies. No case is here made out for the three orders of Episcopacy. But it is something to be under the guidance of a strong, reverent, independent mind, and of a man who has the merit of compelling his readers to think.

INDIVIDUAL PRAYER AS A WORKING FORCE. By Rev. David Gregg, D.D.  
London: Fleming H. Revell Company. 2s.

Not a few readers of this little book will have one keen regret regarding it—that it was not written twenty or thirty years ago. So penetrating and arresting is its power that it might have made an immense difference to their lives. We do not remember any book of its class which goes so near to the heart of its subject, or vindicates so effectively the reasonableness, the value, and the necessity of prayer. It is American in style, fresh and breezy, with at times a startling directness, but it is always sober and reverent. Dr. Gregg is the successor of Dr. Cuyler at the Lafayette Avenue Presbyterian Church, and if this is a specimen of his preaching, he will more than maintain its high traditions. Prayer is regarded as a working force in the lives of Abraham, of the Master, of Paul, and of the Church, and in the life of fellowship between Christ and Christians. Dr. Gregg has read and thought to good purpose. He keeps always in view the needs of men who are living amid the changed conditions of to-day, and gathers illustrations of truth from all quarters. Here, for instance, is how he deals



in a few pungent sentences with the objection that prayer interferes with natural law: "These forces and laws wait to be used by God for the very purpose of answering prayer, and this is their highest mission. When God made promises to man, the promises which we turn into prayer, He knew just what He could do with nature without unbalancing anything or violating any essential order of the universe. There is more give and take in the laws and forces of nature than we imagine. There are many natural ways of working results, and at the same time conserving order. It is only a question of knowing how to do things. God knows nature through and through—it is man's ignorance that converts its laws and forces into an objection to prayer. You know what man has done by means of the powers of nature—what he, through his new-found knowledge, has done with light and water, with the atmosphere, and with electricity. Yet one century ago the very things he now does would have been pronounced impossibilities, and would have been called miracles. . . . You can do anything with nature if you only know how. God knows how."

**THE APOSTLE PAUL.** By Alexander Whyte, D.D. Oliphant, Anderson, & Ferrier. 3s. 6d.

WE shall not be far wrong if we describe this volume as the portraiture of the inner life of Paul by the most Pauline of living divines. The sixteen lectures were well worth detracting from the volume of "Bible Characters," in which they originally appeared, and publishing separately, especially as there are added to them five sermons on Pauline texts, and a lecture on Walter Marshall and his book, "The Gospel Mystery of Sanctification." The lectures are dedicated to "the students of Divinity," and anything with a stronger claim on their attention we cannot conceive. Paul is seen as an ideal student, preacher, pastor, controversialist, as one who realised in himself the vanity, the bitterness, and the torment of sin, and who, by his faith in the blood of Christ, felt the joy and triumph of redemption. Few preachers get so close a grip of their hearers, or do more to breed that noble discontent with self and all its doings, which is an essential forerunner to the rest and peace of Christ. Dr. Whyte has literary and artistic power, which he uses to good purpose, but it is subordinated to an earnest moral purpose and a passionate Christian enthusiasm.

**GUIDANCE FROM ROBERT BROWNING IN MATTERS OF FAITH.** By John A. Hutton, M.A. Oliphant, Anderson, & Ferrier. 2s. 6d. net.

WE have more than once described Robert Browning as emphatically "the preacher's poet," not only as furnishing many apt and forcible quotations, but because he deals so effectively with the preacher's special problems—the problems that relate to God and the soul—the two great realities of which the poet is supremely sure. Few men have seen into the soul so clearly, and unveiled the secrets of its inner life so fully as he. Mr. Hutton, who is evidently a close student of Browning, has published four lectures which he delivered to a class which met on Sunday evenings during a winter, dealing with the case for "Belief," "The Soul's Leap to God," "The Mystery of Evil," and "The Incarnation." In each case he gathers illustration of his theme from various poems. In the first he dwells mainly on Bishop Blougram's "Apology"; in the second, illustrating the Christian doctrine of conversion, he appeals to "Christina," "Paracelsus," "Pippa

Passes," "Ned Bratts," and "The Ring and the Book"; in the third, to "Rabbi Ben Ezra," Ferishta's "Fancies," and "The Ring and the Book." As illustrating the truth of the Incarnation, he has ample material in "Christmas Eve," "Saul," "A Death in the Desert," &c. The lectures are valuable as showing us how most profitably to study the poet, but they ought likewise to give point to our discussion with those whom we wish to lead from the sterile and gloomy regions of agnosticism and unbelief to the healthier and more fruitful realms of Christian faith. We are grateful for so masterly a study of this great philosophic and optimistic poet.

**THE HIGHER HINDUISM IN RELATION TO CHRISTIANITY.** Certain Aspects of Hindu Thought from the Christian Standpoint. By T. E. Slater. Second and revised edition. London: Elliot Stock.

No one who knows the first edition of this able, profound, and scholar-like work will be surprised that a second edition has been so soon called for. And those who do not know it, if they are interested in the science of missions, and wish to understand the exact conditions of Hindu life, should, without delay, master its contents. It is valuable alike from the historical and philosophical standpoints, and put the reader in possession of the essential features of Hinduism—its polytheistic and pantheistic tendencies, its nature worship, its deterministic philosophy and practical fatalism, its retribution without redemption, its transmigration and annihilation—the Vedic literature, the Upanishads, the Bhagaradgita, &c., are all fully described, as is Hinduism in its practical working. Mr. Slater is just and sympathetic in his treatment of his great theme, appreciating goodness, strength, and excellence wherever found, and claiming them as allied and tributary forces to the faith of Christ. There is no abuse of Hinduism, but a calm, closely reasoned, convincing demonstration of the superiority of the Gospel. All Christian people should read this book.

**THE KINSFOLK AND FRIENDS OF JESUS.** By R. C. Gillie. M.A. Adam & Charles Black. 6s.

THIS sequel to Mr. Gillie's rendering of "The Story of Stories" is fully as winsome and attractive as its predecessor. Our Lord is still the central figure, the light and glory of all who are appearing on the scene, whether as disciples, witnesses, or heralds, recipients of blessing or dispensers of blessing to others. The sketches of John the Baptist, of Lazarus and the Sisters of Bethany, of Cleopas and his comrade are specially pleasing. Very good also are those of Andrew the Hidden Helper, of John and Peter. The chapters devoted to Paul form a capital children's life of the Apostle of the Gentiles. Mr. Gillie is a skilful reader of character. His delineations exhibit in a few graphic touches its essential features, while his analysis shows the play of its often conflicting emotions and its dominating tendencies. His language is so simple and unaffected, and his illustrations so apt, that the youngest children will easily follow him. The artistic illustrations taken from the great masters of religious art are superb. Seven are reproductions in colour, and nine in sepia.

**THE TOUCH OF GOD.** By Hugh Macmillan, D.D. Messrs. S. C. Brown, 47, Great Russell Street, London, W.C. 3s. 6d.

THIS is the second volume of Dr. Macmillan's received since his death, the first being his biography of G. F. Watts. He was a clear and orderly thinker,

a devout student of Nature as well as of Scripture, and a master in the art of illustration. There are few works which show the value of science to theologians and ministers generally as conclusively as those which came year after year from his pen. The sermon from which this volume takes its title is based upon the text, "And the hollow of Jacob's thigh was out of joint, as he wrestled with Him," and it illustrates the effect upon sinful men of contiguity with a Holy God. Another sermon dealing with a somewhat similar theme is "God's Winnowing," from the text, "Thou compassed my path." There is a charming prose poem on "The Close of the Day" as a fitting time for fellowship with God. All the sermons are good.

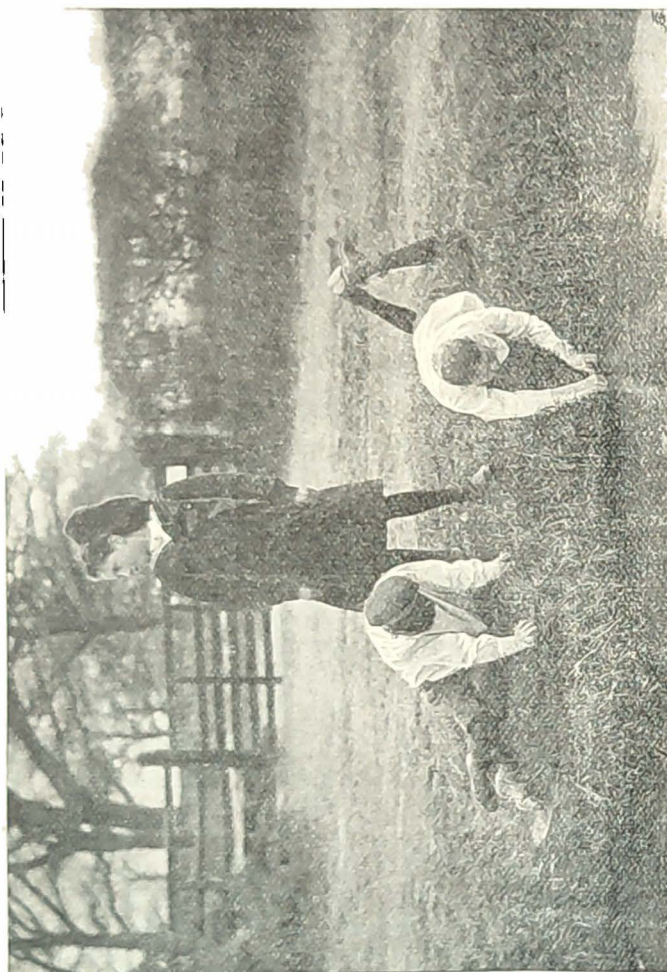
THE KING'S CLASSICS is the title of a series of popular reprints, from the De La More Press (Alexander Moring, 298, Regent Street, W.), with which all book lovers should be acquainted. They comprise: "The Love of Books," the Philobiblion of Richard de Bury, newly translated by E. C. Thomas (1s.); "The Life of Sir Thomas More, Knight," by William Roper (1s. 6d.); "The Chronicle of Jocelin of Brakelond," a picture of monastic life in the days of Abbot Samson, edited by Sir Ernest Clark (1s. 6d.); and "Six Dramas of Calderon," freely translated by Edward Fitzgerald, edited by H. Delsner, M.A., Ph.D. (3s. 6d.). The selection is, from a literary point of view, particularly good. The quaint and scholarly Bishop of Durham was not only a great reader, but a true appreciator of books, and said many wise and memorable things about them. He is the first classic on books. Sir Thomas More is one of those heroes of whom all Englishmen, to whatever Church or party they belong, are proud—a man with many limitations, but of sweet and saintly life, and of unflinching courage. It is difficult to understand his refusal to throw in his lot with the Reformed faith, but he attested his sincerity by his martyrdom. His letters to his daughter, Margaret Roper, are gems of pious and affectionate correspondence. Who that has read Carlyle's "Past and Present" will not be glad to possess the original of the story of Abbot Samson, that graphic picture of the life of the twelfth century? A fascinating narrative indeed, full of admonition and counsel for the life of to-day. Calderon, the supreme dramatic genius of Spain, a Castilian and Catholic to the core, though not equal to Shakespeare, comes in some respects near him. Fitzgerald's translation of six of his dramas did not satisfy all critics, but Archbishop Trench recognised the exquisite purity and vigour of its English, and its dealing with poetry in a poet's spirit. And some of the poetry is noble and majestic. We need only add that each volume has been carefully edited. Great pains have been bestowed on the texts. There are valuable introductions, notes, and indices.

#### MESSRS. MACMILLAN'S ILLUSTRATED BOOKS.

THE JOURNAL OF THEOLOGICAL STUDIES (No. 17) opens with an interesting and valuable account of the present conditions of religious thought and life in Norway, by Rev. J. Beveridge, B.D., under the title "Against the Stream," which again is the title of a book by Bishop Hench, of Christiansand, protesting against the rationalistic tendencies which he discerned in the popular theology. Mr. Beveridge has surveyed calmly and strongly the whole situation as indicated by many other works, such as one on "Law and Grace," by Brockman; "For Church and Culture," by Klaveness, and others who have written in the same journal. There is much in this

thoughtful article which British theologians should carefully note. Dr. Sanday writes on "The Site of Capernaum." Mr. Lake continues his useful studies on "The Greek Monasteries in South Italy." Antiquarians will welcome the account of "Some Recently Discovered Fragments of Irish Sacramentaries," and the notes on the succession of Bishops of St. Andrews. "The Theology of Clement of Alexandria" is also good.

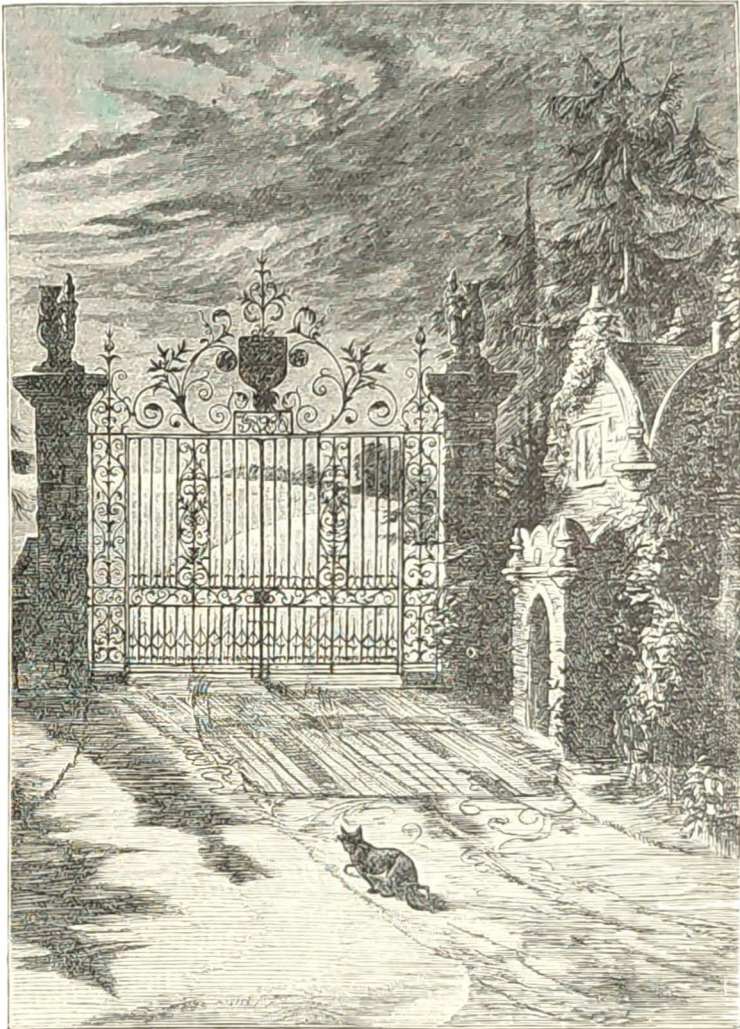
THREE RASCALS, by Raymond Jacobsen, is a capital book for children, telling in an interesting way the adventures of two small boys and their



THREE RASCALS.

sister while on a visit to a country farmhouse, under the care of an old Scotch nurse. Jack and Rob, and Gypsy would be described as little pickles—healthy, honest, good-hearted youngsters, full of frolic and fun. Their escapades are amusing. Our illustration represents them on their way to make a call on friends of their father. They put off time in absorbing play of one kind and another. Here they are hunting for sticklebacks in a

slimy pool, and make themselves in an awful mess to go visiting! They were, indeed, as the old nurse complains, "a sair handfu' for an auld body to hae the care o'."



THE HALL GATES ("OLD CHRISTMAS").

THE LAND OF HEATHER. Written and illustrated by Clifton Johnson. 6s. To any one who wishes for an artistically written account of Scottish scenery and traditions, such as we hope to have some day in Messrs. Macmillan's "Highways and Byways" series, "The Land of Heather" will be a disappointment; but it has considerable merits as a pleasant, gossipy account of the writer's visits to various places of note. He began his pilgrimage at

"Drumtochty," in the neighbourhood of which he remained for several weeks, exploring its surroundings and studying the character of its people (which is not always accurately reflected in the "Bonnie Brier Bush"). Thrums also received his attention. The working classes there have but a poor opinion of Mr. Barrie's books. The talk in them is mere "bairns' talk"—"juist Kirrie balderdash"—unquestionably great rubbish. Mr. Johnson describes his experiences at Perth and Edinburgh, and in various Highland lochs and glens. He visited Mull and Skye, and describes, with fair accuracy, the condition of the crofters. His chapters on a country school and the Sabbaths and the kirks are among the best features of his volume. He gives the palm to the Free Church in regard to fervour, virility, and healthful influence. The clerical tipping of which he speaks is, however, largely a thing of the past. His Burns pilgrimage is also pleasant reading. He is a keen



THE WELLS ("OLD CHRISTMAS").

observer and a sympathetic interpreter of life. His illustrations throughout—alike from photographs and sketches—are admirable.

THE ILLUSTRATED POCKET CLASSICS have now been enriched with two welcome additions from Washington Irving's works, "Old Christmas" (taken from the Famous Sketch Book) and "Bracebridge Hall," both illustrated by Randolph Caldecott, and this fact, as we need not say, gives to them an additional distinction. "Old Christmas" needs no other commendation than the fact that it describes, with the pen of a master, the spirit of this great national and world-wide festival with the heartiest sympathy, and brings before us its pleasures and humours, its customs—some of which are already dying out—and the adventures and disasters incident to the old modes of travel. How far the world has advanced in some directions during the last two

or three generations such a work as this makes evident. Nor is it difficult to understand the lament which, on other scores, we still hear, for the good old times. "Bracebridge Hall" is a fitting sequel to "Old Christmas," and contains a series of sketches which also illustrate a condition of things which has largely vanished, and which it is therefore a delight to see photographed in such vivid clearness, and so exquisitely coloured. The description of the Hall, of the family servants, of the widow and her retinue, of the literary antiquary, of the village worthies, the schoolmaster, the village politician, and the May Day festivities are masterpieces. Messrs. Macmillan kindly supply us with several typical illustrations, though they are not by any means the choicest or most humorous.

Mr. Rudyard Kipling's *JUST SO STORIES FOR LITTLE CHILDREN*, published a year ago in quarto, have already passed through three editions, and are



AN ANTIQUARY ("BRACEBRIDGE HALL").

now issued by Messrs. Macmillan in crown octavo, uniform with Mr. Kipling's other works. The stories have the unmistakable touch of genius, and are full of healthful frolic. Nor are they, for those who have eyes to see, without their moral. It is amusing to hear how the rhinoceros got his skin and the leopard his spots; how the kangaroo came to hop, and the elephant got his trunk, and the camel his hump—the lazy fellow would not work, and was always saying "humph."

"The camel's hump is an ugly lump,  
Which—well, you may see at the Zoo—  
But uglier yet is the hump we get  
From having too little to do."

—Not less acceptable will be the Little Folks' Edition of *ALICE'S ADVENTURES IN WONDERLAND* and *THROUGH THE LOOKING-GLASS*, each with thirty-two

coloured illustrations by Tenniel (1s. 6d.). They are one-sixth the length of the complete editions, but form an admirable continuous story which will fill the young lords and ladies of the nursery with delight.

MESSRS. LONGMANS, GREEN & Co. send out the fifteenth volume in their exquisite Fairy Book Series, edited by Mr. Andrew Lang. "The Crimson Fairy Book" is sure to be received with eager delight by hosts of children



in every part of the country. It contains stories—curious, amusing, fascinating, narrating; strange and impossible adventures which enchain the attention, and, without any attempt at moralising, suggest great truths. They are taken from the folk-lore of Hungary and Russia, Servia and Roumania, Finland and Iceland, Japan, Tunis, and Portugal. Our illustration is from "The Prince who seeks Immortality," and represents him at the top of a



high mountain, where a man with a bald head is busily engaged in digging up spadefuls of earth and throwing them in a basket, which, when full, he took away, returning with an empty one. Neither he nor his family would die till he had levelled the mountain, and this would take another 800 years. The Prince would not stay with him even for so long a life. He pushes his way on to a land where there is no death at all.

Messrs. GEORGE NEWNES have recently made several valuable additions to their *THIN PAPER CLASSICS*, including "Essays; or, Counsels, Civil and Moral, with Other Writings of Francis Bacon (Lord Verulam)," "The Life of Samuel Johnson, LL.D.," by James Boswell (2 vols.), and in a similar form, Goethe's "Faust," translated by John Anster, LL.D. The Bacon includes, in addition to the invaluable essays, "The Colours of Good and Evil," "The New Atlantis," "The Advancement of Learning," "The History of Henry VII.," and "The Wisdom of the Ancients"—all in the compass of 758 well-printed pages—a volume of which it may well be said, especially in a form so delightful to handle, that it is worth its weight in gold, and is, indeed, full of nuggets of gold. Never has there, to our knowledge, been so charming an edition of Bacon as this. Boswell's "Johnson" is one of those great and immortal books which it would be an impertinence to praise, gaining, at it does, an increasing hold on the most opposite classes of readers as its illustrious hero becomes further removed from us in time. It is generally regarded as the most successful and perfect biography in our language—minute, faithful, fascinating. In the title-page of the first edition (reproduced in the volume), we are told that it comprehends "an account of his (Johnson's) studies and numerous works in chronological order; a series of his epistolary correspondence and conversations with many eminent persons, and various original pieces of his composition never before published; the whole exhibiting a view of literature and literary men in Great Britain for near half a century, during which he flourished." The claim is modesty itself compared with the wealth of the contents, and it is certainly a curious thing that the great literary dictator should be better and more widely known by these memoirs than by any of his own writings. We envy the pleasure of those who have yet to read Boswell for the first time, especially if it be in so choice and exquisite an edition as this, though no doubt the pleasure is deepened by each successive reading. Goethe's "Faust" is also presented in a beautiful pocket edition. Dr. Anster's translation retains, and is likely to retain, its hold as the most direct and forcible extant. Some of its lines have passed into current coin. Take the following on Decision:

Lose this day loitering—'twill be the same story  
 To-morrow—and the next more dilatory;  
 Their indecision brings its own delays,  
 And days are lost, lamenting o'er lost days.  
 Are you in earnest? Seize this very minute—  
 What you can do, or dream you can, begin it.  
 Boldness has genius, power, and magic in it.  
 Only engage, and then the mind grows heated—  
 Begin it, and the work will be completed.

Again, how wise is this counsel *ad clerum* :

If feeling does not prompt, in vain you strive ;  
 If from the soul the language does not come  
 By its own impulse, to impel the hearts  
 Of hearers, with communicated power,  
 In vain you strive—in vain you study earnestly.  
 Toil on for ever ; piece together fragments ;  
 Look up your broken scraps of sentences,  
 And blow with puffing breath, a struggling light  
 Glimmering confusedly now, now cold in ashes ;  
 Startle the school boys with your metaphors ;  
 And if such food may suit your appetite,  
 Win the vain wonder of applauding children !  
 But never hope to stir the hearts of men,  
 And mould the souls of many into one,  
 By words which come not native from the heart !

The India Paper Edition of ELIZABETH BARRETT BROWNING'S WORKS, in three volumes (2s. 6d. in limp cloth, 3s. in leather), for which we are indebted to the enterprise of Messrs. Smith, Elder & Co., is one of the successes of the season. The volumes are not only convenient in size and delightful to handle, but are printed in large clear type similar to that of the six-volume octavo edition, and are, of course, uniform with the Pocket Edition of Mrs. Browning's Works. Mrs. Browning is our supreme poetess. Mrs. Hemans, George Eliot, Dora Greenwell, Adelaide Proctor, Jean Ingelow, Mrs. Hamilton-King, and Augusta Webster have all reached a high level of poetic power ; while Miss Rossetti has surpassed them all. But Mrs. Browning is our English Sappho, with none to dispute her supremacy. Her poetry is instructive, spontaneous, inspired—strong in intellectual grasp, robust and direct in its appeal, throbbing with life and passion, moved by profound ethical fervour, humane sympathies, and heroic faith in the spiritual and divine. No singer has ever borne nobler witness to God, or done more to vivify and enrich the soul ; no poet is more quotable, or, in this sense, more serviceable to the Christian preacher. We know all that can be said as to her occasional careless phrases, slipshod rhymes, and faulty metres ; but these are not of the essence of her work, and interfere but slightly with our enjoyment of it. The authoress of "The Cry of the Children," "The Sleep," "A Child's Grave at Florence," the "Sonnets from the Portuguese," and the other series beginning with "The Soul's Expression," and including "The Two Sayings," etc., is in no danger of being forgotten or pushed aside by new claimants for favour ; to say nothing of "Aurora Leigh," which has won the admiration of all true poets. And while not a few of our foremost preachers have found in Mrs. Browning much that is congenial to them, the burden of her message is not inaptly expressed in the words :

"And I smiled to think God's greatness flowed around our incompleteness,  
 Round our restlessness—His rest."

MESSRS. GEORGE BELL & SONS are to be congratulated on the issue of their "Pocket Book Classics," the idea of which is as admirable as it is novel, so that it is sure to "take on." There is a beautifully got up Leather

Pocket Book and Diary, with one or two useful tables, and sufficient to hold season ticket, visiting cards, stamps, a few letters, newspaper cuttings, etc. But there is in addition a valuable *vade mecum* in the shape of a classic volume on thin paper, and in small imperial 32mo. of from 160 to 200 pages. The three already issued are "The Odes of Horace," with Latin text on one side, and Conington's translation on the other; Long's translation of "Marcus Aurelius," and Tennyson's "In Memoriam"—all daintily got up, and printed in good, clear type. Nothing more could be done to make reading easy and profitable, nor can there be a better device for the saving of odd moments of time, and turning spare hours to account. FLY LEAVES, by C. S. Calverley, is issued by the same publishers in a shilling edition. This is the seventeenth or eighteenth reprint. A more charming parodist never lived. Calverley was free from malice, and even when he poked fun—as at the obscurities and incongruities of Browning—did it in a good-natured fashion. Jean Ingelow's incoherences were satirised, but her friendship with Calverley remained in undiminished strength. PAST AND PRESENT, Verses by Hamilton Aidé, also from Messrs. Geo. Bell & Sons, will be valued by all who can appreciate beauty of thought, gracefulness of feeling, and the music of well-ordered words. Such poetry as we find in "Beyond these Voices," "Light in Darkness," "My Lost Kingdom," wins its way to the heart, and captivates the memory. It is at once soothing and invigorating—an incentive to the highest and best.

MESSRS. CASSELL'S Pocket Editions of Robert Louis Stevenson's KIDNAPPED and CATRIONA (each 2s.) will appeal to a wide circle of book buyers. They are two of his most characteristic works, abounding in adventure, rich in pictures of scenery, entrancing, grand and awful, equally vivid in portrayal of character. What can be finer, in their own way, than David Balfour, Aven Breck, Miss Grant, Catriona, and James More. Both works combine the qualities of the story of adventure and the historical novel, and will retain a permanent place in our literature.

FACES TOWARD THE LIGHT. A Book for the Devotional Home and for Sabbath Reading. By Sylvanus Stall, D.D. London: The Vir Publishing Co., 7, Imperial Arcade, Ludgate Hill. 4s. net.

DR. STALL is widely known, not only in America, but in Great Britain and the Colonies for the deep and practical interest he has taken in the welfare of young men. He is a man of fine spiritual discernment, devout feeling, pungent thought, and pellucid style. The meditations which make up this book are short and pointed, and cannot fail to foster a devotional spirit. Preachers will find in them invaluable suggestions. The very titles provoke thought: "No Easy Place," "The Concealed Future," "God of the Valleys," "Delusive Self-denial," "A Sense of Presence," "How God Reveals Himself," "The Lord's Need," "Small but Mighty." Altogether it is a choice volume.

THE LESSON OF LOVE. By J. R. Miller, D.D. Hodder & Stoughton. A CHRISTMAS book from Dr. Miller is one of the incidents of the season—a part of its good cheer. Everything that he writes harmonises with the spirit of the season, and this is emphatically true of "The Lesson of Love." The lesson is, as he remarks, a long one; but it is the great business of life to master it, and there can be no more effective aid to its mastery than these devout, graceful, and stimulating chapters. 3s. 6d.

MR. HENRY FROWDE, of the Oxford University Press Warehouse, is publishing new editions of the Holy Bible, printed in large, heavy-faced type, on India paper. The Reference Bible contains 1,508 pages, measures 7 by 4½ by 1 inches, and weighs 16½ ounces. The Text Bible, 1,616 pages, measure 6½ by 4½ by 1 inches, and weighs 15 ounces. Each Bible has a series of valuable maps. Nothing could be more beautiful than their get-up.

AMONG the HISTORICAL LECTURES AND ADDRESSES by the late Dr. Creighton, Bishop of London, which have just been published by Messrs. Longmans & Co., under the editorship of Mrs. Creighton, there is one on the Congregationalists, and another on the Baptists. To the latter of these, as well as to the volume in general, we hope shortly to call more detailed attention.

It is impossible to do more than commend, in a few words, Messrs. RAPHAEL TUCK & Sons' remarkably good collection of calendars, Christmas and New Year cards, toy books, etc. Certainly each separate item in the collection must give a two-fold pleasure—first to the sender, and then to the fortunate recipient of the gift. The smallest card is as well finished in point of conception, colour, and design as the more expensive work of art. Among the calendars we notice specially the "Ruskin Calendar," "Where Beauty Reigns," and "His Mercy Endureth for Ever," all charming in their different ways. The separate Christmas cards form a bewildering variety, and this year the novelty is the Christmas postcards. The only fault we can find with them is that they are far too dainty to be committed to the dangers of the post. The children are this year to be particularly well provided for. The "Golliwog" series of cards are sure to be popular, and the "Picture Postcard Painting Book" is a delightful idea for amusing the small folks on dull winter days. And what can we say of good old "Father Tuck's Annual"? It is as good as ever, and that is surely the highest praise we can give, for it would be difficult to surpass the excellence of former years. "Feathered Friends," "Proverbs in Pictures," and "Little Builders" are all entertaining and useful gifts for children. Messrs. Tuck are indeed to be congratulated on the result of their enterprise.

REVIEWS HELD OVER.—We greatly regret that we have been unable to find space in our present issue for reviews of Mr. Schiller's brilliant essays on "Humanism" (Macmillan); Mrs. Mackrell's "Hymns of the Christian Centuries" (Geo. Allen); "By Thames and Cotswold," W. H. Hutton (Constable), a work rich in antiquarian lore and literary allusion, as well as in descriptions of scenery; "Reuben, and Other Poems," by B. E. Baughan (Constable); "Introduction to the Early History of the Christian Doctrine," by J. F. Bethune-Baker, B.D. (Methuen); "The Death of Adam, and Other Poems," by Laurence Binyon (Methuen); "Recollections of James Martineau," by the Rev. Alexander H. Crauford, M.A. (George Morton, Edinburgh), as valid an appreciation of the great philosopher as we have seen; "The Laws of Moses and the Code of Hammurabi," by Stanley A. Cook, M.A. (A. & C. Black). Nor can we here do more than mention the popular editions which Messrs. Smith, Elder & Co. have issued of the late Matthew Arnold's "Friendship's Garland," "Mixed Essays," and "Last Essays on Church and Religion." It is a decided advantage to be able to get these notable works strongly bound in cloth at 2s. 6d. each.