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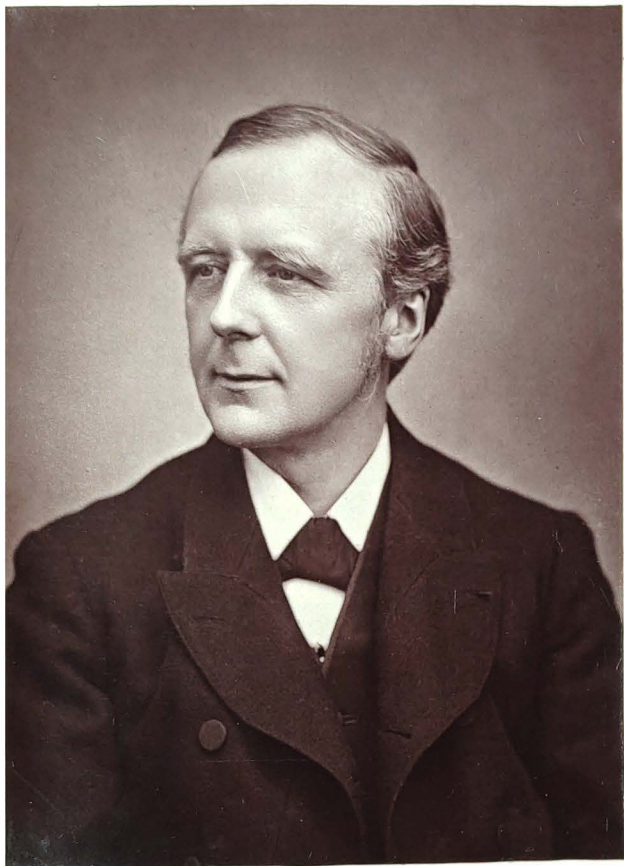


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Yours faithfully
F B Meyer

THE
BAPTIST MAGAZINE

For 1890.

THE
BAPTIST MAGAZINE

FOR

1890.

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<p>BAILEY, Rev. John, B.A. COOKE, Rev. J. Hunt. CULROSS, Rev. James, D.D. DAVIES, Rev. David. DAVIS, Rev. C. A. DAVIS, Rev. W. Steadman. EDWARDS, Rev. Evan. EDWARDS, Rev. F., B.A. EVANS, Rev. G. D. GOULD, Rev. G. P., M.A. GREEN, Rev. S. W., M.A. HAWKER, Rev. G. LEMON, Rev. J. B. LEONARD, Rev. H. C., M.A. LEWIS, Rev. Robert. MEAD, Rev. Silas, M.A. LL.B. MEDLEY, Rev. Edward.</p>	<p>MEDLEY, Mrs. E. G. MURDOCH, Andrew. PATTISON, Rev. T. H., D.D. PRICE, Rev. John. ROBERTS, Rev. F. H. ROBERTS, Rev. R. H. STUART, Rev. James. STUART, Mr. John. SWAINE, the late Rev. S. A. TERRY, Mr. P. THEW, Rev. James. TRESTRAIL, Rev. F., D.D. TYMMS, Rev. T. V. VINCE, Mr. C. A., M.A. WOOD, Rev. J. R. WILLIAMS, Rev. Charles.</p>
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THE
BAPTIST MAGAZINE

JANUARY, 1890.

REV. F. B. MEYER, B.A.

THE Rev. Frederick Brotherton Meyer, whose portrait we have this month the pleasure of presenting to our readers, is familiarly known as "Meyer of Regent's Park," but his parish is wider even than the bounds of the metropolis. Rarely out of his own pulpit on a Sunday, he may be heard in various parts of London and the provinces every week, and by this larger ministry he is known to great numbers who are in no way connected with his more restricted work at home. As the founder of the Baptist Ministers' Prayer Union, and the originator of ministerial and other conferences for the deepening of the spiritual life, Mr. Meyer has gained a position which any Christian minister would be thankful to occupy; and though he is certainly the preacher of no new Gospel, he has done much to revive and strengthen the faith of our churches in the Gospel we have had from the beginning.

Mr. Meyer was born in London at Clapham, and, as the child of Christian parents, cannot remember the time when he was not, more or less, under the power of religious impressions. Sure as he has been of the fact of his conversion, he cannot give its date. He was, in early life, connected with the church at Bloomsbury Chapel, under the ministry of Dr. Brock. He had some experience in a business house in the City before he entered Regent's Park College as a student for the ministry. He took, during his residence at college, the degree of B.A. at London University, and on leaving

college became assistant pastor to the Rev. C. M. Birrell, Liverpool. This was in 1869. In 1872, Mr. Meyer removed to York, where he was the first to welcome to this country the American evangelists, Messrs. Moody and Sankey. In 1874 he became pastor of the Victoria Road Church, Leicester, in succession to the late Rev. Dr. Hayercroft; but in 1876, wishing to make a more direct effort to reach the non church-going population on lines of his own, he secured the erection of the building, or mass of buildings, known as Melbourne Hall, which will ever be associated with his name. The hall in which the services were held seats 1,400, and was at once well filled, so that more accommodation was needed. The church membership amounted to over 800. In the Sunday-schools there were 2,300 scholars and 200 teachers. Associated with the Hall was a Band of Hope, an open-air mission, a coffee and reading room, and several similar institutions. Perhaps no part of Mr. Meyer's work was more useful than his Prison Gate Mission. Every morning he was accustomed to meet the discharged prisoners and to provide for them a breakfast. Many of these he induced to sign the pledge. He also made successful efforts to procure work for them. A firewood factory was established, and a home for young boys. In this home Mr. Meyer was a frequent, if not a daily visitor, and his Bible readings and his conduct of worship in it proved a means of blessing to many.

In 1888 Mr. Meyer received an urgent call to the pastorate of Regent's Park Chapel, London. To this call he would have turned a deaf ear had not the state of Mrs. Meyer's health rendered a change from Leicester imperative. In London, as in Leicester, our friend has given himself to vigorous aggressive work. He not only maintains in efficiency the old-established institutions of the church, but has founded in the neighbourhood several philanthropic institutions, such as a model lodging-house, a club and gymnasium for young men. The seats in the gallery of Regent's Park Chapel are, we believe, all free, and every Sunday evening the building is filled with a congregation which amply proves that the Gospel of Jesus Christ, simply and faithfully proclaimed, has lost none of its power to attract and to save. Mr. Meyer has taken a prominent part in the work of the London Baptist Association, and has done much to promote the Forward Movement, of which he has recently accepted the Honorary

Superintendence. He has likewise written several books of Christian experience and biography, which have obtained a very considerable circulation. His lectures on "Abraham," "Israel," "Joseph," "Elijah," and "Jonah"; his exposition of "The Shepherd Psalm," of "The Tenses of the Blessed Life," and his numerous tracts, show that his success as an author is not less than that which he has attained as a preacher. Our readers will, we are sure, join us in the prayer that Mr. Meyer may be spared for many years to carry on the work for which his culture, his piety, his earnestness, and his extraordinary powers of hard and varied work so admirably fit him.

AN EPISODE IN AN ANCIENT CONTROVERSY.

THERE is frequent lamentation in these days over the existence of religious controversy, and an earnest wish is at times expressed for a return of the Church's golden age of unity and peace. There never has been such an age. Differences of view among Christian men, not to speak of the oppositions of unbelief, render controversy inevitable. These differences relate not seldom to matters of real and great importance. Deep down, indeed, good men are more nearly at one—even intellectually—than they sometimes think; and a little patience and brotherly frankness would often show that behind jarring words there is substantial harmony of faith. Still, the existence of differences, real and important, is not to be ignored, and it serves no good purpose to shut our eyes to them. Rightly conducted, in the spirit of truth and charity, controversy leads into fuller light. Outcry against it may indicate lack of faith rather than settledness of conviction. As illustrating the good that may accrue from it, take the Epistle to the Galatians, which is not merely the memorial of a great controversy, but which has shed light on some of the foundation truths of the Gospel for all ages. An episode in this controversy may teach some useful lessons for to-day.

In the apostolic age, Syrian Antioch, on the Orontes, was the third city in the Empire, ranking just after Rome and Alexandria. Its population was exceedingly mixed. Jostling one another in its streets were the Jew, the swarthy Syrian, the mountaineer from the North

the stranger from Egypt or the gorgeous East, the conquering Roman, the quick-witted Greek. As many languages were spoken as in modern London or New York. A vast field thus lay open to the Christian preacher and missionary. The first missionaries were men of Cyprus and Cyrene, who "spake" not only to the Jews, but also to the Gentiles—as Peter did in the house of Cornelius. The hand of the Lord was with them, and a great multitude believed and turned to the Lord.

But a violent dispute soon arose; certain men—"false brethren" Paul calls them—came down from Jerusalem and sowed dissension among the converts. Finding that believing Gentiles were received into the church on equal terms with the children of Abraham, they were shocked and scandalised; and, as if they spoke for the mother church in Jerusalem, they began to teach that Gentiles must not only believe the Gospel, but must also be circumcised and live as Jews if they would be saved. It was not that they removed Christ from the foundation-place, but they laid something *side by side, alongside*, the true and perfect basis of life and fellowship.* The Gospel, they maintained, was never meant to displace the law, but to be grafted upon it. In other words, whosoever would enter the Kingdom must enter through the gate of Judaism. From the first, Paul and Barnabas resisted this teaching as subversive of the Gospel: they "gave place to it by subjection, no, not for an hour." But the trouble was so acute that the question was referred to the apostles and elders in Jerusalem. Their decision, allowing freedom to the Gentiles, is recorded in the fifteenth chapter of the Acts. Its publication tranquillised the church; the multitude "rejoiced for the consolation." But the controversy was not to end thus—nor, indeed, to end in Paul's lifetime. The Judaisers determined, while observing the letter of the Jerusalem decision, to fight to the bitter end. The first opportunity of renewing the strife, so far as we know, was found in Antioch.

It came about in this way. After the Jerusalem decision Paul went on with his work as before, in widening fields and with growing success, teaching that regeneration of heart and fitness for the Kingdom could be obtained, not through compliance with the Mosaic institutions, but only through the faith of Christ. The law, he

* See *παρα* in 1 Cor. iii. 11.

affirmed, had most important preparatory uses ; but had no power to give life, and never was designed to do so. For such a purpose, he said, circumcision availed nothing ; ritual availed nothing ; pure Abrahamic blood availed nothing ; but faith which worketh by love. " If any man be in Christ "—be he Jew or be he Gentile—" he is a new creature," " made meet to be partaker of the inheritance of the saints in light." It is easy to conceive what offence all this must have given to the Pharisaic and legalistic pride which boasted, " We be Abraham's seed." A stop must be put to such teaching, and to its results ; and a scheme was devised for doing so—a scheme which, while seeming to respect the Jerusalem decision, should yet effectually assert the superiority of the children of Abraham, and leave the door open for the introduction of the whole Mosaic ritual into the Christian Church. The scheme was a very astute one. If not contrived, it was carried out by men from Jerusalem, who put on great airs and made lofty pretensions. Probably enough they came with an introduction from James, which they abused. At the *Agapæ* or love-feasts, and other occasions, they induced the Christian Jews to sit together in a separate group by themselves. Thus by having a Jewish table for the *élite* of the kingdom, and a Gentile table for " the masses," the superiority of the Jew would be made visible. We do not go against the decision of the apostles and elders, they said ; we fully allow that Gentile believers, though uncircumcised, may be saved, and have a place in the house of God ; but they must be taught their *true* place, and their pride must be kept down. In the old Temple days a place was allotted them within the sacred precincts, but was farther off than that which was given to the chosen race, the Israel of God. That arrangement has not been abolished in principle. Let them keep within their proper bounds. So, at the *Agapæ* and other common meals the men of blue blood separated themselves, and sat together in a body by themselves, as if they constituted a kind of aristocratic *caste*, or, at least, an " upper form " in the school of Christ. What a chill must have gone to the hearts of the Gentile believers, as one after another swept proudly past to the reserved seats, and left them in the outer court ! They would feel as the poor brother does when superciliously ignored by the rich or told to *stand there* or *sit here under my footstool*, while the man with gold ring and gay clothing (though the ring may be only gilt and the

clothing obtained on credit) is planted among "the quality" in a cushioned pew

While this was going on the Apostle Peter happened to be in Antioch. Previous to the coming of the Judaisers he had freely mingled with Gentile Christians, eating with them as on terms of fraternal equality. God had taught him to call no man common or unclean. But now that these lordly men had come from Jerusalem and set up a separate table, he vacillated and dissembled his real sentiments, thereby casting a stumbling-block in the way of the disciples. We do not know what representations may have been made to him privately. But, swayed by unworthy fear of giving umbrage to the Judaisers, he, too, passed the Gentiles by, and took his seat at the exclusive table. It was not a mere mistake, but, as Paul called it, "hypocrisy." Even Barnabas was carried away by his influence. The triumph of the Judaisers now seemed assured. An apostle is with them; no upstart like Paul, but one of the original twelve, the very chief of the apostles, to whom Christ had committed the keys of the Kingdom. So, too, is Barnabas, the friend and companion of that very Paul who had wrought so much mischief. It is difficult to conceive what the issue might have been if the case had rested thus. At the least it would have meant the darkening and perplexing of the Gospel and the destruction of fraternal equality, if not the rending of the Church into two rival sections.

What was to be done? Argument might have been vain. Paul chose another method. Entering one of the gatherings of the Church, and standing among the Gentiles, he singled out Peter, and addressed him by name in the hearing of all. He has nothing to say to the schemers who had contrived and worked the plot. He does not debate with them; he does not so much as notice their presence; nor will he directly address the general body of believers. But all shall hear what he has to say to his fellow-apostle, who has weakly lent himself to the Judaisers and betrayed the cause of the Gentiles. You, Peter, are a Jew by birth and training as I am. Yet we—sons of Abraham, members of the theocratic nation, and not unhallowed Gentiles—even we have put our trust in Christ Jesus for righteousness. We know, both of us, that a man is not justified by law-works, but by the faith of Christ. So, casting away our legal

confidence, and reposing our trust in Him, we have asserted unequivocally and with solemn emphasis that by the works of the law shall no flesh be justified in God's sight. With all this your own action in the past has accorded. You were in the habit of eating with the Gentiles previous to the coming of these Ritualists from Jerusalem. Why have you now turned your back upon yourself? Why do you betray the cause of the Gospel? Why do you, by taking part with the Ritualists, put pressure on the Gentiles to make them Judaize? By your example and influence you are tempting them to barter the freedom which they have in Christ for a poor caste position. Nay, more, as much as in you lies, you are endangering both Christian liberty and the truth of the Gospel. The rebuke was severe and unanswerable, and it was delivered face to face. Peter was really self-condemned. By building again what he had overthrown he was making himself a transgressor. Either his former line of conduct was wrong, or he was wrong now in rebuilding the wall of partition between Jew and Gentile. No uncertainty must be allowed to gather round that central doctrine of the Gospel—the doctrine of justification by faith in Christ Jesus, which (to quote Luther) is this: "That a man do first acknowledge himself by the law to be a sinner; and second, if a man will be saved, he may not seek salvation by works; for God hath revealed to us by His Word that He will be unto us a merciful Father, and without our deserts (seeing we can deserve nothing) will give unto us remission of sins, righteousness, and life everlasting for Christ His Son's sake. For God giveth His gifts freely." Paul adds these pregnant words: "I, through the law, became dead to the law that I might live to God. I am crucified with Christ, and live no longer myself, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave Himself for me."

So far as Antioch was concerned, the Judaizing plot was defeated. But the legalistic and exclusive spirit was not slain. It lived on, and in various forms and ways set itself to thwart and counterwork the apostle's teaching to the last, with a persistency and malignity as bad as anything known in ecclesiastical history. Augustine found it living in his day; so did Luther in his. It lives and asserts itself to-day, under nineteenth century forms, and "creeps in unawares,"

not only in priestcraft and ritualism, but where its presence is least suspected.

What is the significance of all this for ourselves? Two things from among many may be named. First, the truth concerning justification is clearly exhibited for all time. Justification stands out as the antithesis to condemnation. It involves the cancelling of guilt and the restoring of the sinner to the Divine favour. It does not come about on account of our merit or penitence or "works of righteousness that we have done," but "through the redemption that is in Christ Jesus." It is not that God for Christ's sake infuses righteousness and then pronounces us righteous; but that out of His unbought grace He reverses the condemnatory sentence, acquits us, and reinstates us in His fellowship. The faith which confides in this grace of God does not stand alone, but brings in "all the things that accompany salvation." It carries righteousness in it, as blossom and fruit are contained in the seed, or as the lily-root implies the perfect flower. Moral security is taken that henceforth we shall walk in newness of life through the power of the Holy Ghost. According to Pharisaic doctrine, which makes every man his own saviour, I realise my forgiveness when I return from my successful struggle: according to the doctrine of free grace I *begin* the struggle with a joyful sense of forgiveness and acceptance in my heart, making me grateful humble, loving, strong, and steadfast for God. The objection that God cannot "justify" unless a man is really and actually just already, is valid only against that purely mechanical view which turns God's act into a legal fiction, and separates it from our vital union with Christ.

Second, the doctrine of the fraternal relation and standing of all believers in Christ is firmly established. There is no place for *caste* inside the Christian Church, whether it be the caste of wealth, or race, or intellect, or culture, or colour of skin. It is no narrow and proudly exclusive fellowship, with the warning on its entrance-gate, "Come not nigh hither"; it has room and welcome for men of every rank and condition, high or low, rich or poor, rude or cultured; for men of every nationality and race; for men of every mental type; for the new convert, just emerging from the darkness of an ungodly life, to the saint on whose brow the eternal glory is already dawning. The one essential condition is that they know the Lord Jesus Christ, and

trust and love Him. When Carey and his brethren received the first Brahmin into the Christian Church they affirmed this principle. Krishnu-Prisad, a Brahmin, made a vow of his faith in Christ and was baptized. The same day, at the table of the Lord, he received the bread and the cup from the hands of Krishnu, the Sudra. Thus the principle was unmistakably enunciated that no caste-distinctions can be recognised within the Christian brotherhood. The principle is for ourselves—to be carried out to the full extent. Believers in Christ are one, united by an eternal bond of love, one in spite of distance and difference as to worldly circumstances, and misunderstandings, and even variance in creed. Every wall of partition between one believer and another is thrown down by the prayer of Jesus “that they all may be one.” At the table of the Lord—in the fellowship of saints—“There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one (*a unity*) in Christ Jesus.”

JAMES CULROSS.

Bristol.

ENGLISH SACRED SONG. *

ALL lovers of sacred poetry were delighted when they heard that Mr. Palgrave had been entrusted by the Delegates of the Clarendon Press with the task of preparing an anthology of Sacred Song which might be regarded as a companion to the “Golden Treasury of Songs and Lyrics” with which his name is so honourably associated. Few men, either in our own or any other age, have been better qualified for such a task. A wide acquaintance with the best poetry, both of ancient and modern times, the possession, in no small measure, of “the vision and faculty divine,” not “wanting the accompaniment of verse”; refined taste, and a well-balanced judgment, secure for his decisions general respect and concurrence. Only very strong reasons can justify dissent from his judgment, either as to the pieces inserted in or omitted from any selection he may make. Personal taste is, moreover, so large a factor in the enjoyment of poetry, both secular

* “The Treasury of Sacred Song.” Selected from the Lyrical Poetry of Four Centuries. With Notes, Explanatory and Biographical, by FRANCIS T. PALGRAVE. Oxford: At the Clarendon Press.

and sacred; it has, of necessity, so powerful an influence in each man's choice, that criticism is apt to seem capricious; and there are few departments of thought in which opinion is more hopelessly conflicting. On the whole, we believe that the "Treasury of Sacred Song" will win a recognition not less cordial than that which has been accorded to the "Golden Treasury," and we may hope that readers who generally look askance at everything which is described as sacred will be induced to "read, mark, learn, and inwardly digest" the attractive fare which Mr. Palgrave has provided for them. Poetry and religion are too commonly supposed to be unfriendly to each other. Dr. Johnson is responsible for an opinion which seems to us as shallow as it is injurious, and which is held by many who repeat it as a mere parrot cry. "Poetry loses its lustre and its power, because it is applied to something more excellent than itself. All that pious verse can do is to help the memory and delight the ear, and for these purposes it may be very useful, but it supplies nothing to the mind. The ideas of Christian theology are too simple for eloquence, too sacred for fiction, and too majestic for ornament." Generally speaking, the incompatibility between religion and poetry is insisted on by men who do not share Dr. Johnson's veneration for religion, and who persistently set it aside, in all its forms, as "stale, flat, and unprofitable." Doubtless, some so-called sacred poetry is poor and insipid, but that is not because of its being sacred, but because of its being intrinsically poor, and it is not of it alone that the affirmation can be made. The tamest and most insipid of our religious hymns can be matched by songs and lyrics of a secular order, and we should find it as easy to select a hundred pieces of the one class as the keenest critic of Hymnology would find it to select a hundred of the other.

In view of the prevalent opinion in literary and æsthetic circles, it is encouraging to read Mr. Palgrave's account that his first aim has been to offer poetry for poetry's sake: "Such sacred song and such only as shall also be instinctively felt worthy the sacred name of poetry." On this ground he has excluded many compositions which could have rightfully claimed a place had his object been direct usefulness, spiritual aid, or comfort. Hymns appeal to devout minds for other than literary or poetic reasons. They are intertwined with so many hallowed memories and associations that their power is almost independent of criticism.

Mr. Palgrave divides his Anthology into three books, the first bringing us down to 1680; the second ending at about 1820; the third from 1820 to the present day. Each period is fairly represented, and, in the early part, no widely-known poet has been overlooked. Spenser, Sidney, Shakespeare (by his sonnet on "Soul and Body"), and Donne are represented. Several of Thomas Campion's poems—which, as Mr. Palgrave reminds us, were practically rediscovered for us by Mr. A. H. Bullen—are graceful and melodious—

"View me, Lord, a work of Thine!
Shall I then lie drowned in night?
Might Thy grace in me but shine,
I should seem made all of light.

"But my soul still surfeits so
On the poisoned baits of sin,
That I strange and ugly grow;
All is dark and foul within.

"Cleanse me, Lord, that I may kneel
At Thine altar pure and white:
They that once Thy mercies feel,
Gaze no more on earth's delight.

"Worldly joys like shadows fade
When the heavenly light appears:
But the covenants Thou hast made
Endless, know not days nor years.

"In Thy Word, Lord, is my trust;
To Thy mercies fast I fly:
Though I am but clay and dust,
Yet Thy grace can lift me high."

This also is exceedingly beautiful—

"To music bent is my retired mind,
And fain would I some song of pleasure sing;
But in vain joys no comfort now I find;
From heavenly thoughts all true delight doth spring.
Thy power, O God, Thy mercies to record,
Will sweeten every note and every word.

"All earthly pomp or beauty to express
Is but to carve in snow, on waves to write;
Celestial things, though men conceive them less,
Yet fullest are they in themselves of light:
Such beams they yield as know no means to die;
Such heat they cast as lifts the spirit high."

And another song which Mr. Bullen reprinted, by an unknown writer, deserves the praise Mr. Palgrave gives to it as of great force and originality—

“ If I could shut the gate against my thought
 And keep out sorrow from this room within,
 Or memory could cancel all the notes
 Of my misdeeds, and I unthink my sin :
 How free, how clear, how clean my soul should lie,
 Discharged from such a loathsome company !

“ Or were there other rooms without my heart,
 That did not to my conscience join so near,
 Where I might lodge the thoughts of sin apart,
 That I might not their clamorous crying hear ;
 What peace, what joy, what ease should I possess
 Freed from their horrors that my soul oppress !

“ But, O my Saviour, who my refuge art,
 Let Thy dear mercies stand 'twixt them and me,
 And be the wall to separate my heart,
 So that I may at length repose me free ;
 That peace, and joy, and rest may be within,
 And I remain divided from my sin.”

Of Ben Jonson's "Hear me, O God!" only the first three stanzas are given. They are doubtless more beautiful and faultless in their form than the remaining three, but we should have preferred to have seen the whole. George Herbert receives ample recognition. The following anonymous poem is evidently the breathing of a devout gentle, and sensitive soul, with whom communion with God was a reality :—

“ Show me more love, my dearest *Lord* ;
 Oh turn away Thy clouded face,
 Give me some secret look or word
 That may betoken love and grace ;
 No day or time is black to me
 But that wherein I see not Thee,
 Show me more love ; a clouded face
 Strikes deeper than an angry blow ;
 Love me and kill me by Thy grace,
 I shall not much bewail my woe,
 But even to be
 In heaven unloved of Thee
 Were hell in heaven for to see.
 Then hear my cry and help afford :
 Show me more love, my dearest *Lord* !

“ Show me more love, my dearest *Lord* ;
I cannot think, nor speak, nor pray ;
The work stands still, my strength is stored
In Thee alone. Oh, come away,
Show me Thy beauties, call them mine,
My heart and tongue will soon be Thine.
Show me more love ; or if my heart
Too common be for such a guest,
Let Thy good Spirit, by its art,
Make entry and put out the rest ;
For 'tis Thy nest ;
Then he's of heaven possessed,
That heaven has in his breast.
Then hear my cry, and help afford ;
Show me more love, my dearest *Lord* ! ”

Herrick, a lyrical poet of the first rank, yields several choice pieces, not one of which we could spare from the volume. The selection from Henry Vaughan will probably be, as Mr. Palgrave suggests, the largest mass of unfamiliar verse to most readers. It ought not to remain unfamiliar long, for we fully agree with the late Archbishop Trench in his idea that, while Vaughan is inferior to Herbert as a theologian, he is certainly superior to him as a poet, and that Herbert never wrote anything so finely poetical, *e.g.*, as the “Retreat.” Mr. Palgrave suggests that Wordsworth, who owned a copy of the very rare “*Silex Scintillans*,” may have had “The Retreat” before him when writing his “Ode on Intimations of Immortality.” May is surely too weak a word to use here. The coincidences between the two poems are certainly—to use Trench’s phrase—so remarkable that it is difficult to deem them accidental. They have been pointed out at length by Dr. George Macdonald, whose argument is endorsed by Mr. Palgrave’s predecessor in the Chair of Poetry at Oxford. The late Principal Shairp says : “Wordsworth, we may be sure, had read ‘The Retreat,’ and, if he had read it, could not have failed to be arrested by it.” There are few truer poets than John Austin. The stanzas commencing, “Blest be Thy love, dear Lord,” “Fain would my thoughts fly up to Thee,” and “Hark, my soul, how everything,” have conspicuous merits. Does not the first of these, however, suffer from the omission of the three stanzas that should precede those which are here given ? They certainly do, in a theological sense. Baxter’s hymn, “Lord, it belongs not to my care,” gains by omission of three

stanzas, though we are glad to find here the verse unfortunately left out in "Psalms and Hymns"—

"Christ leads me through no darker rooms
Than He went through before ;
He that unto God's Kingdom comes
Must enter by this door."

Toplady's verse, "Lord, it is not life to live," is beautiful and inspiring in itself, but the entire hymn is admirable. We are glad to find in Mr. Palgrave a true appreciation of Isaac Watts. The sneers so frequently directed against him are weak and unworthy, and those who have indulged in them may feel themselves rebuked by Mr. Palgrave's cordial recognition, not only of his sweet, devout temper, but of his gift in poetry—"one so much more truly gifted by nature as a poet than common fame has recognised." Watts has written many hymns as fine as any of the nine which Mr. Palgrave has transcribed, and one or two finer. "When I survey the wondrous cross," "Now to the Lord a noble song," "Go worship at Immanuel's feet," and "There is a land of pure delight," would all of them have been worthy of a place in this Treasury. By the way, Mr. Palgrave is surely mistaken in saying of "Where'er my flattering passions rove, I find a lurking snare," "The Calvinism, within which the tender-hearted Watts was bound captive, is doubtless too perceptible in this beautiful lyric." Charles Wesley often gives expression to a similar sentiment. It is found in the German pietists and mystics, in the "De Imitatione Christi," "The Theologia Germanica," in Tauler, in Henry Suso, and, if we mistake not, in writers of our own day like Pusey and Newman. It is due to that element of mysticism which, however it may be counterbalanced or controlled, is entirely absent from no devout and earnest soul.

In his third book Mr. Palgrave has drawn somewhat too freely from Keble's "Christian Year," and "Verses on Various Occasions," by John Henry Newman. All, or nearly all, that he has given us is, indeed, of high excellence, but the poems of these writers are so widely known that some of them might have been omitted to make way for selections from writers who are not widely known, and whose merits have been strangely overlooked. The space given to Keble and Newman is out of all fair proportion. We are glad to be made acquainted with the selections from the "Poems and Hymns"

of Rev. John Sharp, from the Rev. Richard Wilton's "Wood Notes" and "Lyrics"; as also to find that Henry Sutton, Bishop Alexander, Mrs. Alexander, and Dean Alford have not been overlooked, though we are not sure that Mr. Palgrave has fixed upon their best pieces, or, in the case of the last three, given sufficient examples. The same remark applies to the poetry of Dr. Bonar. And we are certainly surprised to miss in this Anthology the names of Felicia Hemans (whose contributions to our sacred *lyrical* poetry are far more valuable than is generally supposed), Mrs. Browning, Isaac Williams, Dr. Monsell, Miss Havergal, and Thomas Lynch, whose "Rivulet" contains lyrics of unsurpassed beauty and power. Possibly, Mr. Palgrave's purpose necessarily restricted him to writers who were born and wrote in England. Otherwise, the poetry of America would have furnished many choice gems of song.

"THE CHRIST THAT IS TO BE."

"Ring in the Christ that is to be."—*In Memoriam*, Canto cv.

TENNYSON does not here predict, or even sigh for, a new Christ. He is not as some, who think the world has outgrown "the Nazarene," has travelled on into new regions of experience, and requires a guide less ancient and more in touch with modern thoughts and needs. He is more than satisfied with the Word who once

"Had breath, and wrought
With human hands the Creed of creeds.
In loveliness of perfect deeds,
More strong than all poetic thought."

And his poem opens with an offering of trustful worship to Him who, whether seen or unseen, is the same yesterday, to-day, and for ever.

"Strong Son of God, Immortal Love,
Whom we, that have not seen Thy face,
By faith, and faith alone embrace,
Believing where we cannot prove ;
"Thine are these orbs of light and shade ;
Thou madest Life in man and brute ;
Thou madest Death ; and lo, Thy foot
Is on the skull which Thou hast made.

"Thou wilt not leave us in the dust :
 Thou madest man, he knows not why ;
 He thinks he was not made to die ;
 And Thou hast made him : Thou art just.

"Thou seemest human and divine,
 The highest, holiest manhood, Thou :
 Our wills are ours, we know not how ;
 Our wills are ours, to make them Thine."

It is not a new Messiah, then, the midnight chimes are bidden to ring in, but the new manhood which is to be when the Spirit of Christ has taken possession of humanity. We meet with this idea first in the dream of a voyage towards the crimson cloudland of a better age, where, as the little shallop sailed over deepening floods, the mystic maidens sang, and

"One would sing the death of war,
 And one would chant the history
 Of that great race which is to be,
 And one the shaping of a Star."

Again we meet the same thought in the epilogue, where the poet rises out of all doubts, and fears, and wailings over the dead to hail with joy the birth of a new Man-Child who is to be

"a closer link
 Betwixt us and the crowning race"
 * * * * *

"Whereof the Man, that with me trod
 This Planet, was a noble type
 Appearing ere the times were ripe,
 That friend of mine who lives in God."

Without searching outside the canto we might find sufficient evidence to confirm this view, but we shall best perceive it by comparison with some earlier strain. This canto represents the mourner's mind more than two years after his friend's death. Three times the birth of Christ had come and gone since that great sorrow smote the singer's inner life as with a killing frost. At first, Sorrow sitting as a lying "Priestess in the vaults of Death," had almost palsied faith and hope by her false whispers, and tempted him to hate life and desist from work as vanity :—

"The stars,' she whispers, 'blindly run ;
A web is wov'n across the sky ;
From out waste places comes a cry,
And murmurs from the dying sun :
'And all the phantom, Nature, stands—
With all the music in her tone,
A hollow echo of my own,—
A hollow form with empty hands.'"

That first Christmas Eve he slept, and when the bells rang happy greetings of "goodwill and peace to all mankind" they awakened him to bitterness and anger:—

"I slept and woke with pain,
I almost wished no more to wake,
And that my hold on life would break
Before I heard those bells again."

But when at a second Christmas they wove the holly round the hearth, there was no storm in nature around or in the soul within. Outside lay the silent snow, and, inside, games and song had place. Already, despondency was viewing some new good as possible, though it had not come; and, at New Year's Eve, the song is one of timid yearning for a fresh spring:—

"O thou, New Year, delaying long,
Delayest the sorrow in my blood,
That longs to burst a frozen bud,
And flood a fresher throat with song."

Now, for a third time, the singer has heard the Christmas chimes, and is watching the death of an old year. It is a frosty night, with threatenings of storm. Dark clouds are flying across the wild sky, and the bells sound wild as the wind flings their notes hither and thither with capricious force. But now new thoughts have come. The inward frost of sorrow is broken. The soul is no more "the fool of loss." Time has taught him much, and already he has been emboldened to reach out a hand and catch

"The far-off interest of tears."

His personal sorrow, and the mental conflict it has caused, have opened his heart to the voice of Christ, who is the resurrection and the life, to the voice of nature as springtides have returned, and to the inward witness of his own life—all witnessing that life shall be

for evermore. So purified, his soul can see the grand purpose to which all things are moving onwards, that

"one far-off divine event,
To which the whole creation moves."

His eyes no longer are turned towards the fading daylight of the past with regret, but towards the dawn of a future day with hope. He is in sympathy with all that is young and new and promising; and the New Year chimes are pealed in union with the music in his soul:—

- "Ring, happy bells, across the snow :
The year is going, let him go ;
Ring out the false, ring in the true.
- "Ring out the grief that saps the mind,
For those that here we see no more ;
Ring out the feud of rich and poor,
Ring in redress to all mankind.
- "Ring out a slowly dying cause,
And ancient forms of party strife ;
Ring in the nobler modes of life,
With sweeter manners, purer laws.
- "Ring out the want, the care, the sin,
The faithless coldness of the times ;
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.
- "Ring out false pride in place and blood,
The civic slander and the spite ;
Ring in the love of truth and right,
Ring in the common love of good.
- "Ring out old shapes of foul disease ;
Ring out the narrowing lust of gold ;
Ring out the thousand wars of old,
Ring in the thousand years of peace.
- "Ring in the valiant man and free,
The larger heart, the kindlier hand ;
Ring out the darkness of the land,
Ring in the Christ that is to be."

As the utterance of a simple wish, these verses must command the sympathy of every reader. Who could fail to join in such a noble aspiration for a better time when all the ills which vex the world, and all the faults which mar our common manhood, shall

have passed away? But these words are not a mere wish, but an utterance of eager hope and faith. They expect a new time, when the Spirit of Christ shall be all in all; when not only here and there one, but when the whole race shall have put off the old man with his evil passions and desolating sins, and have put on the new man of Christ-like holiness and love; when men shall have so learned Christ as to confess themselves members one of another, and so shall speak and act the truth, and love one another with true hearts fervently. They anticipate a time when, by the conquest of love, which is the conquest of God's Son, all the wrongs of mankind shall be redressed, and humanity, filled with the Spirit of God, shall form one body, of which Christ shall be the ruling Will and animating Soul. Yes, the Christ is to be! The manhood of which Jesus of Nazareth was the type and seed, is to possess the earth. The one grain of wheat that was alone until it died is to wave as a golden harvest in the world's ripe autumn, and all the work and waiting of these weary ages must be crowned with glory and praise.

I write for some who share this expectation, but also for some who have no such confidence, and their thoughts I would first direct to a few great lessons concerning the formation of faith which this most characteristic poem of our age was meant to teach.

It was intended, I believe, to aid all doubting and hopeless minds by showing that great faith is like a great tree, and must have time to grow. As we read this poem we thrice observe the seasons circling round, and as they revolve the tone of thought changes. Yet each cycle witnesses a slow progress, until the stricken soul gains power to rejoice and be sure of a glorious future for mankind, and of a renewed life for the beloved dead in God,—“That God which ever lives and loves.” There are some to whom such faith comes easily. They grow up into it as plants grow up into the light, and they cannot understand the “malady of thought” which has become a modern epidemic. Others leap out of darkness into light as by a swift translation. There is a sudden conviction of sin, and a quick turning away from definite and nameable iniquities, and this marvellous transformation of self carries with it an assurance of redemption for the world in Christ. But others feel the frost of intellectual winter. They see and are dismayed by the forbidding facts of man's misery and mortality, and find no demonstration of resurrection in nature.

Speculation leads them into endless labyrinths, questions multiply with growing knowledge, and answers which once satisfied are felt to be imperfect, if not false. Commandments to believe as a duty, and recommendations to believe as prudent, do not help these minds towards faith. Such appeals seem to arouse their opposition and suspicion. Calls to instantaneous credence of things not manifestly true to their consciousness provoke impatience. The burden of "In Memoriam" is a plea for patience and hope, for patience and hope on the part of doubters themselves, and for patience with doubters on the part of those who believe, just as Jude enjoins: "On some have mercy who are in doubt."

But this alone is a most inadequate and even dangerous lesson. Thousands have taken this fragmentary counsel from the poem and made it an excuse for a passive suspension of judgment. Finding thought difficult and painful they hang up their questions in a mental cabinet and lock the door, resolved to disquiet themselves no more. But the poem deprecates this as mental cowardice and culpable indolence. It is one long description of a conflict, and the man held up before us as an ideal man of the century—the type of the Christian manhood of a coming age—is one who

"fought his doubts and gather'd strength,
He would not make his judgment blind,
He faced the spectres of the mind
And laid them."

Some men fight their doubts by trying to forget them, and so hide mental traitors in their brain to spring forth armed with terrors in some hour of dreadful trial to make havoc of the faith they were banished to preserve; but this man had sufficient faith in the value of truth, and the moral courage

"to dwell
On doubts that drive the coward back,
And keen through wordy snares to track
Suggestion to her inmost cell."

Thus, and thus only, was it, we are told, that Arthur Hallam came at length

"To find a stronger faith his own;
And Power was with him in the night,
Which makes the darkness and the light,
And dwells not in the light alone."

Another great truth which shines through the poem is, that faith is not the result of a purely intellectual process, but is closely connected with the feelings, and so is affected for good or ill by all our experiences of joy and sorrow in the world, and by the temper these elicit:—

" I found Him not in world or sun,
Or eagle's wing, or insect's eye ;
Nor through the questions men may try,
The petty cobwebs we have spun :

" If e'er when faith had fall'n asleep,
I heard a voice ' believe no more '
And heard an ever breaking shore
That tumbled in the Godless deep ;

" A warmth within the breast would melt
The freezing reason's colder part,
And, like a man in wrath, the heart
Stood up and answered ' I have felt. ' "

Many are impatient of this thought, and are ready to cast scorn upon a faith which embraces things hoped for, but which no eye hath seen, and never can be proved like the existence of a star. But the thought is true. Our faith in the coming of a better age for mankind, and of a future life for all, is linked with our private affections ; and our power to entertain bright hopes is lessened or increased by personal experience. We may all hear the bells ring in the new year with our ears, but each one of us will interpret them with our hearts. To those in the bitterness of an unhealed sorrow they will be more doleful than funereal tollings ; nature will seem like an empty vault echoing our cry, but with no living voice ; and for them the whole future of the earth will be wrapped in gloom. To others those bells will peal joyfully the coming of new pleasures, the opening of new prospects, the furtherance of noble plans for themselves and mankind. For some they will seem to ring in a new period of spirit-sapping grief, new phases of the feud betwixt rich and poor, wherein they have themselves been deeply wounded. Visions of unending want and care, and multiplying sin, of miserable civic spite and national strife ; pictures of cold, miserly, and lustful hearts working wrong, will fill the scene. We may not like to own it, but it is true, that our hearts incline to see those facts which harmonise with our feelings, and either discolour or exclude from contemplation those which rebuke

our mood. When the poet's friend first died, nature seemed one great charnel-house, but love refused to think that so much wealth of wisdom and goodness could be lost, and opened the heart to receive the light of Christian hope concerning him, and then the light which fell on that one grave illumined all :—

"The love that rose on stronger wings,
Unpalsied when he met with Death,
Is comrade of the lesser faith
That sees the course of human things."

Yes, but there are harder blows to be endured than the death of dear and noble friends. There is the death of friendship; there is the discovery of treachery behind a face of smiles; there is the constant wearing of contention where one looked for grace and peace; there is the withering of cold neglect, the breaking of bonds by untruth; and how hard it is for those stricken in these ways to hear the bells as if they were ringing out the false, ringing in the true, the common love of good, the larger heart, the kindlier hand—ringing in the Christ that is to be! How hard when all this jubilant canto bids the bells dismiss to the bad past what seems rampant and mighty and destructive to ourselves, and yet to hold fast faith and hope that all things are moving with God-guided feet towards a reign of righteousness and peace! Yes, very hard; but be of good courage all ye who are tempted thus to be cast down and unbelieving. Be not overcome of evil. Let love to men rise up again unpalsied by the blows of wrong. Fret not yourselves because of evil doers. Let your thoughts turn back to Him who wrought the "creed of creeds in loveliness of perfect deeds"; consider how His love survived the malice of His enemies and the forsaking of His friends. Aspire to live a life of conquering truth and love like His; consider how the world needs heroes who can overcome the deadening force of sin; and then, striving to put on the loveliness of Christ in His most perfect deeds of kindness to the evil, you will be enabled to see, at least in part,

"That all, as in some piece of art,
Is toil co-operant to an end ;"

and that this end can be no less than the victory of good, the crowning of our race with holy love, the production of a new manhood—"the Christ which is to be."

Once more, to meet another source of doubt concerning such a future, this poem preaches the possibility of man's redemption from the power of evil. There is no temptation so strong, perhaps, as that which creeps over sad souls like a depressing sleep. The disciples of Christ slept in the garden of Gethsemane for sorrow; and many yield their powers away to sleep because of something they have lost—a friend, a career, a beau ideal, or, worse still, their character, their self-reliance, their trust in their own genuineness, their own constancy of purpose, their own courage and truth, their own honour and purity and goodwill. As the new year comes many will be reminded of lost opportunities, of broken vows, of sins done against light, of talents wasted, health impaired, prospects darkened. Feeling themselves thus marred and weakened, if not totally disabled for the future, it is difficult, and without some healing hope it is impossible, for them to hear the new year's bells with sanguine joy. Instead of running on with Christ's advancing host, forerunners of the race that is to be, they will be ready to sin on because they have sinned; their wills, so often beaten by desire, are cowed like bondsmen who have often struggled to escape, but been recaptured and enchained. Thus, instead of waking to partake the strife and victory of growing good, they will be inclined to say—

“ My will is bondsman to the dark ;
I sit within a helmless bark,
And with my heart I muse and say :
“ O heart, how fares it with thee now,
That thou should'st fail from thy desire,
Who scarcely darest to inquire,
What is it makes me beat so low ? ”

Against this numbing influence of grief the whole teaching of “ In Memoriam ” is directed. It preaches in every sense of resurrection, not only of a life beyond the dusty grave, but of a new life to dead hearts here. It sings of One within the veil who is ever putting forth a hand through darkness to mould men into Christlike form. Sorrow, whether over loss or sin, is good; but it is not meant to make us weak. It is meant to make us plastic to God's shaping hand, as fire frees iron from its ore, and softens it to receive the hammer's fashioning blows. Our life, wrought upon by pains and tribulation, is like the

"iron dug from central gloom,
And heated hot with burning fears,
And dipped in baths of hissing tears,
And battered with the shocks of doom
To shape and use."

This is the meaning of our personal trials, and this the meaning of the long distressful story of our race. As the leaves on a tree bear in themselves an image of the tree itself, so each man is a type of mankind. Over all and in all God is working. Christ is the hope of glory to the world and to each one of us apart. Therefore the bells may ring in a new and Christ-like life for us if only we accept Christ's Word and Work, and dare, as for ourselves, to hold

"it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things."

There are many things I should most gladly say, to those who share the Laureate's hope for the future of mankind, which space forbids. Yet the chief thing may be uttered very briefly. The best contribution which any man can make towards the furtherance of all we long to see is to put on Christ;—to put away the old man with its evil passions, and to put on the new man, which, after God, hath been created in righteousness and holiness of truth. Tennyson has turned the admonition of Paul into a poet's aspiration, and has boldly heralded a time when the admonition shall have found a world's obedience, when all old and evil things shall have passed away, and all things become new. Has he not done well? Have not the centuries since Christ beheld an ever-growing band of men endeavouring to live Christ? Is not the whole world to-day dotted with men in fervent sympathy with all the hopes this poem breathes—that is, with all the hopes and purposes to which Christ has given birth? Be brave, therefore, and be patient unto the coming of the Lord. Let the bells ring out for us all that is not true, all faithless sorrow which impairs our powers to see, all tampering with wrong, all ignobleness of life and bitterness of tongue, all false pride and narrowing lust, all cowardly and servile fears of man or pain or death. Let those bells ring in for us a readier sympathy with them that suffer want and

care and sin. Be strong and very courageous to do all that Christ wants done, and to be all Christ will bless. Bring all the faults and failures of the past to Him who is ready to forgive. Rise up with heartened trust to live as valiant men and free, with larger hearts and kindlier hands. Let your life help to shine away the darkness of the land, and become, through the inspiration of the Almighty, a type and promise of the sin-purged race—"the Christ which is to be."

T. VINCENT TYMMS.

WIT AND HUMOUR IN HOLY SCRIPTURE.

IN three places in the Psalms God is spoken of as laughing. In each case, indeed, it is at the folly of the wicked, and the design is to show that sin is ridiculous as well as evil. Although uttered in bold poetry, these expressions justify the employment in the service of righteousness of a faculty which is for the most part used for amusement. We know not that any other being except man laughs, or indulges in derision. In the perception of the ludicrous is found one of the distinguishing features of the human intellect. Although chiefly used for entertainment, it may be of service in higher aims. And the inquiry may fairly be made whether, in a book of such varied composition, given to us both for pleasure and profit there is any trace of an appeal to this sense. We need not stay to attempt a definition of the terms wit and humour. We use them in their everyday meaning. Can we find in the Bible such unexpected and curious illustrations, or playing with the sounds of words, as we call wit? Are there in the Scriptures signs of a pleasant jocund style, as from one of cheerful mind leavened with humour? There are passages which were intended to make us weep: are there any which may provoke a smile? The inquiry is not irreverent. Inspiration makes use of simple narrative and sublime imagination; it gives us argument, history, eloquence, and poetry. Has it disdained altogether that sense of the ludicrous which God has implanted in the human mind, and the human mind only? Wit and humour defiled by sin have grovelled in the mire of folly; but when chastened and pure they may be of the highest service to the cause of truth and righteousness. If so, from the analogies of argument and fancy which are here used

we might fairly expect some examples of humour and wit in Holy Scripture. Amidst the beautiful flowers of literature found here, is this very charming blossom omitted? That this element should have been overlooked need not excite surprise. This is not the only respect in which the literary excellence of the Bible has been neglected, or treated according to a narrow tradition. In times past, earnest men have been so eager to drink of the water of life that they came not only to neglect, but to be unwilling to examine the vase in which it has been brought from the eternal spring. The study of the literary character of Holy Scripture is almost a pursuit of modern times. Yet surely we do not lessen the spiritual force when we make inquiry into the skill of the composition.

Now, supposing we were examining a letter from an aged Christian, in circumstances of trouble, and that we found in it a play upon the names of persons used. If the name of the person to whom it was written was beloved, and he were addressed as one beloved; if the name of the person the letter was about was useful, and the writer asserted that he would be found useful; if the name of a friend mentioned was horse officer, and he were called a fellow-soldier; if, in short, there were two or three puns on the names mentioned, and if in addition there were several phrases from which it is difficult to disassociate the idea of pleasantry, what would be our conclusion? Would it show more reverence to pass these expressions on one side? or to learn from them how true piety can bring lightness of heart even in old age when surrounded with trouble, and further, that a genial method of address is the better way of dealing in a difficult business? Now, just such is the case with the Epistle to Philemon. Its sweet pleasantry has often been noticed. Its delicate wit appears to be passed by chiefly from an idea that its recognition would be an impropriety. Even those who reject the evident play on the names nevertheless note a certain humour in several expressions in the letter. Many expositors have found it almost impossible not to admit that there are traces of both wit and humour here, although unwilling to use the terms.

Paul the aged, playing upon names, was but in the succession of "Jacob, when he was a dying." As by faith he spoke the blessings of his sons, in most instances they were formed by a play upon the name. Judah means praise; the benediction to him was: "Thou art

he whom thy brethren shall praise." Zebulun means habitation: he was to dwell at the haven of the sea. Issachar means wages: he was likened to a strong ass with two burdens, with more humour still. Dan is judgment, "He shall judge the people." Gad means a troop, so the prophecy was "a troop shall overcome him, but he shall overcome at last." Asher means prosperity, and that blessing was promised to him; and so on throughout. All this is necessarily lost in translation. But that species of wit which takes its rise in the pronunciation of words, and which we call punning, may be frequently found in Hebrew literature. It appears to have suggested certain comparisons and phrases, the object of which otherwise is not so evident. For example, in Ecclesiastes we read, "A good name is better than precious ointment." Whence this simile? Name and ointment in Hebrew have a similar sound. As we might say, "better be holy than oily." The use of the phrase by the Prophet Isaiah, "For precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little," becomes more evident when it is heard in the original: Ke, Tzav latzav, tzav latzav, kav lakab, kav lakab, zail sham, zail sham. Especially when we note the verse following, "For with stammering lips will he speak to this people."

If we regard irony and satire as belonging to the sphere of wit and humour—and assuredly they do—we cannot fail to notice how frequently they were employed by the grand old prophets. We do not know that the whole region of literature can afford more polished satire than may be found in the writings of Isaiah. As, for example, where the idol-makers are represented as "choosing a tree that will not rot, and seeking a cunning workman." "They helped every one his neighbour, and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smoothed with the hammer him that smote the anvil, saying, It is ready for the soldering, and he fastened it with nails that it should not be moved." Every touch here boils over with wit. The sarcasm is immense. We must not forget that these idolaters were men of intelligence and culture. How they must have winced! Imagination of the sublimest kind had been used in describing the true God. And now they are told that there was need of care lest their god should become rotten, and the workmen had to encourage one

another as they proceeded with the tremendous task of making a deity out of selected timber, till at length one says, "Now we can solder this Divine being." And then they nail him up so that he could not be moved. Surely there must have been a fine vein of wit in the author of so grand a satire. Indeed there appears to have been considerable cultivation of humour in that grand old school of Hebrew prophets. For example, there was that sturdy Elijah the Tishbite. At the great trial on Mount Carmel he stood watching his opponents. When he speaks it is in biting sarcasm. "Call a little louder, for he is a god, perhaps he is on a journey, or perhaps he has gone to sleep." And his sublime call to decision, which has resounded along the corridors of time and come down to us as a solemn appeal, is not destitute of humour. For the words "How long halt ye between two opinions" might be translated: "How long will you hop upon two twigs," or "carry on that lame dance." There is wit even in that expression.

Many of the similes in the Book of Proverbs are incandescent with wit. A beautiful woman without discretion is like "a jewel of gold in a pig's nose"! The sluggard is represented as "burying his hand in the dish, and will not so much as bring it to his mouth again." He saith, "There is a lion without, I shall be murdered in the streets." Confidence in an unfaithful friend is like a broken tooth or a disjointed ankle. One who gives honour to a fool puts "a bag of geins in a heap of stones." He who meddles with strife "takes a dog by the ears." A contentious woman is like "a continual dropping in a very rainy day." "Though thou shouldst bray a fool in a mortar with a pestal among bruised corn, yet will not his foolishness depart from him." These and many other quaint similes found amongst these "apples of gold in baskets of silver" surely may be considered as possessing humour and wit as well.

In his celebrated "Provincial Letters," Pascal touches upon this subject. In the famous No. XI. he says: "It is very remarkable that the very first address of God to man after his fall was, according to the Fathers, ironical—a poignant sarcasm. . . . He derided him in the following words: 'Behold the man has become like one of us,' which is, according to St. Chrysostome and other expositors, a keen and obvious irony." Pascal further notes that St. Augustine and St. Cyril agree in remarking upon our Lord's words to

Nicodemus: "Art thou a master in Israel and knowest not these things" that he "deserved to be so jeered." And this is not the only passage in which the Great Teacher had recourse to the weapon of satire in pressing truth home to men.

In the consideration of this subject it is important to note that there is great variety in the appreciation of humour. No taste is more dependent on cultivation than the taste for wit. The comic papers of Berlin and Paris meet with a very cool reception in London. The jest which will "set the table on a roar" in one grade of society will excite no mirth in another, except, perhaps, that of derision at any person being amused by such feeble nonsense. There is much worthy of note in the following extract from a recent Jewish writer:—

"As far as we can judge we should say that only a Jew perceives to the full the humour of another Jew; but it is a humour so fine, so peculiar, so distinct in flavour, that we believe it impossible to impart its perception to any one not born a Jew. The most hardened agnostic deserter from the synagogue enjoys its pungency, where the zealous alien convert to Judaism tastes nothing but a little bitterness. In these days, indeed, of slackening bonds, of growing carelessness as to long-cherished traditions, when the old order is changing and giving place to new with startling rapidity, it is, perhaps, our sense of humour, as much as anything else, which keeps alive the family feeling of the Jewish race. The old words, the old customs, are disappearing, soon to be forgotten by all save the student of such matters. There is no shutting our eyes to this fact. The trappings and the suits of our humour must vanish with the rest; but that is no reason why what is essential of it should not remain to us a heritage of the ages too precious to be lightly lost; a defence and a weapon wrought for us long ago by hands that ceased not from their labour. If we leave off saying *Shibboleth*, let us, at least, employ its equivalent in the purest University English. Not for all Aristophanes can we yield up our national freemasonry of wit, our family joke, our Jewish humour."

Now, overlooking the assumption of superiority here, we find in it the statement of an important truth. One people cannot fully appreciate the humour of another. It is a curious fact that by Jewish Rabbis the Book of Esther is considered to be exceedingly droll. They will roar with laughter at its points. These, when explained to a Gentile, are confessedly not very provocative of mirth. But the different situations into which the characters are brought are regarded as highly amusing. And they have never considered that the sacredness of this book, one of the most precious to the Jews in

the whole canon, is at all diminished by its abounding wit and humour as it appears to them.

It may require a Semitic sense of humour to recognise its presence in the story of Esther. But in not a few of the narratives of the Old Testament gleams of a genial spirit on the part of the writer is evident enough. Glance at the grim story of the Danites at the conclusion of the Book of Judges. He must have had a keen sense of the ludicrous who could open a story thus: "There was a man of the hill country of Ephraim whose name was Micah. And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursest, and spakest of also in mine ears, behold, the silver is with me, I took it. And his mother said, Blessed be thou of the Lord, my son." The story goes on in the same quiet sarcastic way, relating a singular narrative of cant and impudence. After a while a strong force came to the house and took away the sacred things.

"Then said the priest unto them, What do ye? And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people."

Then, when Micah protested,

"the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household. And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house."

Jotham, the son of Jerubbaal, appears to have been a "fellow of jest." He had evidently a poor idea of his brother's regal gifts. So when the men of Shechem went to him to consult about loyalty to Abimelek, he stood on the top of Gerisim and said:—

"Hearken unto me, The trees went forth *on a time* to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, *and* reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, *and* reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be

promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, *then come and put your trust in my shadow*: and if not, let fire come out of the bramble, and devour the cedars of Lebanon."

And then, we read, he ran away. Surely he who has the feeblest perception of humour can hardly fail to perceive it in the song of Deborah, where poetry and satire alternate: "Speak about it," she says, "ye that ride on white asses, ye that sit on rich carpets, and ye that walk by the way." How delicate is her attack on the tribe of Reuben, which appears to have held back in the moment of trial. "Why satest thou among the sheepfolds to hear the pipings for the flocks? By the watercourses of Reuben there were great resolves of heart." Then the picture of the mother of the conquered Sisera, looking out of the window, speaking through the lattice, listening for the chariot wheels of her son, and imagining the spoils, and her own share "a piece, of divers colours, of needlework embroidered on both sides to place on the neck." Then suddenly, giving a beauty by contrast, the satire ceases and the song is: "So let all Thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might."

Here then we propose to stop, not that the subject is exhausted, but with the consciousness of much imperfection, to some extent necessary in an attempt to regard the Bible from a fresh standpoint. Those who believe the most firmly in the inspiration of Holy Scripture will come to the book for their conception of inspiration rather than bring their notion to the book. Arthur H. Hallam once said with rare insight, "I see that the Bible fits into every fold of the human heart. I am a man, and I believe it to be God's book because it is man's book." Now it cannot be imagined that the Bible will ever come to be regarded as a book of humour. But the inquiry may fairly be made as to whether there may not be found in it some gleams thereof. We do not say that all the passages adduced here would at the last analysis be found to possess this quality. But of some as soon as the question is raised it is difficult to doubt. Of that constant effort to place all that is touched in a ludicrous aspect, which marks what are called comic writings, no trace will be found here. Nor will there of that struggle to secure a laugh, that straining after the absurd which marks so much of the so-called wit of the day.

Wit is the sauce of life, and it is a poor banquet where there is nothing but sauce. Irony and satire are too powerful weapons to be altogether neglected in the service of truth. A thought is more precious when it is brought to us decorated with the flowers of imagination, and made delicately fragrant with humour. Scent should be used sparingly, but is not to be wholly rejected. The most important consideration, however, is of fact. Is there humour in the record? If so, we shall fail to apprehend the meaning fully unless we consider it. Wit may be sanctified. Some of the finest preachers the Church has ever had have had recourse to it even when dealing with the most sacred themes. Repulsive as humour in the pulpit is for the most part, there have been teachers of rare gifts who have used it with the best effect. Sir Thomas More jested on the scaffold, and all recognise the appropriateness and beauty of the pleasantry with which he bade farewell to the world. No jewel of wit had ever a more appropriate setting. By wit and humour we need not understand boisterous folly exciting wild laughter, nor can signs of their presence diminish our reverence. We humbly imagine enough has been said to justify further inquiry into the question—Are there wit and humour in the Bible?

J. HUNT COOKE.

INSTRUCTION IN OUR DISTINCTIVE PRINCIPLES.

FEW remarks would gain more general concurrence than that it is important to instruct our congregations, and especially our young people, in our distinctive principles as Nonconformists and as Baptists; yet few remarks are more generally disregarded. If people attend our services and join our churches simply because their fathers have done so before them, we cannot expect to retain a permanent hold upon them amid the changes and migrations of our modern life, and its manifold sources of unsettledness. Their association with us under these circumstances is accidental rather than vital, and its continuance will inevitably depend on the chapter of accidents. It is more necessary than ever that we should clearly state the grounds of our belief in the supreme authority of the Scriptures as the rule of faith and practice, in the spirituality of

Christ's Kingdom, with all that it involves as to the freedom of the Church from State-patronage and control, and its right to self-government. We should also show that as Baptists we are acting in no capricious or self-willed fashion, and are yielding to no love of separatism. Our existence as a denomination is determined by the same reasons as have brought about our Nonconformity, and is a matter of loyalty to Christ and of fidelity to conscience. We ought to make clear the accordance of our views with the teaching of the New Testament, and to exhibit the rich symbolic import, the profound and far-reaching doctrinal significance of baptism, more particularly as we can quote in our favour the testimonies of the foremost scholars and theologians of every Christian church. Young people often desert our Nonconformist churches on the most flimsy and superficial grounds. Some, no doubt, leave us for reasons which they deem purely conscientious. Others ignominiously yield to the spell of fashion and respectability, to the charm of beautiful music and a stately ritual, or to a sinful desire to be freed from the responsibilities of active church membership. No amount of mere intellectual enlightenment will, of course, avert results which have their origin in moral causes. A perverted heart will lead even a strong and an enlightened mind astray. Where the love of the world, the craving for respectability and success, and the pursuit of pleasure are the ruling principles, the clearest knowledge and the strongest convictions are too commonly set aside. Yet even in such cases we should make retrogression as difficult as possible. We should not allow people to follow the worse because they had no opportunity of knowing the better. They should at any rate be placed under the responsibility of having to reckon with their knowledge, and not be able to plead that they acted in sheer ignorance. And as all our losses are not of this lamentable order, but are sometimes dictated by upright though, as we believe, by mistaken motives, we may hope that clear and definite instruction will retain in the old paths those who otherwise and ignorantly would desert them. One further consideration should strengthen our decision. There are many English Churchmen—clergy and laity alike—who frankly avow that they know nothing of our principles, and have never had any practical means of understanding them. We have recently met with more than one case in which this ignorance has been pleaded with the

most charming simplicity, as if it had been altogether involuntary, and where information has been welcomed with the result of dispelling suspicion and of creating a kindlier feeling towards Dissenters. We need not be afraid that by standing firm in our position and insisting courteously and intelligently on its accordance with Scripture we shall lose the respect of intelligent and candid men. On the contrary, they will esteem us the more, the more they see that we are following the path marked out for us by our Lord; and, without dreaming of anything like an organic union of all the churches, we may by showing the reason for the faith and hope that are in us remove misunderstandings, and do something to promote the unity of the spirit in the bond of peace. In the present state of society Denominationalism is a necessity; but there is no necessity for sectarian narrowness, party strife, unchristian jealousy, and a supercilious sense of superiority. And we may all do something to check and destroy them.

SUNDAY MORNINGS WITH THE CHILDREN. *

I.—THE GIFT OF THE NEW YEAR.

DURING the last few days we have been freely expressing our good wishes towards one another in a form which we can only employ at this special season. There are not many days on which we can wish our friends "A Merry Christmas and a Happy New Year." How strange it would sound were anyone to express such a wish for us at Midsummer, when the remembrance of the past Christmas and the anticipation of the next are by no means vivid, and when the New Year seems too far away for the most of us to trouble ourselves about it. But with the Christmas bells still ringing in our ears, we can utter, at any rate, one part of the wish, and trust that to all of us this will indeed be a Happy New Year. Many of you have, no doubt, received Christmas presents and New Year's gifts which helped to make you happy. Some of you received money to spend in whatever way you pleased; others of you have received books which will instruct and amuse you; others again have received toys and pictures and instruments of different kinds, all intended to make for you "a Happy New Year."

To help you still further to such a New Year I want now to tell you about a king whose dominions were very large, and who sincerely desired the good of all

* A Children's Section has been determined on after consultation with many friends, in the hope that it will be found useful in the families of our readers. The Editor hopes shortly to introduce into it other features which will increase its attractiveness and value.

his subjects. He was both powerful and benevolent ; and though he expected his subjects to be loyal to his government and faithful in their service, he gave to them far more than he could receive from them. His gifts were numerous and varied, but there was one gift which he gave to all alike, to young and old, to rich and poor, to learned and ignorant ; and every man, woman, and child who continued to live was compelled to accept the gift. Death alone made it possible for anyone to reject it, and those who did reject it became by that very fact subject to immediate death.

When the gift was first distributed it seemed to be in all cases the same. Externally there was no difference between that which one man and that which another received. Although the king's subjects numbered many millions, there was in this particular a marked similarity in his treatment of them. They all fared alike. The gift of each man was at first the same as every other man's, but—however strange and incredible the statement may appear to you—it did not remain the same. It changed according to the character of the man who received it and according to the manner in which it was used. To one man it became most precious gold, which he wrought into vessels of grace and beauty or coined into money for the purchase of whatsoever delighted him ; to another it was as silver, of slighter worth than gold, but still valuable ; while to yet another it was dross, and contained nothing which was worth preserving, and the man himself would have been glad to fling it away.

The gift brought with it certain powers which led to various achievements. One man, through a wise and diligent use of it, discovered facts and forces which had hitherto been unknown, or lighted upon inventions which lessened the toil and multiplied the comforts of life. Another man by the same means wrote a noble and impassioned poem which thrilled its readers with visions of ethereal beauty ; or he narrated in eloquent words the great deeds of history, and stimulated men to emulate the most illustrious of their ancestry ; or he painted a great and richly-coloured picture which excited universal admiration. In other directions, by the exercise of the gift, men wrought works of varying utility, some in obscure and others in prominent spheres, but all contributing to the happiness of the world. In fact there seemed to be no end to the possibilities which were placed within men's reach, and to the honours which they might win. There were, however, many who, though they might have rendered service as valuable as any of which I have spoken, used their gift only to hurt and destroy. They cared neither for their own needs nor for the claims of others, and they seemed only to spread darkness and distress.

Then, too, I noticed that the possession of the gift created around one man a Paradise in which there grew every tree that was pleasant to the sight and good for food, trees that charmed the eye by their graceful form and delicate foliage, and gratified the taste by their sweet and nutritious fruit ; while through neglect of the gift other men roamed aimlessly as in a desert, toiling across the hot sand and sinking with utter exhaustion. If one man was able to find for himself a smooth and level path that led through green fields, over scenes of ancient renown, and past many a beautiful mansion, another struggled on in the hard and dusty

road where no magnificent prospect dawned on his sight and no delicious breezes ministered to his health.

The gift bestowed on each man the same, and yet becoming what each man made it. What was the gift? Some of you know. It is God's gift of life, or shall we call it the gift of the New Year? For many of us 1890 means penitence, trust in God, obedience to Christ, righteousness, prosperity, peace. For others it perhaps means negligence of God, misuse of our time, self indulgence, falling into temptation, remorse, and misery. God is giving to all of us alike the new year, but it will not be to one what it is to another. Its contents, whether of light or of darkness, of sorrow or of joy, of success or of failure, must be determined by ourselves; for in a very deep sense it is true that out of the heart are the issues of life. Slight as is the command we may have over the events of the year, little as we can do to control the circumstances in which we are placed, we can by the grace of God make the year bright with goodness, truth, and love. If we receive it with gratitude and humility, with faith in the Divine mercy and submission to the Divine will, it will yield to us treasures more precious than gold and silver; it will reveal marvels more wonderful than any of "the fairy tales of science," leading us ever in ways of pleasantness, and ensuring for us a power which neither sorrow nor death can destroy. A trustful, loving, and pure heart will make 1890 a "golden year" in the experience of each of us, and throughout it we shall see more clearly the presence, and be prepared more fully for the glory, of God.

There will then come to us also, in the New Year, another blessing, greater and more enduring than itself, the receiving of which is at once our highest privilege and our most sacred duty. Jesus Christ, God's "unspeakable gift," may be ours, and He is to all who receive Him light, and strength, and gladness. He saves us from our sins, dispels our sorrows, and makes us "more than conquerors." Trust yourselves to Christ, let Him dwell in your hearts by faith, and you will find that, whereas life without Him is poor and unsatisfying at the best, life with Him is rich and blessed. A year brightened by his presence is the pledge of eternal day.

JAMES STUART.

THE IMPORTANCE OF TO-DAY.

SEVERAL years ago there appeared in *Harper's Young People* some admirable verses based upon the Spanish proverb, "By the Road of By-and-Bye you arrive at the House of Never." The lesson enforced is one which we all need to keep in mind. At no period of life can we afford to neglect it, although it is specially appropriate to the young. The verses are, therefore, reproduced here:—

There's a dangerous little Afrite who accosts us day by day,
Upsetting every purpose in a soft, enticing way,
Saying, "Rest from this, I pray you, for to-morrow you can try—
If hard work is to be done, you can do it By-and-bye."

Though he tell you not to do it,
Mind him not, or you will rue it,
For his words, so smooth and clever,
Take you to the house of Never.

His voice is like a siren's, and he always aims to please ;
 He's as idle as a zephyr, and he bids you take your ease ;
 If your spirits seem to falter, at your elbow he is nigh,
 Saying, " Wait a little, brother, you can do it By-and-bye."
 Though he tell you not to do it, &c.

He commands an endless future, and has youth upon his side,
 So he makes your little horoscope magnificently wide ;
 Quite disturbed by earnest plodders, he appeals with witching eye :
 " What's your hurry—wait a little—you can do it By-and-bye."
 Though he tell you not to do it, &c.

He's a tricky little prompter, and he always lingers near,
 Knowing just the proper moment when to whisper in your ear ;
 He can span your pretty rainbows, and make fanciful your sky,
 With his magical provision of the golden By-and-bye.
 Though he tell you not to do it, &c.

On your eyes he presses poppies, on your will he puts a brake—
 Just to keep you soothed and idle, any trouble he will take ;
 When he trains you to his harness—oh, so mischievous and sly !—
 Then you'll doze away the Present in a dream of By-and-bye.
 Though he tell you not to do it, &c.

NOTES AND COMMENTS.

THE " BAPTIST MAGAZINE " FOR 1890.

I N issuing the first number of the new volume, the editor ventures to appeal to the members of the Baptist denomination in all parts of the kingdom to aid him in his efforts to ensure the increasing success of the magazine. He has accepted the responsibilities of the post to which he has been so generously called in the belief that, notwithstanding the prevalent depreciation of denominational literature, it still has a service to perform. The discontinuance of the BAPTIST MAGAZINE would in many ways be a loss to our churches. Its influence has probably never been greater than during the last three years, and it was a consolation to the late editor, the Rev. S. A. Swaine, to be assured, as he was by many valuable and independent testimonies, that his pages had been to many a source of " light and leading." There never was a more urgent need for wise and sympathetic counsel than there is amid the difficulties, the uncertainties, and the conflicts of the closing years of the nineteenth century. The questions which press for full and frank discussion are innumerable. In every department of human life there is a demand for such guidance as the Gospel of Jesus Christ, the Son of God and the Saviour of the world, alone can afford ; and it will be the editor's aim—assisted, as he will be, by so many of the best writers in the denomination—to secure contributions on the various subjects mentioned in his circular, which will be worthy, not only of the best traditions of our churches,

but of the careful and attentive perusal of the most thoughtful and intelligent minds among us. The BAPTIST MAGAZINE will seek to influence opinion and belief, and to aid practical effort on lines similar to those which it has thus far followed. The editor's belief in the mission of the magazine is shared by many of our most prominent Baptists, both ministers and laymen. Old supporters will, it is hoped, continue to show their interest in the magazine, and the editor urgently appeals to them to aid its circulation by introducing it to the notice of their friends, and endeavouring to obtain new subscribers. In days when literature is so abundant, and when the number of undenominational serials has so greatly increased, rendering the competition so keen, the claims of a periodical like the BAPTIST MAGAZINE may easily be overlooked, even by those who are in sympathy with it. The more earnestly therefore do we urge our friends to render us their generous and effective aid.

FREE COPIES OF THE MAGAZINE.—For many years past, through the liberality of various friends, ministers in various parts of the country have been supplied with a free copy of the magazine as issued. Suggestions have been made from several quarters that the "Free List" might be greatly extended. There are, doubtless, many in our churches who, when the matter is placed before them, will be glad to join in an effort to supply the magazine—say for the current year—to such ministers and evangelists as would gladly welcome it to their homes were it not for the multiplicity of the claims they have to meet on incomes all too slender. Will those who are willing to subscribe for one or more copies in connection with this special effort communicate with our publishers, sending the name of the minister or ministers (or other friend) to whom they wish the magazine to be sent?

THE ELMSLIE MEMORIAL.—It has been decided by a representative meeting of the Presbyterian, the Congregational, and Baptist denominations in London to raise an Elmslie Memorial Fund (1) to provide a sum of, say, £1,000 for Dr. Elmslie's only child, and (2) to found one or more "Elmslie Scholarships" for the promotion of Old Testament and Semitic learning among the denominations in England and Wales known as Independents, Baptists, and Presbyterians; the scholarships to be open for annual competition to all students who shall have completed their course of preparation for the holy ministry in one of the colleges of the said denominations; the holder to prosecute theological study, especially in connection with Hebrew and other Semitic languages, and with Old Testament literature, with the view of devoting himself to the ministry or to professorial or tutorial work in connection with one of the said denominations. This is an object with which we are in cordial sympathy. Dr. Elmslie was a man who belonged exclusively to no section of the Church, and Baptists were as enthusiastic in their admiration of his character and work as were any of our Presbyterian friends. In the times that are approaching us, in the controversies that already confront us, we shall need men of profound Hebrew and Semitic scholarship, thoroughly conversant with the languages in which the Old

Testament was written, and with the cognate languages that throw light upon it. The Old Testament will be the battle-ground of many a momentous conflict, and only those who are equipped as Dr. Elmslie was can take an effective part in the fight. As Dr. Clifford well expressed it, "They could not better meet the mystery of Dr. Elmslie's removal than by trying to create the opportunity for a succession of Elmslies." We rejoice in this effort on another ground. "The three denominations" will heartily co-operate in it, and, thereby, be drawn closer to one another. The differences which separate are trivial compared with the sympathies and beliefs which should unite us. Organic union is not yet possible, nor could we purchase it at the expense of our personal convictions of duty or of our sense of loyalty to Christ. No formal plan of amalgamation is likely to succeed. But while we are all faithful to the specific truth which has been committed to our trust, we may work in close and practical harmony with those who, in regard to the essentials of Christianity, can scarcely be distinguished from ourselves. Dr. Elmslie was a great scholar and a great preacher. Better than all, he was a Catholic-hearted Christian, and his too brief life has done much to bind more closely the bonds of brotherhood.

THE FORWARD MOVEMENT.—What is termed "the Forward movement" in connection with the London Baptist Association is prospering. It is really an attempt to resuscitate dead churches by vigorous Evangelical work, and upon somewhat novel lines, if need be. The first effort is being made at John Street Chapel, Gray's Inn Road. The idea of the promoters is that the churches of Jesus Christ were intended to grow, and bring into their communion the indifferent and godless from their immediate neighbourhoods; that Baptist churches distinctly rest on a New Testament basis, and if they do not succeed, radical changes, especially in the direction of sensationalism, are not desirable, but that probably the stereotyped methods of working may require and admit of improvement. A further idea is that the improvement is to be sought by the counsel and assistance of brethren connected with other churches, and the introduction of methods adapted to win the surrounding population. The church organisation, and the Gospel preached, to be unchanged; the methods to be fresh and suited to the circumstances.

OUR WELSH COLLEGES.—Our Welsh churches are agitated with the question of the amalgamation of the colleges. On the one hand, it is argued that it would be cheaper and better to bring the three Baptist colleges together in order that one staff of tutors might suffice. On the other hand, each college is a centre of influence to a number of churches, and this brings advantages which would be lost by concentration. It is gratifying to know that the Welsh churches take such interest as they evidently do in their ministerial students. Little harm can, and great good probably will, result from the discussions. Each system has its excellencies, and the decision will best be made by the friends of the institutions in their respective localities.

STANLEY'S RETURN.—On December 4th, Mr. H. M. Stanley arrived at Bagomoyo,

on the East Coast of Africa. He had been successful in rescuing Emin Pasha, whom he brought with him. They were welcomed by a banquet. Unhappily, on the evening of their arrival, Emin Pasha met with an accident, and fell from a window about twenty feet high; he lies still in a precarious state. His sight had been impaired by the African climate. Although a heavy price has been paid for the rescue, we believe that the result of the expedition will be a solid gain to civilisation, and a boon of indescribable value to Africa.

POLITICAL MOVEMENTS.—The past month, politically considered, has witnessed a great debate in "Parliament out of St. Stephen's." Some very fine speeches have been delivered by prominent men in each of the three great parties in different parts of the country. Mr. Gladstone, vigorous and sanguine as ever, calculates that, at the next general election, his party will probably be returned by a majority of 172 over both the other parties combined. He also notes that the Liberal party is not only increasing, but that the increase is going on with a steady acceleration, so that should the present state of things continue long, the voice of the country will, in all probability, be even more decided still. Though the flowing tide is with him, the calculations of the veteran statesman may not be quite accurate, and other subjects than Home Rule demand attention.

THE DEATH OF ROBERT BROWNING.—There is something pathetic in the thought that Mr. Browning died at Venice on the evening of the day on which his last volume of poems was published in London. The same papers which announced its publication also contained a telegram telling of his serious illness. It is gratifying to know that the publication of the volume, about which Mr. Browning was naturally anxious, and concerning which he made several inquiries during his illness, was reported to him before his death. The week would have been remarkable as witnessing the publication of Mr. Browning's "Asolando, Fancies and Facts," one day (December 12), and Lord Tennyson's "Demeter, and Other Poems," the next day. Of the two *Dii Majores* of English poetry during the Victorian era only one now remains, and in the opinion of many it is the *Maximus* who has been taken from us. Our examination of the two volumes must be deferred for the present. In the meantime the following tribute to the genius of Mr. Browning, from the *Paris Temps*, will be welcome to our readers:—"Browning was endowed with refined culture and an intelligence capable of understanding all the problems of the most delicate psychology, and with the faculty of individual characteristic and dramatic creation rarely equalled since Shakespeare. Browning had published in successive fragments a sort of *Légende des Siècles*, less majestic, perhaps, than that of M. Victor Hugo, but with a far more penetrating and subtle appreciation of the infinite shades and contradictions of the human mind." We may be permitted to add that one of the best Essays on Robert Browning with which we are acquainted is by Dr. Strong, of Rochester, N.Y. The greater part of it appeared in the BAPTIST MAGAZINE in September and October, 1887, and other parts might profitably be transferred to our pages. The whole of it will be found in Dr. Strong's "Religion and Philosophy."

CAPITAL AND LABOUR AT STRIFE.—At the present time we are in the thick of a fierce class conflict between employers and employed, which takes the form of strikes and lock-outs. It is, no doubt, brutal and demoralising. Nevertheless it is an advance on the machinery-breaking and fire-raising of the past, or on the destruction and slaughter of war. It is the only weapon our toiling classes possess in a struggle of this kind with capital, and the remembrance of this fact would modify some of the judgments which have been passed upon their action. As in all conflicts success is sometimes with one party and sometimes with the other. According to a report of the Board of Trade, of five hundred strikes occurring in the year 1888, about one half succeeded and one half failed. But the condition of the working man steadily improves. Nor will it be long before his demand for a Court of Arbitration will be granted. This great battle cannot be surprising to Christian men. In the present relation of masters and men selfishness is too often the basis, and on such a basis manufacture cannot be stable. Men are not simply hands, they are souls. Among souls the only true compact must be love. And genuine love can only be found where Christ is Lord. This is a truth which must be grasped by men not less than by masters. We plead for justice, considerateness, and generosity all round. Tyranny is hateful wherever found, and it would be idle to say that it exists only on one side.

PROFIT-SHARING.—At the annual meetings of the Baptist Union in May, papers were read and a discussion took place on the system known as profit-sharing, whereby the men gain their share of the benefits which result from prosperous times. We trust those papers will receive yet further attention. In this connection it is interesting to note the resolve of Messrs. Peto Brothers (the sons of our late revered friend Sir Morton Peto) in the carrying out of the works for the extension of Cane Hill Asylum. They propose, on conditions which seem eminently reasonable and just, to give the men employed on the contract one quarter of the nett profit in addition to the stipulated wages. In a wise system of profit-sharing will be found the solution of many of our economical difficulties.

STATISTICS OF ENGLAND AND WALES.—Sir Bridges P. Henneker, the Registrar-General, has just issued his report for 1888. The population of England and Wales, in the middle of the year, he estimates at 28,628,804 persons. The marriages were 203,821, giving a rate of 14·2 persons married to 1,000 living. The curiosity of this part of his statement is that, whereas, during the last seven years the total number of marriages has increased less than 4 per cent., the marriages by Jewish rites increased no less than 65 per cent. This has awakened some interest, especially amongst the Jews. It seems to point to a very large increase in the community. The births were 879,868, in the proportion of 30·6 to 1,000 persons living. The proportion of sexes is 1,033 males to 1,000 females. The deaths were 570,971, the death rate being 17·8 to 1,000 persons living, the lowest death rate on record. It is somewhat remarkable, but all the tables appear to indicate national progress.

REVIEWS.

THE FOUNDATIONS OF THE CREED. By Harvey Goodwin, D.D., D.C.L., Lord Bishop of Carlisle, &c. London: John Murray.

"THE Apostle's Creed" is by no means a complete summary of Christian doctrine, although it implicitly contains its more salient features, and is a convenient "symbol." To understand it aright will ensure to a large extent an understanding of the New Testament. Dr. Goodwin, who has previously achieved high distinction as an apologist, and struck many telling blows at the fashionable materialism, rightly considers that Bishop Pearson's great work does not meet the special forms of doubt and difficulty with which we, in the nineteenth century, have to contend, and has aimed to produce a treatise which shall embody the results of recent progress in science, and vindicate the claims of the Christian faith to the profoundest homage of the intellect and the heart alike. He shows how far the successive articles of the Creed are based on history, reason, and faith, and how men who are at once intelligent and honest not only may, but must accept that creed. His treatise is, in fact, a luminous and pointed demonstration of Coleridge's assertion that "the Christian faith is the perfection of human intelligence." Intelligent and cultured men who are in doubt as to the real contents of the Creed, and who imagine that agnosticism, positivism, Robert Elsmereism, or any other of our modern nostrums can supplant Evangelical Christianity, will find in this book much that should, according to all the rules of logic, shut them up to the faith. The Bishop's ample knowledge, cogent reasoning, and transparent style, impart to the volume great literary worth, while his candour, his liberality, and his hopefulness render it a valuable eirenicon in the controversy with unbelief.

LUX MUNDI. A Series of Studies in the Religion of the Incarnation. Edited by Charles Gore, M.A., Principal of Pusey House, Oxford. London: John Murray.

THE twelve essays of this volume are by various writers who were associated at Oxford, and who were constrained by the responsibilities of their position for their own sake, as well for that of others, "to attempt to put the Catholic faith into its right relation to modern intellectual and moral problems." They are among the ablest representatives of one of the most prominent theological and ecclesiastical schools. Canon Scott Holland, Canon Paget, Dr. Talbot, Rev. J. R. Illingworth, and Mr. Gore are men who would be listened to with respect in any audience, and their words are always worthy of patient attention. Their themes are of the highest—Faith, the Christian Doctrine of God, the Preparation in History for Christ, the Incarnation and Development, and as the Basis of Dogma, the Atonement, the Church, Sacraments, Inspiration, Christianity and Politics, and Christian Ethics. The true drift of the essays can be best understood from the following admirable paragraph:—"The real development of theology is the process in which the Church, standing firm in her old truths,

enters into the apprehension of the new social and intellectual movements of each age, and, because 'the truth makes her free,' is able to assimilate all new material, to welcome and give its place to all new knowledge, to throw herself into the sanctification of each new social order, bringing forth out of her treasures things new and old, and showing again and again her power of witnessing under changed conditions to the Catholic capacity of her faith and life." How far the promise of these noble words is carried out can only be understood by a careful perusal of each essay. That it is to a very large extent fulfilled we have no scruple in affirming. With the more specific Churchly and sacramentarian teaching of the essayists we are not in sympathy, and from some requirements of their ethical teaching we should dissent; but, when all deductions are made, there is a surprising amount of solid reasoning and brilliant exposition, to which we give the most cordial welcome. Detailed examination of the essays is here out of the question, though it would have been both a genial and profitable task. Diversity of authorship has not interfered with unity of spirit and utterance. Essays more lucid and compact, more rich in spiritual insight, more scholarly and graceful, it has not for a long time been our privilege to read.

HISTORY OF CHRISTIAN ETHICS. Vol. I. History of Christian Ethics before the Reformation. By Dr. C. E. Luthardt. Translated by W. Hastie, B.D.
 PROPHECIES OF JEREMIAH. Expounded by Dr. C. Von Orelli; translated by Rev. J. S. Banks. Edinburgh: T. & T. Clark.

DR. LUTHARDT is favourably known to English students by the translations of his Commentary on John, and his Lectures on the Fundamental, the Saving, and the Moral Truths of Christianity. His "History of Christian Ethics" will be not less welcome. It traverses ground which has not been worked to exhaustion, and is, in fact, the only work which occupies this precise position. The ethical aspects of the Gospel have never received so much attention as in our own day, nor have they previously been regarded from a thoroughly scientific standpoint. There has, of course, always been more or less of a system of Christian ethics, but too often "moral philosophy" has been regarded even by Christian thinkers as a quite independent science. The *differentia* of Christian ethics, whereby they are distinguished from all forms of heathenism or naturalism, are admirably pointed out, and the growth of the Church in its apprehension of our Lord's teaching is clearly traced. Dr. Luthardt has studied to good purpose the Mosaic, the Greek, and Roman ethics, the conceptions of the patristic writers and of the various mediæval doctors. His large knowledge, his fine grasp of principles, his orderly arrangement, and his lucid style impart to his History a power of fascination which few works of the class possess. It is a valuable storehouse of facts, a repertory of clear and incisive criticism, and in every sense an able directory.

Orelli's Commentary on Jeremiah follows the same lines as his Commentary on Isaiah, which was recently noticed in these pages. Its critical and exegetical power is considerable, and it abounds in suggestive interpretations. Its defence of chapters l., li., and liii. is conclusive. It is well fitted for popular use.

HYMNS OF FAITH AND LIFE. Collected and edited by Rev. John Hunter.
Glasgow : James Maclehose & Sons.

MR. HUNTER has collected many beautiful and impressive hymns which previous editors have overlooked, or, perhaps, from their recent origin, had no possibility of knowing. But we should not like to be shut up to the use of the book. It may, under certain restrictions, be used as a supplement to other selections, but it cannot supplant them. Though professedly avoiding scholastic and sectarian interpretations of Christian facts and truths, it manifestly leans to the side of Mr. Hunter's interpretation, which, after all, is private. There are omissions at which we are surprised, and commissions at which we are still more surprised. The very first hymn, the Scotch version of Psalm c., scarcely needs the doxology as its close, and the doxology does not need to have its two last lines altered—

“Angels and saints His name adore
With praise and joy for evermore.”

Montgomery's "Stand up and bless the Lord" has, as its second line, "Let young and old rejoice," from which we are to infer that God has no "people of His choice." Toplady's fine hymn, "Rock of Ages," is completely marred. The fifth line of stanza four of Thomas Binney's sublime hymn—"Eternal Light"—is given as "An Advocate *in* God." This was not Mr. Binney's meaning, and whatever Mr. Hunter may think, Mr. Binney's meaning was Scriptural, whereas his own is a perversion of Scripture. Even living writers do not escape. In Cardinal Newman's "Lead, kindly Light," the third line of the third verse "O'er moor and fen, o'er crag and torrent," is changed into—"Through fear and doubt, through pain and sorrow." There are many verses in the book scarcely appropriate for Christian worship. Mr. Matthew Arnold's "Calm soul of all things" was, we suppose, addressed to the stream of tendency, or the Eternal Not Ourselves, and we object as thoroughly to Christian worshippers using Mr. Arnold's words in a non-natural sense as we objected to his employing the words of Psalmists and Prophets as if they had been addressed to an impersonal God. The authorship of many of the hymns is not given. "The Church's Chivalry" (642), to take one instance, is Monsell's. Probably some of the anonymous hymns are from Mr. Hunter's own pen. The book will yield many apt and forcible quotations, and be an admirable companion in the study; but it does not meet the requirements of public worship.

JUDGES AND RUTH. By the Rev. Robert A. Watson, M.A. London : Hodder & Stoughton.

THIS is the first instalment of THE EXPOSITOR'S BIBLE for 1889—1890, and it will be welcomed, not only on its own account, but also because of the volumes with which it will be followed. The editor of this series possesses in an unusual degree the power of discovering the best men for his purpose, and each book of the Bible has thus far been assigned to the writer best qualified to discuss it. Mr. Watson, who is one of the most scholarly and eloquent of the younger ministers of the Free Church of Scotland, has sent forth a series of lectures which, for a

compact *résumé* of the history of the Judges, for clear insight into the meaning and force of its chief incidents, for vivid portraiture of character, for honest grappling with the "moral difficulties" of the book, and for close and forcible application, could not easily be surpassed. The tone of the lectures is rational, Evangelical, and practical—never sentimental. Those who want to preach on Judges and Ruth, after reading Mr. Watson's lectures, will find it difficult to avoid a close following in his steps.

REGENT SQUARE PULPIT. Sermons by Rev. John McNeill. London: Nisbet & Co., 21, Berners Street.

THAT Mr. McNeill is a distinct addition to the preaching power of London is indisputable. His reputation in Edinburgh prepared for him a cordial welcome, and he has more than justified the high hopes his friends in London entertained of him. We are glad that his sermons are being issued weekly. Their graphic description, their shrewd mother wit, their robust sense, and their vigorous home-thrusts are sure to win for them great popularity and to make them a power for good. Mr. McNeill has an evident fondness for narrative preaching, and is perhaps most at home in it. But we trust that he will not restrict himself to sermons of this class. He can preach in other styles quite as effectively. In listening to Mr. McNeill we have been impressed with his simplicity and earnestness of purpose, as well as with his oratorical power. Every reader of this magazine will, we are sure, wish him God-speed in his work, and into many of our homes the *Regent Square Pulpit* will find its way. We ought to add that it is specially well printed and got up.

WALPOLE. By John Morley. HENRY VII. By James Gairdner. London: Macmillan & Co.

Two of the "Twelve English Statesmen," which would of themselves give a reputation to the series to which they belong. Mr. Morley's "Walpole" is an exquisite piece of literary workmanship, as well as a fine political study. It depicts with wonderful skill the growth of the British Constitution through the reigns of Anne and of the first and second Georges, and is a masterly vindication of Sir Robert Walpole, to whom the popular estimate does great injustice. Mr. Morley's style is so graceful and telling that we sometimes regret his growing absorption in politics. Literature can ill afford to lose him. Mr. Gairdner's "Henry VII." we must be content barely to mention. It is a faithful and picturesque presentation of the character and times of by no means the least of the Henrys.

BENJAMIN HELLIER. His Life and Teaching. Edited by His Children. London: Hodder & Stoughton.

IF, as is sometimes said, the world knows nothing of its greatest, it is no less true that the Church knows little of its worthiest, men. Mr. Hellier, who was for many years classical tutor at Richmond and governor of Headingley College, was, no doubt, well-known to our Wesleyan brethren, but his reputation outside his denomination was not nearly so wide as it deserved to be. His character and

attainments, his industry and cheerfulness, endeared him to all who came in contact with him. He was a man of genial temperament, of fervent piety, and sturdy independence, with a rich fund of humour at command. He was a Christian first and a Wesleyan afterwards. We do not wonder at his obtaining a peculiarly strong hold on his students. The *Life* is well and modestly written, and forms a worthy memorial of a man whom it must have been a privilege to know. The selections from his lectures and sermons are admirable. This is a book we have greatly enjoyed.

THE OLD EVANGELICALISM AND THE NEW. By R. W. Dale, LL.D. London : Hodder & Stoughton.

THE discourse delivered by Dr. Dale in Argyle Chapel, Bath, on the hundredth anniversary of its opening. One of the wisest, most masterly, and most eloquent of its author's utterances. By the way, cannot Dr. Dale be induced to republish his addresses from the chair of the Congregational Union? They would be widely useful.

AROUND THE WICKET GATE ; or, A Friendly Talk with Seekers concerning Faith in the Lord Jesus Christ. By C. H. Spurgeon. London : Passmore & Alabaster.

MR. SPURGEON is thoroughly at home with inquirers. His words are at once simple, weighty, and loving, and will therefore be highly prized.

THE SALT CELLARS. Being a Collection of Proverbs, together with Homely Notes thereon. By C. H. Spurgeon. Vol. II.—M. to Z. London : Passmore & Alabaster.

AFTER the lengthy review which appeared of the first volume of this work, in the August number of the *BAPTIST MAGAZINE*, it will be unnecessary to do more than mention the issue of the second volume, and to say that it is in every way equal to the first. Having read the whole work, we would not be without it on any account.

THE GOSPEL OF LUKE. Studies on the International Sunday School Lessons for 1890. By George F. Pentecost, D.D. London : Hodder & Stoughton.

WE are glad that Dr. Pentecost has been encouraged to continue his Studies on the International Lessons. His notes are based on a sound exegesis of the text, are strong in exposition, and deal wisely with the various doctrinal and ethical questions suggested by the text. This is a most excellent commentary on Luke. Dr. Pentecost is a man of vigorous understanding and fervid piety. What he sees himself he enables others to see.

BAPTISM : A Reference to Passages of the New Testament which show its Mode, its Subjects, and its Design. By W. H. London : Alexander & Shephard.

A MOST useful collocation of the passages in which baptism is described or named in the New Testament. The very simplicity of the pamphlet is its power. To read and weigh the Scriptures indicated would lead to a general rejection of infant baptism.

CHURCH AND CREED. Sermons preached in the Foundling Hospital. By A. W. Momerie, M.A., D.Sc., LL.D. London and Edinburgh: William Blackwood & Sons.

DR. MOMERIE is perhaps as independent and fearless a preacher as there is in London. He never hesitates to say exactly what he thinks, though how far he thinks wisely is quite another matter. The greater part of his latest volume is a plea for the broadest Broad Church theology. It does not present the author at his best. There is a frequent flippancy in the tone (as in the sermon on the Resurrection), and there are far too many lengthy quotations. Dr. Momerie believes in the Mosaic dispensation in the sense of often making his sermons a sort of mosaic. Letters from correspondents, long paragraphs from Dean Stanley, longer poems from Walter Smith and Whittier, constitute no small part of these racy and not uninteresting pages.

THE BIBLICAL ILLUSTRATOR. St. Luke. Vol. III. By Rev. Joseph S. Exell, M.A. London: James Nisbet & Co.

THE present volume contains all the characteristics of its predecessors. There is no other book so richly laden with "anecdotes, similes, emblems, illustrations," &c., selected from all possible quarters. Mr. Exell has been determined to find out the best things on each successive verse of Scripture, and has produced what everyone must regard as a really wonderful book.

THE MINISTER'S POCKET DIARY AND VISITING BOOK, 1890. Hodder & Stoughton.

FOR fourteen years this useful Diary has been issued. To ministers it is simply invaluable. No one who has once used it would willingly be without it.

LITERARY NOTES.

WE are glad to learn that the Rev. David Davies, of Brighton, has been so greatly encouraged by the success of the weekly issue of his sermons, that he has made arrangements with our own publishers, Messrs. Alexander & Shepherd, for their continuance during 1890. They will, as heretofore, be published under the title of *The Holland Road Pulpit; Talks with Men, Women, and Children*. We again commend Mr. Davies's enterprise to the notice of all our friends. His sermons read well, and his "Talks with Children" are specially welcome. They are shrewd, sensible, and manly, full of good points which the little ones will be sure to appreciate. This feature of *The Holland Road Pulpit* ought to be noted by those who are in quest of good family reading.

THE Rev. W. Robertson Nicoll, M.A., is preparing for the press a selection of the late Professor Elmslie's sermons, with a preliminary biographical sketch. We trust that there will be included in the volume Dr. Elmslie's recent "Lectures to Sunday-school Teachers" and his paper on "Genesis and Science."

DR. GEORGE SALMON'S "Historical Introduction to the Study of the Books of the New Testament" (London: John Murray), has recently reached its fourth

edition, and is now published in a cheaper form. For a book of this class, such rapid success is altogether remarkable, and is a plain proof that solid reading on subjects of the highest moment is not altogether out of fashion. The work, however, is not only learned and full of masterly and conclusive reasoning, but written in a delightful style. No minister ought to be without this book on his shelves. The new edition contains several changes and additions.

MR. T. FISHER UNWIN has published a cheap edition of the late Rev. J. Baldwin Brown's "The Risen Christ," a book specially adapted for the times.

ONE of the most important of recent biographies is "James Macdonnell of *The Times*," by the Rev. W. Robertson Nicoll, M.A. It is a noble story of self-help, as well as a valuable contribution to the history of journalism. We reserve full notice of the book, but knowing as we do something of Mr. Macdonnell's career, as well as of Mr. Nicoll's literary ability, we assure our readers that they will find here a treat of no ordinary kind.

A VOLUME of poems by Mr. T. Bailey Aldrich, entitled "Wyndham Towers," has been published in this country by Mr. David Douglas, of Edinburgh, in his charming shilling series of American authors.

IT is unfortunate that the late Dr. John Ker, whose estimate of his own powers erred by excess of modesty, prohibited his friends from preparing or allowing the preparation of a biography of him. Uneventful as was his life in some respects, it would have been well worthy of a record. It is some consolation to know that a volume of his letters, addressed to various friends, has been published by Mr. Douglas.

MR. DOUGLAS has also issued an essay on Dr. John Brown and his sister Isabella, which will command wide attention.

THE "Commentary on the Epistle to the Hebrews," by Canon Westcott, to which reference was made in this magazine some months ago, will have been issued by Messrs. Macmillan & Co. before the New Year. Messrs. Macmillan also announce the Archbishop of Canterbury's charge to his diocese in his second visitation, entitled "Christ and His Times"; "The Permanent Elements of Religion," being the Bampton lectures for 1887, by the Bishop of Ripon; and a selection of ballads, lyrics, and sonnets from the works of Longfellow, in the "Golden Treasury" series.

DR. JOSEPH PARKER is to contribute a serial story to *Great Thoughts*, entitled "The History of a Soul; or, Robert Elsmere's Contrast." It is sure to contain some of Dr. Parker's most effective writing.

ANSWERS TO CORRESPONDENTS.—To E. G. EVANS, Port Alfred, South Africa.—Thanks for your letter. Your suggestions shall have careful attention. We are anxious to make the BAPTIST MAGAZINE increasingly suitable for circulation in our colonies as well as in England. Much has recently been done to aid its circulation in Australia, and we trust the same will be the case in South Africa.



WEBB & WEBB. Photo: MELBOURNE.

Yours cordially
Allan W. Webb

THE
BAPTIST MAGAZINE

FEBRUARY, 1890.

REV. ALLAN W. WEBB,
OF MELBOURNE, AUSTRALIA.

THE pastor of the Albert Street Baptist Church is in the zenith of his powers and influence. His ministerial career has been of the ascending order. In a singular way God trained him for a lifework of service in the ranks of the ministry. He was born in 1838, at Leamington, Warwickshire, and received his earlier education in the vicar's grammar school in that town. At the age of thirteen he went to India, and his education was continued at La Martiniere College, in Calcutta. He was thus early in life accustomed to heathen scenes. It might have been conjectured that when led in after years to concentrate his whole energies to Christ, he would have been elected to occupy a post on the Indian mission-field. But he was not thus appointed. At about the age of seventeen years he went to South Australia. Religious impressions deepened into a solid consecration of himself to Christ as his Lord and Redeemer. His first ecclesiastical connections were with the Episcopal Church. He was soon eager for work, and, having been associated with the Methodist community at his first profession of faith in Christ, he was under the Wesleyan auspices. He was then fired with a zeal to work earnestly and decidedly for the spiritual weal of others, and engaged in various departments of Christian effort.

After a time he was constrained to face the question of Baptism,

and with the result that his convictions and his sense of duty bade him yield compliance with the Lord's will in being immersed in His name. He was accordingly baptized at one of the North Adelaide Baptist churches. Feeling a burden laid upon him to enter upon more definite service for God, he became engaged in bush mission work under an undenominational society. So it came to pass that he travelled north and south, east and west, over large portions of the South Australian province, visiting station and hut, holding services with shearers and station hands wherever and whenever it was possible. No one can doubt but that this, too, was a capital college education for his after career as a pastor.

The next advance was his undertaking for a short time the duties of a city missionary in the city of Adelaide, a work in which he felt greatly at home, and laboured at with great satisfaction to all concerned. Simultaneously he underwent a course of special theological training under the direction of the writer of this sketch. Next we find him becoming the minister of the Alberton Baptist Church, a church in whose establishment he took a decided part, and in the erection of the church buildings manifesting practical interest. Here he laboured for a season with marked signs of God's blessing, until he felt that God called him to new work in the Hunter River district in New South Wales. Various difficulties confronted him at Maitland whilst he sought to establish a flourishing church there. Those difficulties may be best estimated by the obstacles which in after years thwarted other labourers who sought to carry on the cause. In the course of time Mr. Webb removed to Sydney, and entered upon a sphere of labour in a densely populated part of that city, where the inhabitants were chiefly artisans. Here he succeeded, under serious disadvantages, in bringing about the erection of the Harris Street Church, and worked with a fairly encouraging measure of success for several years.

After some nine years of service in Sydney, Mr. Webb accepted the call of the Baptist Church, Auckland, New Zealand, following the pastorate of Rev. P. Cornford. This was probably one of his most vigorous and useful pastorates, and he not only held his own in the maintenance of the church's stability, but markedly contributed to its growth and consolidation. Through his ministry the church was largely prepared for the greater things into which it has been enabled

to enter through the ministry of the succeeding pastor, the Rev. Thomas Spurgeon.

South Australia has always possessed special attractions to Mr. Webb, and it was no small indication of this, and particularly of the esteem in which he was held there, that the North Adelaide Baptist Church, being without a pastor, tendered him an earnest invitation to return and enter upon this important field of pastoral labour. Here he spent a very happy period of earnest and acceptable service, ministering to the edifying of the church, and leading many souls to trust in the Saviour.

The conviction that God's voice was heard in the call addressed to him by the Albert Street Church, Melbourne, induced him, after much thought, to terminate his pleasant and much appreciated ministry of three years at the North Adelaide Church. He found unusual difficulties in his new sphere of ministry. The constant denudation of the city of those accustomed to worship at Albert Street, has made the gathering of congregations a hard task; nevertheless, our brother has worked with immense energy and a dauntless heart in striving to carry forward God's work at Albert Street.

Mr. Webb has been very pronounced in his ministerial career in two or three special directions; thus he has thrown himself most heartily into many general departments of work quite outside denominational lines. He has taken the most practical and hearty interest in city missions and in undenominational societies. In this way his influence has been strongly felt in helping forward various good movements.

While not a narrow denominationalist, he has held all along faithfully to his work as a Baptist minister. His counsels and his co-operation have been most valuable in all endeavours to sustain the churches of our denomination, in whatever colony he has been located, and also in extending the denominational area. This was very conspicuous both in his New South Wales and his South Australian ministry.

Then he has been a pillar in the house of God in relation to the Indian missions. Whether in Adelaide or Melbourne, he has spoken, written, and laboured to deepen and widen the missionary spirit among our churches. Holding the position of secretary to the

Victorian Missionary Society, the enlargement of that mission owes much to his earnestness in the cause.

Nor has our friend been idle with his pen. While at Auckland he was led to devote time and thought to dealing with errors which had a strong advocacy in the city. This resulted in his issuing a good-sized pamphlet, with the title, “Does the Soul Live after Death?” Then also Mr. Webb has edited some of our colonial Baptist papers, to wit, “Truth and Progress,” and now “The Victorian Freeman.” In this department his work has commended itself to the churches. Mr. Webb holds tenaciously solid beliefs which run along the lines of long-accepted truths, holds to all the fundamentals of Christian orthodoxy, yet accords to others differing from him a fair liberty, except when it comes to the denial of vital truths. For many years Mr. Webb has taken an active and sometimes a leading part in the inculcation of millennial tenets, but never allowing these views to interfere with his zeal to win souls to Jesus Christ. All feel that our friend, as a strong and able preacher of the Gospel, a good brother in all cheerful co-operation, has, in the hands of God, achieved a conspicuous success in the Baptist ministry in the Australian colonies, and we trust he may yet labour with increased power and blessing in the years that yet remain.

SILAS MEAD, M.A., LL.B.

“WHAT THE SPIRIT SAITH TO THE CHURCHES.”

“He that hath an ear let him hear what the Spirit saith to the churches.”—

REV. II. 7.

OUR Divine Redeemer has been both seen and heard since He returned to heaven. He appeared to John in Patmos assuring him of His undiminished interest in His saints on earth. In token of this He addressed seven of the churches of Asia Minor in as many epistles, employing the evangelist as His amanuensis, and instructing him to see that the letters reached their intended destination. Examining these letters as they lie before us in the second and third chapters of the Revelation, we see at once that, while each of them contains a message specially suited to its first recipient, all of them have certain features in common. Each of the

seven opens with a reference to some distinguishing attribute of the Saviour, and closes with a promise of reward to the worthy in each community. In every one of them is also found this solemn appeal to individuals who may read it, or hear it read, to receive its contents as a message to them. It is the Lord Jesus who bespeaks attention, and He does so on the ground that whosoever listens aright will hear in these communications the voice of the Eternal Spirit. Every word had been His own, yet He declares that it is the Holy Spirit who speaks. In this there is no inconsistency. The Spirit is in Him in perfect fulness. There is not more absolute unity between the Father and the Son than between the Saviour and the Holy Spirit. Theirs are not rival voices, but identical; they are not competing, still less conflicting, witnesses, but concurring. Who is so fit to counsel and to caution churches as the Spirit of Truth, the Representative of their living and reigning Head? His influence is the quickening breath, His presence the sustaining force of every church entitled to the name. If it will listen to any voice it will listen to His.

Yet our Lord, by the sevenfold repetition of this appeal, and by the peculiar form in which it is cast, intimates that a special aptitude is required in order to receive aright the Spirit's message. Not every casual hearer, but "whosoever hath an ear" is invited to attend to the "things which the Holy Ghost teacheth." When he was on earth He had disappointing experience of the incapacity of the natural man to apprehend spiritual truth. Multitudes received His utterances with apparent interest who missed their deeper meaning entirely. Their eyes were closed, and their ears were dull because their hearts were gross. So that this summons to attend is the echo of many an earlier admonition. "Take heed how ye hear!" "Take heed what ye hear!" "He that hath ears to hear, let him hear!" We, ourselves, must have an open ear, if we would understand what the Spirit saith. The blind poet of our Commonwealth prayed that his lack of vision might be recompensed by inward sight.

"Celestial Light

Shine inward, and the mind through all her powers
Irradiate; there plant eyes; all mist from thence
Purge and disperse, that I may see and tell
Of things invisible to mortal sight."

Not less fitting is our prayer that the ears of the deaf may be unstopped. For these seven churches were representative and typical. What was said to them is repeated to us; many of the features which they exhibited are reproduced in the churches of to-day; *they* have disappeared, but the reproofs and encouragements addressed to them are with us still, written for our learning in characters that do not fade, and reiterated in our hearing by the same penetrating and authoritative voice. Let us set ourselves to ascertain *what* the Spirit saith to the churches, and the effect which His words should produce.

I.—THE PURPORT OF THE COMMUNICATION.

It is evident from these letters that the voice of the Spirit to the churches *bears testimony to their actual state*. In each case there is a searching analysis of the spiritual condition, and the pronouncement of a solemn verdict in regard to it. Judgment is given with decision because not slowly arrived at by a comparison of conflicting evidence, but based on exact knowledge. "I know thy works!" saith the Saviour. "I know thy works," saith the Spirit—"thy trials and triumphs, thy hopes and fears, struggles and temptations." Of the seven churches addressed, two were declared to be in a condition entirely satisfactory. These were Smyrna and Philadelphia; two were condemned as almost hopelessly corrupt—Sardis and Laodicea; the other three—Ephesus, Pergamum, and Thyatira—were checkered and dubious. This careful discrimination was the result of omniscience. Each church was weighed and measured according to a true standard. Its strength was ascertained, not by counting heads or tabulating statistics. Its condition was estimated, not by its reputation in the neighbourhood or its "return" to the central authority. The church at Sardis seemed vigorous, and was reputed to be flourishing, but it was certified to be "dead." That at Smyrna was looked down upon by its neighbours because of its weakness and poverty, but the Saviour reversed the popular judgment and said, "*but thou art rich!*" and the voice of the Spirit sustained and endorsed His verdict.

While thus testifying to the actual state of the church in each case, the witness of the Spirit made gracious allowance for the infirmities of the weak, and generous acknowledgment of whatever good there was to be found even in the worst. (Rev. iii, 2, 19; iii. 4.)

These letters further show us that the Spirit's voice to the churches *gives faithful warning of their dangers.*

Contrary to popular apprehensions, the gravest perils that menace churches threaten them from within, not from without. No church needs to dread assault if it is only strong and sound in itself. Two of these seven endured much persecution. They were the most threatened and they proved the most healthy. One of the remainder redeemed itself from some of the reproach of its defects by its gallant resistance of the adversary, and the martyr's memorial to “faithful Antipas” witnessed that in Pergamum was found some good thing amidst much frailty and failure. The two persecuted churches escaped censure and received no special caution; the other five were variously admonished according to their peculiar temptations and propensities. Thus, *complaint is made at Ephesus of spiritual declension.* This was the mother church of the seven. The one dearest to John and best known to him. Its members had in bygone days shown themselves capable of much active toil and not less admirable endurance. They had been especially distinguished by a holy intolerance of inconsistency. But these things were in the past. They had left their first love. *At Pergamum, complaint is made of worldly conformity.* Invitations were accepted to idol feasts where unhallowed meats were eaten and divine things were profaned. *At Thyatira complaint is made of neglected discipline.* There were excellencies of love and faith, ministry and patience, and these so well sustained that the later surpassed the earlier, but that was “suffered” to remain within the church which poisoned its life. *At Sardis complaint is made of petrification.* There was organisation but no vitality; the form of godliness without its power. Much attempted, nothing achieved. Much begun, nothing fulfilled. *At Laodicea complaint is made of indifference to spiritual things.* Deplorable lukewarmness, associated with complete self-ignorance, and self-delusion. Boasted sufficiency, and even superabundance, with a temperature that never reached “heat.”

It is not to be supposed that this enumeration includes *all* the perils that beset churches. Still less is it to be imagined that the forms of evil here rebuked are obsolete and extinct. Their destructive influence is apparent everywhere. The voice of the Spirit witnesses against them in every open ear.

Further consideration of these letters reveals the fact that *the Spirit's voice plainly advises churches of their duty.*

The warnings of faithful men are not always accompanied with practical direction. The alarm is given, but no counsel is offered. It is otherwise with the Holy Spirit's admonitions. He reproveth and also exhorts. The instructions in these epistles are pointed and pertinent. "Be repentant" is the Spirit's cry to all but Smyrna and Philadelphia. There is still room for repentance in churches. Combinations of men will do what individually and personally they would despise and disavow. It will be a happy day when sinning churches show contrition, and between the porch and the altar whole communities cry aloud "Spare, Lord!" "Be vigilant!" is another word of advice. "Be faithful!" "Be mindful!" (ii. 5; iii. 3.) "Be zealous!"

Then, again, all these epistles testify that *the voice of the Spirit cheers the valiant in the churches with sublime encouragement.*

True to His mission as the Comforter, the Holy Spirit of promise holds out to every earnest combatant with sin the expectation of a glorious reward. Like the call to attention, the promise of a prize is made to the individual and not to the society of which he is a member. There is further implied a real and protracted struggle, not a mere enlistment in the army, or general disposition to protest against evil; and it is assumed that resistance will be maintained until it is completely triumphant. "To him that overcometh" is the crown awarded. The specific honours reserved for the victorious take the shape in some cases of a compensation in kind.

The saints at Smyrna, exposed to cruel mockings and scourgings with divers bonds and imprisonments, and being "in deaths oft," are told that every victor shall escape the worst that is to be feared, namely, "the second death."

Those at Philadelphia received the reward of their loyalty in the form of a promise that their faithfulness should be recompensed to them again. "Because thou hast kept the word of My patience, I also will keep thee!" Each steadfast, unmoveable witness for truth, was assured of an everlasting memorial. He should be a pillar in the heavenly temple, fixed and abiding.

The nonconforming minority at Pergamum were assured that whosoever had the courage to resist the false allurements of worldly

fashion, and to refuse idol meats, should eat of "hidden manna" and find access to the secret treasures of glory and of grace.

Even Sardis, with but a few whose raiment had not been soiled with sin, learned that its undefiled remnant should "walk" with God "in white."

Not by any means the least instructive and encouraging feature of these promises is the fact that the stimulus they afford was at the service of the most degenerate. The Laodicean Church, though provoking Divine repudiation by its nauseating absence of enthusiasm, was bidden to awake from its delusive dreams of merit and of plenty, and ask gold for its enrichment, covering for its nakedness, and a heavenly anointing of its blinded sight. Each brave warrior, even in that lukewarm community, received assurance of fellowship with the enthroned Redeemer in His eternal triumph.

II.—THE PRACTICAL EFFECT IT SHOULD PRODUCE ON THOSE WHO RECEIVE IT.

If we "hear" with an open ear, we shall heed and act. *The first evidence of attention to the Spirit's voice is anxious self-inspection.*

We can listen with the outward ear to an important communication and yet remain unaffected. As soon as truth enters into the conscience, we are pricked in our hearts, and serious inquiry begins. This process is not to be confined to the initial stages of spiritual experience. It should be frequent. Whenever the word of God is opened, or the house of God entered, our first solicitude should be to learn what message there is for us. "What saith the Lord to me?" should be the worshipper's earnest and devout question. "Speak, Lord, for Thy servant heareth," his fervent prayer. "I will hear what God the Lord shall speak," his fixed determination.

Amid the clamour of human voices it is difficult to hear the Spirit speak. One must be intent, indeed, wholly absorbed in the effort, and often unheeding of all other sounds, if he would catch and keep one spiritual communication. But the reward is worth any exertion to win it. The Spirit has so much to say that we need to hear. He is waiting to interpret the wonderful words of life; to give directions for our guidance; to warn of lurking dangers in our path; to reinforce our best impulses, and to help our infirmities. Surely we will imitate the prophet in his attitude of prayerful

observation. “I will stand upon my watch, and set me upon the tower, and will look forth to see what He will speak with me.” (Habakkuk ii. 1.)

When the voice of the Spirit is heeded, attention will be followed by willing obedience.

Truth is not sufficiently honoured by assent, or even by appreciation. If we hear to profit we shall obey.

The Spirit summoned Abram from his ancestral home, and called him by a way that he knew not to a place which he should afterwards receive for an inheritance, and, “by faith, he obeyed.”

The Spirit wrought effectually on the mind and conscience of David, constraining him to seek the face of God. His heart replied, “Thy face, Lord, will I seek.”

The Spirit having led Saul of Tarsus to salvation and discipleship, guided Paul the Apostle in his untiring missionary progress. He was forbidden of the Holy Ghost to preach the Word in Asia; he essayed to go into Bithynia, but the Spirit suffered him not; he went “bound in the Spirit” to Jerusalem, not knowing what should befall him there save that the Holy Spirit testified in every city that bonds and afflictions awaited him. Yet he yielded himself entirely to the Spirit’s voice. His very words ceased to be his own; he spake not what human wisdom taught, but what the Spirit taught. In his choice of methods he took no counsel of flesh and blood, but inquired the mind of the Spirit, and having learned it, took the path to which it pointed with a promptitude that would brook no delay.

Peter, the Jewish apostle, and Cornelius, the Gentile centurion, yielded a ready compliance to the impulses of the Spirit, and were rewarded for their obedience by a rich outpouring of His grace. While the apostle was yet speaking the Holy Ghost fell on all that heard the Word.

Instances might be multiplied indefinitely, but more to the purpose is a personal inquiry. The Holy Spirit would fain address *us*. Do we mean to receive His counsel and reproof, or shall we grieve Him by our indifference to His warnings? It is no delusion that the Spirit’s voice may be heard, but only they should expect to hear it who are prepared to acquiesce and comply, to surrender and obey.

Then churches, attentive to the Spirit’s voice, will combine in sustained and harmonious activity.

The promises are made to individuals, but it is assumed that these will draw towards one another and unitedly engage in co-operative compliance with the Spirit's call. The condition of the churches is a matter of deep concern to the devout. Probably, many causes contribute to the dearth of blessing which we deplore. One thing is certain: we have not sufficiently sought for, and leaned upon, the presence and guidance of the Holy Ghost. Were we all of one mind, with one accord waiting for the promise of the Father, we should soon be endued with power from on high. The sanctified talents of the faithful would be drawn into gracious and profitable exercise. Converts, bright, fresh, and numberless as the dew-drops of the morning, would rally round us. The hidden life of secret disciples would be openly manifested, and wondering spectators would yield to the attraction they could no longer withstand, and, with the accent of conviction, would declare their purpose to join our fellowship and aid our efforts.

The ministration of the Spirit to the churches is glorious, but His messages are not confined to them.

He strives with the impenitent. "To-day, if ye will hear his voice, harden not your hearts; *even as the Holy Ghost saith, to-day!*"

He encourages the enquiring. "The Spirit and the bride say come!"

He sings the requiem of the saints that sleep in Jesus. "I heard a voice from heaven saying unto me: 'Write, blessed are the dead which die in the Lord from henceforth; 'Yea,' saith the Spirit, 'that they may rest from their labours, and their works do follow them.'"

Prince's Gate, Liverpool.

ROBERT LEWIS.

PHASES OF MINISTERIAL LIFE.

LETTERS TO A YOUNG MINISTER.

I.—INTRODUCTORY.

MY DEAR FRIEND,—As you have asked my advice on various points of interest in connection with the work on which you have entered as pastor of the church at —, and are, you assure me, anxious for any information which will help you to make "full proof of your ministry," I will gladly give you some suggestions

which are the results of what you call—and so far, call rightly—my lengthened experience. I am, alas! no longer a young minister. Your “recognition service,” which I had the pleasure of attending the other week, and which seemed to me full of promise for your future, brought to my mind services of a similar kind in days now far back in the past, when, as a thin and slender stripling—little more, indeed, than “a boy preacher”—I was introduced in a much more formal manner to the pastorate. There are among us Nonconformists no ordination services now. Perhaps the simpler forms that prevail are an advance upon “the wisdom of our ancestors”; and in days when sacerdotal tendencies are so rife, even in Protestant England, it may have become necessary for us to avoid even the *appearance* of the priestly evil; but I sometimes look back with a feeling of regret to the more stately, and, need I scruple to say? the more solemn formalities by which the entrance upon the pastorate was formerly guarded. An ordination service then was much more of an occasion than is a recognition service now. It excited greater interest in neighbouring churches. Ministers, deacons and members came from far and near. It was no uncommon thing for the services to last—as in my own case—throughout the entire day. The minister was much more closely questioned as to the fact, the date, and the means of his conversion, his creed, his reasons for entering the ministry, &c., and his answers were correspondingly full and minute. The charges both to the church on its duties to the pastor, and to the pastor on his duties to the church, were more detailed and particular; and, unless the halo of remembrance deceives me, more incisive and heart-searching. The venerable minister who delivered the charge to me, and, alas! most of those who took a prominent part in the solemnities of the day, have long since passed to their rest, and their memory is to me, as to many others, a priceless inheritance.

In your recognition service you had not the advantage of such specific counsels as those which were addressed to the pastors of a generation or two ago. But no doubt the lectures of the Principal and Professors of your college (they were always president and tutors in my day) would cover much of the ground of the old ordination services. You possess, I am glad to believe, the primary qualification of all ministerial usefulness, a life hid with Christ in God, a life of repentance and of faith, of consecration and communion. This is an

absolute *sine quâ non*, and woe to the man who enters the ministry without it! His life will be a failure, a misery, and a curse! You have also (I may say it without flattery) good natural abilities, which have been strengthened and improved by diligent culture. Your success at college, and the place you have taken at the examinations year after year, show that you have made a conscientious use of your opportunities; and, so far as the preliminaries are concerned, you are apparently well equipped. You cannot fairly be reproached with having little Greek and less Hebrew, nor are you without such a knowledge of literature, science, and philosophy, as should enable you to appreciate their worth, and induce you to extend your acquaintance with them. You will soon reap the advantage of the hard and dry college work which you have often been tempted to disparage. It is far easier to read a volume of sermons than to dig away at Hebrew roots, and master the intricacies of the Greek verb. It is a more delightful occupation to manufacture skeletons of sermons, even though they remain skeletons, hard, bony, and lifeless, than it is to plod your way steadily and persistently through the six books of Euclid, or to decipher the perplexing signs of algebra. I know many a student who has been ruined for his life's work by his "popularity" at college. His services have been in constant demand. One church after another asked for him as a supply. His vacations were filled up with preaching engagements, and he not only spent more time than he should have done in the preparation of sermons, but he acquired an actual distaste for the dry, systematic work of college life, and persuaded himself that it was of no use. His fatal facility of speech brought him ready applause. He deceived himself into the belief that he needed no further equipment. He, the fluent speaker, with his gift of "skeleton-making" and his fund of anecdotes (poor man, he ended as he began, in "anecdoteage"), he, the popular preacher, and, above all, the star of village tea meetings! What he might have been, had he wisely accepted the college *régime*, I do not know; but his "raw haste" utterly misled him; his vanity deluded him into the idea that he knew better than his tutors; and, when unthinking admirers asked him what *he* needed with two or three years more at college, he attributed to them the wisdom of Solomon and the judgment of Daniel. He was eager to reap before he had sown; he clutched at the victor's crown before he had achieved

victory, and he failed; or, as it was expressed by a cynical friend of mine, who has often remarked how many more wonderful babies there are than wonderful men and women, "He wanted to leap from babyhood into manhood, and he remained a baby all his life."

I have referred to your college course not for the sake of complimenting you on its success (you no doubt know enough about it and about yourself to keep you humble), but that I may urge you with all the earnestness of which I am capable to continue your old studies until, at least, you are absolutely compelled to give them up. Because you have become a minister you must not cease to be a student. There is no lack of charity in saying that scores of our brethren are not, and perhaps never were in any true sense of the word, students. They left behind at the college their scanty knowledge of the classics and mathematics, of criticism and history, and any little power they had of searching into a subject, or brooding over it till it had taken possession of their minds, and mastered them even more truly than they had mastered it. Intellectually, at any rate, they are on a decidedly lower level than they were years ago, and are as lean, emaciated, and pithless as men who have to live on their last week's dinner. They are incessantly busy, and are kept at high pressure by a ceaseless round of engagements; but their activity is indolent and too often "full of sound and fury signifying nothing." Many ministerial failures are due to sheer intellectual laziness, to the lack of disciplined industry, to superficial and desultory habits of thought. You may lay it down as an axiom that except in rare instances, a minister cannot be either faithful or successful unless he is a good student.

Some men will tell you that, apart from the preparation of your sermons, systematic study is impossible. Not long ago a dignitary of the Church of England assured his younger brethren that the calls on their time would be so numerous that study was a luxury in which they could not indulge. He enumerated the claims of the school, of the sick, of the district visitors' guild, of one society and another, and piteously added, "*All* this leaves you no time for study;" on which someone irreverently remarked in an undertone, "Bosh!" But the same excuse is urged among Nonconformists. And it is indeed easy to make out a list of engagements, many of them important enough, and even imposing, in their own way, which

will completely fill up your time-table and leave you with scarcely so much leisure as to eat. But if a man should neglect to take his meals quietly and regularly his constitution would speedily suffer, and the most urgent work would have to be given up. And to leave the mind without appropriate food is equally suicidal. There are some things which we dare not neglect on any account whatsoever. Some of your hearers will attempt to justify their inattention to religious duties—to the reading of Scripture, meditation, prayer, and active beneficence—on the ground of the pressing nature of their business. But the things they thus neglect (as you will have to point out to them) are their business, and we know who has said, “Seek *first* the kingdom of God.” Abandonment of study, hurried and slipshod habits of thought, careless preparation for the pulpit, eat the very life out of a man, and make him but little better than a shadow. The apostolic injunction, “Take heed unto thyself and thy doctrine,” is as of much force in the intellectual as it is in the ethical and spiritual sphere; and if a man fails to obey it, neither he nor his doctrine will be of much worth.

I know as much as most men about “the exacting demands of the age on the ministry.” I have felt its distractions and been worried by work on committees, and at public meetings of different kinds, and have often had to go from home on such work. But my belief is that a man who is determined not to fling away the fruits of his college work will not need to do so. By diligence, honesty, and fidelity; by a systematic division and a wise use of his time, he will be able not only to keep hold of what he has learned, but to add to it. His stores of information will steadily increase. His mind will become keener, more readily obedient to his will, and more apt in its use of its instruments. He will gain a more perfect mastery over himself and the materials of his work, and thus escape the contempt which is sure to overtake those who may, in a sense, be good, but are certainly weak, men. If you wish to avoid intellectual degeneration, to keep clear of empty and routine commonplaces, and not to be reduced to the condition of a stunted and shrivelled mind, you must set apart a fair proportion of your time for severe work in your study and that proportion you must regard as belonging neither to yourself nor to your church, but to God, and it must be sacredly guarded for Him. Difficulties and distractions notwithstanding, you *can* do this if you will.

A COUNTRY PASTOR.

LOOKING BACKWARD.*

(A STUDY IN CHRISTIAN SOCIALISM.)

THE question of Capital and Labour is becoming the question of the hour. It is forcing itself upon us whether we will hear or or whether we will forbear. London has only lately been freed from the throes of a great commercial crisis which, for the time, paralysed its trade and threatened us with something like universal famine. Since then we have had in quick succession the strikes—or threatened strikes—of the lightermen, the bakers, the tram and 'bus men, the gas stokers of South London, and other smaller disputes in all manner of trades and in all parts of the country. Public attention has been arrested. Sympathy and substantial help have been freely accorded to the men where justice has seemed to be on their side, notably in the dock strike. And perhaps the most significant feature of the present troubles is that both masters and men are coming to recognise that there is a Court of Appeal before which their cause must be brought; that when Political Economy has pronounced its judgment, based on laws of supply and demand, there is still another judgment to be given by the public conscience, based on the laws of justice and the dictates of humanity, which may reverse the former, and must in all cases be final.

Now these constant strikes cannot be regarded merely as isolated, transitory facts. They are symptoms—symptoms of an evil state of things which has unhappily become permanent amongst us. They show us lives bound about with the chain of ceaseless labour for scanty pay; no rest, no recreation, no joy in the present or hope for the future. The average workman must work under such conditions of wage and length of hours as to leave him little chance to develop the higher qualities of a man and a citizen. He is often degraded to a mere machine; nay, a cog in one of the wheels of the machine. Anything worthy of the name of culture, or true enjoyment of life, are hardly possible for him, nor can his work retain its proper dignity. What should be intelligent, willing toil, tends ever to become a mechanical drudgery without interest or hope.

* "Looking Backward (from A.D. 2000 to 1887)." By Edward Bellamy. London: Reeves, 185, Fleet Street. 1s.

Of course, this is far from universally true. We are not speaking all masters, nor of all the men. Moreover, there are other agencies at work affecting the condition of our working men besides the economic laws of which we speak, notably habits of intemperance and unthrift. While, again, many lives show the power that is in man to rise above all circumstance, and to keep his manhood under every condition of struggle and deprivation; many others are rich in the refining grace of the Christian faith. But the general tendency of our industrial system is to rob the working man of all that is best in life, and to shut him hopelessly out of any of its grace or culture.

But that is not the worst. The laborious, cheerless existence described is the prize in the lottery; it is the best a man has to hope for if he succeeds in selling his labour. But it is a lottery with many blanks. Many seek work, and find none. No need to draw the picture, it is only too familiar; the cheerless room, grate empty, table bare, wife and little ones hungry and cold, the daily weary quest, the daily disappointment, the strong arms growing more feeble, the stout heart sinking at length in the hopeless search. Let a man drop out of the ranks of the workers, a hundred are eager to take his place for any pay. So keen is the competition that only combination has made strikes possible, or kept wages from sinking to the level of barest sustenance for ceaseless toil. And for those who have not learnt to combine, or cannot—the sempstresses and match-box makers of the East-End, the sweater's victims in various trades—for these there are depths of poverty and degradation far beyond anything these strikes have revealed. Body and soul are being destroyed in the mere struggle to exist; the very decencies of life are as hopeless of attainment as its comforts and luxuries. Remembering all this, we shall hardly quarrel with the striking figure in which Mr. Bellamy compares society as it now is to a

“prodigious coach which the masses of humanity were harnessed to and dragged toilsomely along a very hilly and sandy road. The driver was hunger, and permitted no lagging, though the pace was necessarily very slow. Despite the difficulty of drawing the coach at all along so hard a road, the top was covered with passengers who never got down, even at the steepest ascents. These seats on top were very breezy and comfortable. Well up out of the dust, their occupants could enjoy the scenery at their leisure, or critically discuss the merits of the straining team. Naturally such places were in great demand, and the competition for them was keen, everyone seeking as the first end in life to secure a seat on the

coach for himself, and to leave it to his child after him. By the rule of the coach a man could leave his seat to whom he wished; but, on the other hand, there were many accidents by which it might at any time be wholly lost. For all that they were so easy, the seats were very insecure, and at every sudden jolt of the coach persons were slipping out of them and falling to the ground, where they were instantly compelled to take hold of the rope and help to drag the coach on which they had before ridden so pleasantly. It was naturally regarded as a terrible misfortune to lose one's seat, and the apprehension that this might happen to them or their friends was a constant cloud upon the happiness of those who rode."

Now, in looking out on the state of things we have described, there are two things we must not do. We must not despair and we must not acquiesce. We must not despair; for things have been far worse, and the story of the centuries shows a constant progress upwards. Social pessimism has its origin for the most part in ignorance of the facts of history. But neither must we acquiesce, as if society as it is were divinely appointed—the result of economic laws as eternal in their nature and inflexible in their working as those by which the stars hold their courses. There is a common notion abroad that this is so. Business is supposed to be controlled solely by laws of supply and demand; competition is regarded as the inevitable rule in industry, and therefore self-interest must be our one guide, even at the cost of ruin to our fellows. As Mr. Bellamy puts it:—

"It was firmly and sincerely believed that there was no other way in which Society could get along, except the many pulled at the rope and the few rode; and not only this, but that no very radical improvement even was possible, either in the harness, the coach, the roadway, or the distribution of the toil. It had always been as it was, and it would always be so. It was a pity, but it could not be helped, and philosophy forbade wasting compassion on what was beyond remedy."

Like Topsy, in "Uncle Tom's Cabin," who had not dived deeper into the problem of her present existence than to "'spose she growed," we are too apt to "'spose" that our social state has "growed," and that there is no more to be said on that point. This attitude of acquiescence is a coward's castle, no abiding-place for earnest men. But, in truth, however much we might be inclined to acquiesce in things as they are, doing perhaps what we can to alleviate what of the resultant evils come in our way, or uttering an occasional protest against some too flagrant injustice, we cannot much longer acquiesce. The workmen are feeling their strength; they are

increasing their strength by wise counsel, mutual help, and manly self-restraint. Their grievances, so long unspoken, have become articulate in a great cry for justice. Socialism is in the air; not the wild talk of the professional agitator, whom the bulk of the workmen heartily despise, but a dream of a day not far distant when *somehow* the crushing inequalities of life shall be removed, and every man have the chance to which his very manhood is his right. Mr. Bellamy accurately sketches the situation:—

“The working classes had quite suddenly and very generally become infected with a profound discontent with their condition, and an idea that it could be greatly bettered if they only knew how to go about it.

“On every side, with one accord, they preferred demands for higher pay shorter hours, better dwellings, better educational advantages, and a share in the refinements and luxuries of life, demands which it was impossible to see the way to granting unless the world were to become a great deal richer than it then was. Though they knew something of what they wanted, they knew nothing of how to accomplish it, and the eager enthusiasm with which they thronged about any one who seemed likely to give them any light on the subject, lent sudden reputation to many would-be-leaders, some of whom had little enough light to give. However chimerical the aspirations of the labouring classes might be deemed, the devotion with which they supported each other in the strikes, which were their chief weapon, and the sacrifices which they underwent to carry them out, left no doubt of their dead earnestness.”

Here, then, is our opportunity. It is for us to trace out, if we may, the causes of this evil system which has grown up amongst us, and so help to find its cure. And if the search land us in socialism of some form or other as the only possible remedy, so much the better for the socialism of the future that it should be fashioned by wisdom and moderation, instead of being thwarted and embittered by those best able to construct it on a basis of solid justice.

Mr. Bellamy, like all socialistic writers, finds the main causes of the economic evils to be two:—

1. Capitalism, or the concentration of the means of production—land and capital—in the hands of a limited class.
2. A system of competition, in which each attends to his own interests, and the weakest goes to the wall. Further, the immense development in machinery, and consequent power of production, together with means of locomotion, which bring all parts of the world into touch, means smaller profits, keener competition, the

crushing out of the small capitalist, and the creation of great industrial companies and commercial syndicates. The old personal relation between master and man cannot survive. The workman becomes a mere machine, a thing to be used in the most economical way while it lasts, and thrown aside without thought when worn out. His work, while he has it, is a wearisome drudgery to him, monotonous, mechanical, mean; at any moment he may find himself workless and wageless, free to starve or steal.

Now it needs to be said, in the strongest and clearest manner, that this system of unrestricted competition, under no control of moral principle, must cease. While it lasts there can be only confusion in our industrial system. It tends to anarchy, aggravated by the oppression and degradation of the great masses of mankind. Our author clearly enforces this view:—

“To us [of A.D. 2000] the Black Hole of Calcutta, with its press of maddened men tearing and trampling one another in the struggle to win a place at the breathing holes, seems a striking type of the society of their age. It lacked something of being a complete type, however, for in the Calcutta Black Hole there were no tender women, no little children and old men and women, no cripples. They were at least all men strong to bear, who suffered.”

The hero returns in a dream from the Boston of A.D. 2000 to that city as it is to-day. Here is how the familiar advertisements struck him—

“However the wording might vary, the tenor of all these appeals was the same:—“‘Help John Jones. Never mind the rest. They are frauds. I, John Jones, am the right one. Buy of me. Employ me. Visit me. Hear me, John Jones. Look at me. Make no mistake, John Jones is the man, and nobody else. Let the rest starve, but for God’s sake remember John Jones!’”

He wisely points out that “this system of unorganised and antagonistic industries is as absurd economically as it is morally abominable,” and shows how in the new State “a form of society which was founded on the pseudo self-interest of selfishness, and appealed solely to the anti-social and brutal side of human nature, has been replaced by institutions based on the true self-interest of a rational unselfishness, and appealing to the social and generous instincts of men.”

Now, it would seem clear that as the evil has its main root in a selfish individualism, the cure must be found in some form of

socialism; a replacing of self-interest by the interest of the whole community. Says Mr. Bellamy, writing as if the change were accomplished:—

“Ceasing to be predatory in their habits, they became co-workers, and found in fraternity at once the science of wealth and of happiness. ‘What shall I eat and drink, and wherewithal shall I be clothed?’ stated as a problem beginning and ending in self, had been an anxious and an endless one. But when once it was conceived, not from the individual but the fraternal standpoint, ‘What shall we eat and drink, and wherewithal shall we be clothed?’—its difficulties vanished.”

Not a few attempts have been made to put this principle into practice, and to make it the foundation of a regenerated social community. To say nothing of merely ideal communities—as the Republic of Plato and Utopia of Sir Thomas More—the experiment has been actually tried by St. Simon and Fourier in France, by Owen in England, and a host of men in America. Almost without exception these attempts have been failures. They have been too isolated, the communities formed have been too small and too much encumbered with the crochets of their founders, to succeed. But the great principle underlying them of co-operative labour and common enjoyment of the fruits of labour, has lived and grown to great proportions in our midst. Enlightened masters are adopting it. Workmen’s co-operative societies are rapidly multiplying. In 1844, twenty-eight poor weavers at Rochdale raised by subscriptions of pence a capital of £28, and opened their store to supply themselves and their families with cheap and wholesome food. In 1886, there were 1,409 such societies, with a membership of 912,000, a capital of £9,500,000, and annual sales to the extent of £32,500,000. They are taking up the business of production as well as of distribution, and we may possibly before long see co-operative farming become the salvation of English agriculture.

All this is hopeful. But the cases of successful co-operation are still comparatively few. The great mass of our labour is still enslaved to capital. The concentration of capital, and the formation of gigantic companies, still goes on, with the results for the workmen of hopeless and degraded toil. And while men are what they are, and self-interest is recognised as the one principle of commerce, these things will continue, and the exceptions will be but spots of light on the dark background of sordid, precarious, ill-paid labour.

What is needed, then, holds Mr. Bellamy, is a change, at once radical and universal, in our industrial system. The *nation* must become an industrial community as it is a political one. But how? Would not the change involve inevitable injustice to the few? Must not the basis of any state-division of wealth be the equality of its citizens, and are men equal? Would not the result be confusion, worse confounded? Could a change so violent be ever made except at the cost of frightful bloodshed? And would not the rankling sense of wrong in the defeated party be a bar to any real brotherhood in the new society? Questions like these must occur to us, and no scheme of State socialism has yet given them satisfactory answer. Are they fairly solved by the author of "Looking Backward"? In large part we think they are. No doubt, by adopting the vehicle of romance for his theories, and by showing us the new State as an accomplished fact, the author gains a great advantage. We are taken into this new city of a regenerated society, its life is described for us by an actual inhabitant, we are charmed by the naturalness of the recital, and rejoice with eager sympathy in the happy, prosperous life of this ideal community. But difficulties are not shirked. The treatment strikes one as being as just as it is attractive; it leaves an impression of coherence and completeness. The author shows how the new society may grow out of the existing one. Commercial syndicates are supposed to increase in vastness until all are absorbed into one gigantic trust, which is then taken over by the nation, which becomes an industrial state as well as a political one. Details touching the new state are given. The foundation of society is industrial service common to all. Up to the age of twenty-one there is education; from twenty-one to forty-five, service. The first three years are spent as "common labourers," for labour is supposed to have lost all menial and degrading character; then each man freely chooses his avocation, the utmost pains being taken to enable him to find out what his aptitude really is. There is room under the new system for authors, artists, preachers, and all who work with brain rather than with hand. The uniformity of life, which, it has been urged, is the result of any form of communism, has no place here. The question of motives to industry is fully dealt with, and it is maintained that the present motives of self-interest will be replaced by service of the community. In fact, patriotism ceases to be

the monopoly of soldiers, sailors, and statesmen, and becomes the impelling force in every form of industry. All receive equal "wages" (though there is no money and no accumulated wealth), and the economic gain of the new system is so enormous that there is amply sufficient for all to live in luxury.

Now what is to be said of all this? Is the change practicable? To that question we may leave the coherent, closely-argued scheme to give its own answer. Were our object to raise difficulties, we might, no doubt, question whether the likelihood of the *last step* in the gradual amalgamation of industrial syndicates is sufficiently made out; and again, whether sufficient time is allowed for the radical change in human nature which the success of the scheme surely requires. But we desire simply to call attention to an earnest and striking attempt to solve problems which press upon us all. As to the desirability of the change, the reader will probably agree with a passage from Mr. Barton's sermon:—

"Had our forefathers conceived a state of society in which men should live together like brethren dwelling in unity, without strifes or envyings, violence or overreaching, and where, at the price of a degree of labour not greater than health demands in their chosen occupations, they should be wholly freed from care for the morrow, and left with no more concern for their livelihood than trees which are watered by unfailling streams—had they conceived such a condition, I say, it would have seemed to them nothing less than paradise. They would have confounded it with their idea of heaven, nor dreamed that there could possibly lie further beyond anything to be desired or striven for."

But could such a revolution be attained by peaceful means? Our author says yes:—

"Such a stupendous change as you describe," said I, "did not, of course, take place without great bloodshed and terrible convulsions."

"On the contrary," replied Dr. Leete, "there was absolutely no violence. The change had been long foreseen. Public opinion had become fully ripe for it, and the whole mass of the people was behind it. There was no more possibility of opposing it by force than by argument. On the other hand, the popular sentiment toward the great corporations and those identified with them had ceased to be one of bitterness, as they came to realise their necessity as a link, a transition phase, in the evolution of the true industrial system."

Possibly this is too sanguine a forecast. But it is plain that forces are working in the direction of some sort of socialism. Meanwhile, education is spreading, and, above all, Christian teaching is dwelling

more and more on the brotherhood of men, and preparing, so far as it may, a peaceful revolution. We cannot forget that the essential principle of all socialism, the brotherhood of man, was propounded eighteen centuries ago by the founder of Christianity, nor that the ethics of socialism are distinctly Christian. And so, if we are true to His teaching, the future is ours, and we welcome any earnest attempt to solve the perplexing problem of the day, not necessarily regarding it as final, but because at the heart of it is our common aspiration,

“ Ah ! when shall all men's good
Be each man's rule ; and universal peace
Lie like a shaft of light across the land,
And like a lane of beams athwart the sea,
Thro' all the circle of the golden year ? ”

S. W. GREEN, M.A.

THE MINISTER OF BAPTISM.*

(FIRST ARTICLE.)

DURING the last few days we have been strongly reminded of a conversation we had on the ecclesiastical outlook in England with one whose memory is still fresh, and whose name will long be revered in all our churches—the late Charles Vince, of Birmingham. Mr. Vince was a strong advocate of the “ Disestablishment and Disendowment ” of the Church of England, and believed that sooner or later the principles which had been applied by Mr. Gladstone to the State-established Church in Ireland would be applied not less fearlessly in England, Scotland, and Wales. “ But,” he added, “ as Disestablishment becomes more likely, we shall have a sterner battle to fight with priestcraft. Thomas Binney was quite right when he said that the loss of State sanction meant the stronger assertion of Apostolic succession. The ‘ priests ’ will have to yield to us on the ground of equality before the law ; but they will put forth more insolently than ever their pretensions to what they call an Apostolically ordained ministry. It will be on that ground that we shall have to fight them.”

* “ The Minister of Baptism : a History of Church Opinion from the Time of the Apostles, especially with reference to Heretical, Schismatical, and Lay Administration.” By Rev. Warwick Elwin, M.A. London : John Murray.

Even at that time, which is now more than twenty years ago, there were thickening signs of the coming conflict, and the Free Churches of Great Britain raised a vigorous protest against the encroachments of sacerdotalism. The attitude of opposition was, if anything, firmer and more resolute than it is now. Nonconformists and Evangelical Churchmen were more on the alert. Sermons, lectures, and essays directed against Rome, and people who were on their way to Rome and stealthily taking others thither, were more numerous and outspoken. There was no attempt at a compromise, and many indulged the fond dream that Ritualism and all that it implied was but a passing phase of our religious life. If it was passing, it certainly has not passed. During the years that have elapsed, the principle of which it is the expression has increased both in volume and strength. It operates over a larger area; it has gained wider and more ostentatious acceptance; it is winning more signal victories. The High Church party occupies a more commanding position than at any previous time, and there are shrewd men who confidently predict that the future of the English Church is in its hands.

Of the progress of sacerdotalism we have recently had a memorable sign in the publication of a work which has already been described in these pages as painfully interesting. Mr. Warwick Elwin's "The Minister of Baptism" is not only based on the most barefaced priestly assumptions, but finds its *raison d'être* in the vantage ground which has been won and the further triumphs which are believed to be in store for High Churchmen.

"The whole matter needs thinking out anew in its relation to dissent. And now that the Anglican Communion is reasserting before the people its true position in the kingdom of God, and by renewed energy is calling back to the fold the children whom she has lost, the subject pressingly demands attention." The meaning of this assertion cannot be mistaken. Its tone of confident assurance is evident. The writer speaks as one who has absolutely no doubt of his position and of its growing acceptance by the English nation. Those who imagine that the struggle with sacerdotalism in the Church of England is at an end, and that the protest of Nonconformists is superfluous, will surely be undeceived by such a book as this. We readily admit that it is a book of more than average ability and

learning. It embodies the results of wide research in fields by no means familiar. It displays no mean power of "unravelling the complicated page of church history," but none the less do we regard it as a pitiable display of human weakness and error. Its spirit is narrow, supercilious, and exclusive. Its ingenuity is perverted, its scholarship is the servant of a mechanical and unspiritual Christianity. It brings to light no "gold, silver, and precious stones," but only "wood, hay, and stubble," a mass of rubbish fit only to be burned. Evidently we have not yet got beyond the Dark Ages. As the work of a learned, devout man who professes to speak in the name of Christ, and a successor of the Apostles, the book presents a spectacle at which angels might weep.

Mr. Elwin means by the minister of baptism, the person who "can validly baptize." "That the ordinary and proper minister is a bishop or a priest there is no dispute within the Church, whatever may be the opinions of sectarians without. Controversy only begins when it is inquired whether the sacerdotal qualification is so necessary that no other baptism can, under any circumstances, be accounted valid." Has "a deacon" authority to baptize? Does heresy or schism disannul the power of a priest? Can the permission to baptize ever be extended to laymen or women? The matter is important for "baptism is generally necessary to salvation." Any radical flaw may endanger the efficacy of a sacrament so as to destroy or impair the privileges attached to it.

The question has—we are told—exceptional interest. Owing to the frequency with which the unordained preachers of the modern dissenting sects assume that they have the right to baptize, the Churches of England, Scotland, and America have to deal with irregularities of administration to a greater extent probably than has ever been the case before," unless it were in the third century. There are, we are pathetically assured, no precedents to guide us, for "the heretical baptisms of the early centuries were by renegade clergy who had at least been validly ordained." But these dissenters—well, they have not even the grace of apostacy!

It goes without saying that Mr. Elwin's is an ecclesiastical rather than a Biblical inquiry. He is far more concerned to find out what "the Church" allows than what the Bible teaches. Councils, constitutions, canons, and creeds are eagerly consulted. Fathers and bishops,

popes and saints, are brought into court. Tradition is glorified, but the words of Christ and His Apostles are treated in the most superficial fashion. There is, indeed, a professed examination of the New Testament, but it offers not a shred of argument in proof of the assumptions, without which the whole of Mr. Elwin's elaborate and artificial structure falls ignominiously to the ground. Mr. Elwin knows that "the modern dissenting sects" deny, on the ground of the explicit teaching of the New Testament, the very basis of his inquiry. Nay, many of the most distinguished scholars and dignitaries of his own Church repudiate his starting-point with an indignation as keen as we can feel; and yet he proceeds as if his premises were indisputable, as if these dissenters, forsooth, must either allow all that he says of sacramental grace and sacerdotal authority, and submit themselves to the apostolical ministry, or be left to the uncovenanted mercies! The impudence of such a proceeding in the closing years of the nineteenth century is sublime. When he says, "It is not necessary here to discuss the precise character of baptismal grace," he displays a degree either of ignorance or of conceit which would equally disqualify him for the task he has undertaken. Let us see what this unnecessary point really involves. Mr. Elwin affirms, "But if words have any meaning, such expressions as to be 'baptized unto Christ,' 'to put on Christ,' to be 'buried with him in baptism; wherein, also, we are risen with him,' to be 'baptized for the remission of sins,' 'by One Spirit,' to be 'baptized into one body,' 'the body of Christ,' and many others of the same kind imply some very definite spiritual gifts, marking out baptism as a clear sacrament of the Gospel." We do not care for the word sacrament, but that apart, we are prepared to allow all for which Mr. Elwin here contends, and beg to remind him, upon his own showing, that even if baptism be administered by a minister, or a priest, in the form which he contends for its administration, it is utterly worthless, because there is in it "a radical flaw." The latest writer on baptism, a "validly ordained minister of the Church," to which Mr. Elwin belongs, referring to the very phrases which are here quoted, says, "It is taken for granted that each person brought with him to his baptism a sincere repentance and change of heart, together with a living faith in Jesus Christ, which are regarded in Scripture as constituting the essential conditions under which the gifts attached to baptism are conveyed to him. In so far, then, as anyone brings with

him this same state of mind and heart, so far, also, the remission of his sins, and a new creation or new birth in Christ, and an incorporation into that body of believers which has Christ for its head, are undoubtedly promised and conveyed to him in baptism.”*

The accuracy of this representation cannot be questioned, at least by candid scholars, and it points to an immeasurably more important qualification or condition than any which concerns “the minister of baptism.” A radical flaw in the subject is surely of the first consequence, and if Mr. Elwin, instead of devoting his powers to so elaborate an enquiry as to who ought to baptize, had first asked himself *who ought to be baptized?* he would have saved himself much needless labour, and brought himself into a kindlier and more genial, as well as into a juster, attitude towards the modern dissenting sects. He cannot regard this as a matter of no moment, for he distinctly affirms “the one baptism is not *any* rite of ablution to which men may please to attach the title, but that one baptism instituted by our Lord Himself” (pp. 1-2).

We are not aware that the sprinkling of a few drops of water on the brow of an unconscious infant is the one baptism instituted by our Lord Himself, and if it be not so, where is its oneness “as parallel with the oneness of God, with the oneness of the faith, with the oneness of the Church”? Does it not violate what Mr. Elwin calls the “conditions of unity”? And, if so, it must be worthless—an ordinance of man, but certainly not of Christ. Mr. Elwin cannot treat this point as a mere matter of form, for he elsewhere lays great stress on the accuracy of the form. He is shocked at the carelessness of Scotch Presbyterians, who sprinkle from a high pulpit without any particular caution to secure that the water touches the person at all. The less educated and responsible preachers of the English sects are equally to be mistrusted. He reprehends “an imperfect faith in baptism, and an imperfect discipline as to Ecclesiastical rites.” We take him on his own ground and ask him whether “the one baptism instituted by our Lord Himself” was sprinkling or immersion, and whether the phrases in which that one baptism was described by the apostles were applied, or intended to be

* *The Two Sacraments. A Plea for Unity.* By Henry Harris, B.D. London: Henry Frowde.

applied, to any who had not fulfilled what Mr. Harris justly calls "the essential conditions" of baptism, viz., sincere repentance and a change of heart, together with a living faith in Jesus Christ. There are Pædo-Baptists who contend that the Church has the power to alter ordinances, and that it has done so by the exercise of a wise liberty. Mr. Elwin, so far as his argument is concerned, is not of their number. He pleads for the one baptism, and deprecates departure from it as breaking the conditions of unity. We agree with him, and ask whether, in view of an acknowledgment and an assertion which are essential to his entire argument, an enquiry into the precise character of sacramental grace is as superfluous as he supposes ?

W. H.

BROKEN ECHOES FROM THE WELSH HILLS; OR, ODDS AND ENDS OF EARLY REMINISCENCES.

BY REV. DAVID DAVIES, BRIGHTON.

JOHN VAUGHAN AND HIS FRIENDS ON THE CHRISTIAN MINISTRY.

JOHN VAUGHAN was not the only shoemaker in the village. There was another who lived very near; only the Calvinistic Methodist Chapel separated the two workshops. William Owen, John's neighbour, was a Calvinistic Methodist of the old type; and had two sons "working at the trade" whose hearts had been fixed upon the Christian ministry, and whose thoughts often wandered into theological regions while their hands were busily engaged with stirrup and clamps, brad-awls and bristles, lapstone and leather. John, too, had an apprentice who was resolute upon devoting his life to preaching the Gospel. It is from such places and surroundings that the pulpit in Wales has drawn its mightiest occupants. It will be remembered by those who have read my other "Echoes" that John himself had his dream early in life about future usefulness in the Christian ministry; a dream which the sudden death of his father, and the consequent responsibilities which rested upon him as the

eldest son of a large family, brought rudely to a close. While John was thus permitted in early days to cherish the joyous and inspiring thought that he might yet become a messenger of Jesus Christ to his fellows, he had frequent chats with his pastor, the Rev. James Davies, about the ministry. John now well remembered what he had then learnt at the feet of that old divine, whom he had well-nigh worshipped in earlier days, and whose memory, now that he had long since vanished out of sight, imparted a pathetic mellowness to John's voice, and a strange tearfulness to his utterance whenever he spoke of him. Besides this early training, John had gained a great deal of intimacy with the work of the ministry by a life-long and sympathetic intercourse with preachers and pastors, and thus had acquired very clear and emphatic views of ministerial efficiency and success.

One evening, early in the New Year, a few of John's old friends, Hugh Roberts, David Lewis, Caleb Rhys, and Llewellyn Pugh, met in his workshop. During the preceding week a new minister had been recognised as the pastor of a neighbouring church. John, and Thomas the apprentice, as well as most of the friends present, had attended the services. John had been greatly impressed by them, and the apprentice was full of enthusiasm, especially in view of being probably admitted to Carmarthen College the following summer. Indeed, Thomas had for many months regularly visited Mr. Llewellyn Pugh, the learned schoolmaster, and had spent his evenings in hard preparation for the entrance examination; besides, he was to have three months of day schooling before the examination came on. The talk for a while was somewhat discursive, regarding the services and the prospects of the new pastorate; but all at once John turned to the apprentice, who sat on the bench on his left, and said: "Thomas, my boy, this is child's play compared with the work to which you hope to devote your life. If there is any man in the world who must needs toil hard and constantly it is the Christian minister. We work in leather—the tanned hides of dead creatures; but he in the hearts of living men and women. Ah! that is the work that lasts! It's no wonder that Paul said to Timothy, 'Study (or give diligence) to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.' You see, Timothy was to show himself approved unto God as 'a workman.' The Church of England has been accustomed to boast

that in sending clergymen to Wales it has placed a *gentleman* in every parish. That's rather an insult to the squire. But be that as it may, Paul wanted Timothy to be a *workman*, let who would be a gentleman; and after all he considered that the only true gentleman was the one who did his work so well that he never need be ashamed of it. Now, the only hopeful thing about any bad workman is—what you seldom, if ever, find in him—that he *is ashamed of himself*. I can always tell by that whether an apprentice is going to make a good shoemaker or not. If he is not ashamed of bad work, I soon tell him that he had better go and start for himself, as I have no more to teach him. But if he is a little ashamed of himself now and then—and I confess I have found you, Thomas, always like that when you have done a thing badly—I say: 'That's poor, certainly; but you will be able to do something better than that yet.' And, depend upon it, that's the only kind of apprentice which the Lord Jesus Himself will take any trouble over and make a decent workman of, for His first words were, 'Blessed are the poor in spirit,' that is, those who don't think too much of themselves. There were those Pharisees of His day who cobbled up a bit of a morality of their own, and like all poor cobblers, covered over the bad work and gaping cracks with black-ball and polishing irons; but, bless you! the first rainy day told the tale! Now, Jesus would have none of them, and he will not to-day. He will have workmen that *need not to be ashamed*. Not that they are *satisfied* with their work—no good workman ever is satisfied—but they are *not ashamed* of it, or even if, in their humility, they are, they *need not be*.

"Well, that which takes from the Christian minister all need of shame is that he *rightly divides the word of truth*, or, as our dear old Mr. James Davies used to translate it, '*Cuts it straight*.' I cannot help thinking—although I cannot find one Welsh commentator to agree with me—that Paul here uses a very homely figure to him as a tentmaker, namely, to *cut the canvas straight*. You may depend upon it that Paul had learnt his trade thoroughly, cutting included. He well knew how many tents had been utterly spoiled by bad cutting. Why, it is exactly so in our trade. There's dear old Shem Thomas, to whom I was apprenticed. He was as good a man as ever trod shoe-leather, and there never was a man who put better leather or tighter stitches into a pair of shoes than he did; but he *never could cu*

properly. The result was that half the boots he ever made were thrown on his hands for a time till they could by a thousand shifts be made to fit some other customers; and the other half never fitted properly. So much depends in our trade upon good cutting! It is just so in the highest and best work, Thomas. The true Christian minister must give every truth its right place and its right shape. To do that he must have a straight eye—'a single eye' is the Scripture phrase—and a steady hand. It is only then that his sermons fit the hearers, and his ministry suits their needs. What a blessing it is when a minister makes his people feel that his message exactly fits them, so that they are bound to put it on and wear it! Some men think that they can make a sermon fit with a bit of an application at the end. They are exactly like poor old Shem, who used to think that all misfits would be made right when the boot was laced up—especially a few times—and the leather, as he used to say, had 'come to the foot,' whereas he ought to have made the leather come to the foot in the fit.

"No one can tell how far poor Shem was responsible for the corns in his neighbourhood in his time. Why, you could scarcely see any of his customers who didn't limp hopelessly along and complain of the roughness of the way. There are some ministries like old Shem's boots, that produce any amount of corns. The people get very touchy just because they have been pinched instead of fitted; and they pass for very conscientious people as they walk along the path of life so cautiously and tenderly, and talk about the roughness of the way, whereas all the while it's not their consciences but their feet that are tender. They suffer from spiritual corns; and once people have them, it's a long time before they get rid of them. Indeed, I have never yet seen any one *perfectly* cured of them. There's always a tenderness, and something very much like a corn left. Ministers, like shoemakers, will have much to answer for in that direction. Remember, then—*Nothing can make up for a bad cut*, Thomas, and that is as true of the ministry as it is of shoemaking, tailoring or tent-making, every bit."

(To be continued.)

SUNDAY MORNINGS WITH THE CHILDREN.**II. THE ELEVENTH COMMANDMENT.**

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."—John xiii. 34.

CHILDREN like new things: new toys, new books, new clothes. Here is a new commandment. May God give us all a new heart that we may keep it, and then we shall lead a new life, full of new peace and pleasure! But why should it be called a new commandment?

It was new in contrast with the old commandments, the Ten Commandments given by God to Moses on Mount Sinai. Suppose now you stop your reading for a few minutes, and try whether you can say the Ten Commandments without missing a word. And do you try to keep them? because that is more difficult work than repeating them.

Now observe how different the new commandment is from the old ones. The old ones are all forbidding commandments. Thou shalt not do this, and that, and the other. Thou shalt not kill, shalt not steal, shalt not covet. They are all holy, and just, and good; but there is something hard about them, like the stone on which they were written; but this new commandment is warm and loving like the heart of Jesus.

Then again, this new commandment is connected with a new example and a new motive. "Love one another, as I have loved you." How has Jesus Christ loved us? To answer that question, we must read the four Gospels—Matthew, Mark, Luke, and John. There we shall find what a number of people Jesus loved, and people of all sorts and kinds, young and old, rich and poor, agreeable and disagreeable, good and bad. The Pharisees said with surprise "This man receiveth sinners and eateth with them." And in what a number of different ways He showed His love. He healed the sick, He helped the poor, He fed the hungry, He comforted the sorrowful, and we can never forget how kind He was even to very little children. But the chief way in which He showed His love was when He died for us on the Cross, and shed His precious blood to cleanse us from all sin, and make us fit for heaven.

Now if we loved one another, all round, as Christ has loved us, what happy people we all should be! There would be no more selfishness, and quarrelling would come to a perpetual end. Instead of taking care of number one, as we are so fond of doing, we should be trying to please everybody else. Shall we all have a good try this week, and see if that will not make ourselves happier as well as other people? And if they want to know the reason of the change, we will tell them that we are trying to keep the Eleventh Commandment. And now for a story to explain why I have called this the Eleventh Commandment. Many years ago there lived in England a good man, called Archbishop Usher, and there lived in Scotland a good man, called Samuel Rutherford. Archbishop Usher had heard a great deal about the goodness of Mr. Rutherford, and wished to see him in his own house without being himself recognised. So the Archbishop hit

upon a curious plan. He disguised himself in old clothes as a poor beggar, and late one Saturday night called at the Rutherfords' house in the country and asked for a lodging. Mr. Rutherford promised the poor man a bed, and told him to go and sit down in the kitchen. After supper, Mrs. Rutherford, according to her custom, catechised the servants, and the poor stranger amongst them. In the course of the examination she asked him how many commandments there were. He replied: "Eleven." "For shame!" she said. "You, a man with grey hairs in a Christian country, not to know how many commandments there are. There is not a child of six years old in the parish but could answer this question properly." She troubled the poor man with no more questions, but desired a servant to show him upstairs to a bed in a garret.

Early in the morning the sound of a voice awoke Mr. Rutherford. He arose quietly and traced it to the room where the old man had gone to rest. He listened and overheard him earnestly engaged in prayer. So beautiful was his language that Mr. Rutherford waited till the prayer was over, and on enquiring the name of his guest, discovered that it was Archbishop Usher. Mr. Rutherford asked him to preach, which the Archbishop agreed to do, receiving from Mr. Rutherford the loan of a suit of clothes for the purpose. He went out of the house before Mrs. Rutherford was up in the morning. Mr. Rutherford followed him, and brought him to the church as a strange minister passing by, who had promised to preach. He took for his text this text of ours about the New Commandment, and said that it might be called the Eleventh Commandment. Fancy the surprise of Mrs. Rutherford when she recognised in the preacher the poor man whom she had blamed for his ignorance the night before.

This story will make you remember the Eleventh Commandment, and I hope you will not only remember it, but pray to God to give you grace to keep it. To love one another is the secret of happiness, and if we loved one another as Christ has loved us, our homes would be like heaven upon earth.

"Little deeds of kindness,
Little words of love
Make our earth an Eden
Like the heaven above."

Glasgow.

F. H. ROBERTS.

Two young American authors have recently written lines on the Strength of Love, which may serve as a fitting sequel to Mr. Roberts's address, and we therefore transcribe them:—

A VIEWLESS thing is the wind,
But its strength is mightier far
Than a phalanx'd host in battle lined,
Than the limbs of a Samson are.

And a viewless thing is Love,
And a name that vanisheth;
But her strength is the wind's wild strength above,
For she conquers shame and Death.

R. E. BURTON.

IF love were life and hearts more tender were ;
No growing old or dying would there be ;
No eyes from too much weeping fail to see ;
No more the brow be the interpreter
Of care beneath, nor soul a prisoner
Within a cell, but like a breath that's free,
Would spread itself through all eternity ;
If love were life and hearts more tender were.

It is not hard to understand God's plan,
Nor be submissive when submission's sweet ;
A flower simply lives to bloom, and man
Should simply live to love, or else defeat
The Master's will, which He has made so clear,
That love enough would make us angels here.

M. A. MASON.

BOOKS FOR CHILDREN AND YOUNG PEOPLE.

REV. BENJAMIN WAUGH, whose love for children is so well-known and whose wise words have so often instructed and encouraged them, has recently published, through Messrs. Cassell and Co., a volume entitled, "Come ye Children," which in its secondary title is described as, "Heart Stories for the Young." Mr. Waugh's aim in each section of the book is to illustrate some Scriptural truth or principle, and this he does by means of a story, selected sometimes from Scripture, at other times from history, and yet again from current events reported in the newspapers. But the stories are always to the point, and while they are being read there will be no need to call for "attention." Parents and teachers will find this book a great help to them.

THE "MOTHER'S FRIEND" ; edited by Mrs. G. S. Reaney (Hodder & Stoughton), Vol. II., New Series, will ensure many a bright Sunday afternoon in the family. Short cheery stories, pithy paragraphs, poems that it will be a pleasure to commit to memory, and life-like pictures in abundance, will be as great a treat to the little ones as to the mothers.

THE Sunday School Union have issued "Rays from the Bright and Morning Star"—stories from the life of Christ, with illustrations, which are at once artistic and brilliant.

FOR very young readers can any present be more acceptable than "Our Little Dot's Picture Scrap Books," in two series (Religious Tract Society)? The pictures are exactly of the kind in which children delight, and the letterpress suggests a story in connection with each of them. The books will excite curiosity and ensure the imparting of knowledge.

THE BIBLE ATLAS : by T. Ruddiman Johnston, F.R.G.S., and published by Ruddiman Johnston & Co., is probably the cheapest work of the kind in existence.

THE Rev. David Davies, in his "Talks with Men, Women, and Children," published by Messrs. Alexander & Shepherd, has a specially attractive feature for little folks in the current year's numbers. The "talk" with children will throughout the year be based on the "Pilgrim's Progress." All our young friends will be pleased with so wise, so genial, and sympathetic an interpretation of the greatest book of the immortal dreamer. We again commend our friend's sermons, whether addressed to the old folks or the young, to the earnest attention of our readers.

WE are always glad to encourage among children a love of missionary literature, and therefore have pleasure in mentioning two works recently issued which may be profitably read in all our families. The first is one of the London Missionary Society's missionary manuals, and is entitled "Christ or Confucius, Which?" or the Story of the Amoy Mission, by Rev. John Macgowan, missionary in Amoy since 1863, and the other is "Samoa, Past and Present, a Narrative of Missionary Work in the South Seas," by Rev. Charles Phillips. Both books are beautifully illustrated, and are published by Messrs. John Snow & Co.

NOTES AND COMMENTS.

THE LATE BISHOP LIGHTFOOT.—Among the comparatively few dignitaries of the Established Church towards whom Nonconformists have cherished a strong personal attachment, the late Dr. Lightfoot will be universally assigned a pre-eminent place. His death, following though it did on a protracted season of enfeebled health, was not generally anticipated; indeed, it was hoped that after a short stay at Bournemouth, a few months in Mentone would result in greatly restored strength. Dr. Lightfoot is naturally spoken of as Bishop of Durham, and his work in that large and important diocese, where his administration was wise, statesmanlike, and large-hearted, endeared him to the hearts of Churchmen and Nonconformists alike. But it is as a scholar, an expositor and a critic that he has rendered his best service to his generation. Although he was able to carry out but a small part of the work he had planned for himself, that part is of the highest value. At one time he purposed to write a history of early Christian literature, as well as to edit the whole of the Apostolic Fathers. He also hoped to publish editions of the entire Epistles of Paul, with commentaries and dissertations, but completed only four of them. His "Essays on the Work entitled 'Supernatural Religion,'" would not have been written but for his generous desire to defend his friend, Canon Westcott, from unjust, and, as he believed, unscrupulous attacks. These Essays were undoubtedly able, and conclusively proved that the anonymous author of the work in question had no claims to profound and accurate scholarship. But we have always regretted that Dr. Lightfoot allowed himself to be diverted from the supreme task of his life. Other men could have answered the author of "Supernatural Religion," but who could give us such noble and scholarly commentaries on the Epistles of Paul? These commentaries are not only based on a text which Dr. Lightfoot fixed for himself,

but show that he had studied every word and every phrase ; that he had traced each important word to its origin and knew the senses in which it was used by widely different writers. He was, however, no Dr. Dry-as-dust. Even in his criticism there was the frequent glow of devout feeling, and his exegesis was constantly lighted up by flashes of spiritual intuition. His dissertations, *e.g.*, on "The Brethren of our Lord," "St. Paul and the Three," "The Essenes," and on "The Christian Ministry," are the products of a learning which was at once minute, comprehensive, and thorough, whilst the last of these evidenced his rare candour and showed that, attached as he was to Episcopacy, he would not import into the New Testament teaching a meaning which it did not naturally bear. This dissertation on "The Christian Ministry" struck a heavy blow at sacerdotalism, and its use in this direction is not yet exhausted. We sometimes wish that Dr. Lightfoot had persisted in his *Noli Episcopari*, so that he could have carried his great design nearer its completion, and we shall be deeply disappointed if he has not left notes of his Cambridge lectures in a state that will admit of publication.

THE LEADER OF THE OLD CATHOLICS.—Dr. John Joseph Ignatius Döllinger, at the advanced age of almost ninety-one, has been carried away by an attack of influenza. His name has become familiar in England because of the stand he took against the Vatican Council, and his repudiation of the doctrine of Papal infallibility. It was at one time thought that he would prove another Luther, and inaugurate a nineteenth-century Reformation ; but this, so far as we can see, was at no time part of his plan. With all his learning and intellectual force he was bound by the principle of ecclesiastical authority. He never freed himself from the fetters imposed by tradition, nor, if he lacked Luther's passion for freedom, had he so profound an insight into the spiritual aspects of the Gospel, and so firm a grasp of the great principle of justification by faith. Dr. Döllinger was distinctly an anti-Protestant, and deplored the effects of the Lutheran Reformation, as having weakened the position of Germany through the division it had caused in the Church. His late experiences should have taught him that there was no valid standing ground between Protestantism pure and simple and Romanism as defined by the Vatican Council. The "Old Catholic" movement is not in itself a success. It is of the nature of a revolt, and must have implanted doubt in the minds of many of the most ardent adherents of the Pope which may ultimately result in further secessions. Dr. Döllinger was excommunicated from the Church for his declaration that the dogma of Papal infallibility was contrary to Scripture and Tradition, and had been condemned by the Councils of Constance and Basle. He was driven by the force of circumstances, and entirely against his will, to aid in the formation of what was practically a rival Church, which it was at one time thought would be affiliated with the Established Church of England and the Greek Church. One thing is certain, under Papal government Dr. Döllinger could not have found in the Roman Catholic Communion what he desired. To set Catholicism free from debasing doctrines, to allow the free reading of Holy Scripture, and the conduct of worship in the vulgar tongue, to condemn celibacy and sanction the marriage of priests, is beyond the power of any Pope, and would

involve the overthrow of the whole fabric of Romanism. We revere the memory of Dr. Döllinger for his vast stores of learning, his valuable historical works, his saintly and heroic character. There was a moral grandeur to which no one can be insensible in his repudiation of the efforts to induce his recantation. "I will not sully my old age with a lie." But a thorough going Protestantism is more scriptural, more logical, and more spiritually effective than "Old Catholicism."

THE LONDON BAPTIST SOCIAL UNION, consisting of non-ministerial Baptists, has already held a number of meetings at which vigorous discussions on matters of denominational importance have been held; and, so far as we can gather from the reports of these meetings, the Union is likely to meet a long-felt need, and to become an increasing power for good. At the last meeting a paper was read by Mr. Samuel Watson, on "Why do so many of our Young People drift away from our Denomination?" With much in the paper we cordially agree; from much we no less strongly dissent. Many young people, no doubt, leave us from conscientious convictions, and others for social reasons. Worshipers of respectability, devotees of fashion, people who regard religion as a stepping-stone to good society, will not be likely to remain among us. Our theological and ecclesiastical disputes, the strifes and jealousies which are too often seen in Church life, have had a baneful influence, and estrange many. Slovenliness in worship is to be deplored. Without any approach to Ritualism, we might have, and ought to have, better music and better singing. Our pastors would no doubt gain in power by greater culture. A more thoroughly educated ministry is one of the most pressing needs of the times. But culture will not ensure popularity. Men of clear and well-disciplined minds, of refined feeling, and intense earnestness, frequently fail to draw the young people, or to retain a hold upon them. The interspersing of Bible reading with brief comments may be a sore infliction on a congregation. In some cases it is a means of welcome instruction, and proves the most attractive feature of the service. We gravely doubt whether "long sermons will kill Nonconformity." There is, indeed, no merit in length, least of all in excessive length. Let ministers be as brief as—consistently with fidelity to Christ, and to the spiritual necessities of their hearers—they can, but if they make the wishes and caprice of men their rule, woe be to their power. Certain we are that short sermons will never save Nonconformity. The "twenty minutes" rule, universally followed, would impair it. There are defections from all churches, and, as far as is possible, we should prevent them. But it should at any rate be remembered that "grace is not hereditary." Baptists must not cease to preach the necessity of individual conversion. They can neither command nor ensure the godliness and salvation of their children. And in how many cases may the explanation be found in the fact that the children are in early life subjected to influences antagonistic to Nonconformity—sent to Church schools, where Dissent is treated with contempt? How often, too, do they contract a dislike for our services by the love of pleasure, by an absorbing devotion to business, literature, and art? How much is due, also, to injudicious companionships and to influences external to our churches? The

question is an important one, and we are glad that attention has been so ably directed to it. But unless we remember all the conditions of the problem we shall not find its true solution.

THE REPORTED DISCOVERY OF AN ANCIENT NEW TESTAMENT MANUSCRIPT has been hailed with great delight. The statement is to the effect that the manuscript is precisely similar to the Codex Sinaiticus of which it may possibly be a duplicate. Like the Codex Sinaiticus it contains the whole of the New Testament, with the addition of the "Shepherd of Hermas" and the "Epistle of Barnabas." The discovery of the manuscript in an Arabic monastery at Damascus is variously attributed to Mr. Pappadopoulos, a Government official in the island of Cyprus, and to Bryennios, the Archbishop of Nicomedia, the discoverer of the manuscript of the *Teaching of the Twelve Apostles*. It is too early as yet to give credence to this rumour, and we must be content to await its confirmation or refutation. The result of the discovery, should the rumour be correct, cannot be other than helpful to the science of Biblical criticism. It will be favourable to the school of Westcott and Hort, though we can scarcely affirm with one authority that, should it prove that the facts are as stated, it is possible that the science of the text of the New Testament may enter on a new stage.

MR. STANLEY'S TESTIMONY TO THE VALUE OF MISSIONARY LABOUR.—In a letter to Mr. A. L. Bruce, son-in-law of Dr. Livingstone, Mr. Stanley tells how he found, in the heart of Africa, a powerful body of native Christians who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith. The twelve years' work of the missionary, Mackay, have not been in vain. These Christians "have endured the most deadly persecutions; the stake and the fire, the cord and the club, the sharp knife and the rifle bullet, have all been tried to cause them to reject the teachings they have absorbed." But all threats and punishments were in vain. In other ways their progress is manifest, and they have become powerful against tyranny, superstition, and arbitrary caprice. The friends of missions will not be surprised at such intelligence. They know what the Gospel of Christ can accomplish even among the most degraded tribes. It is gratifying, however, to have the unstinted testimony of an independent witness, especially of one so competent as Mr. Stanley. His words should give a new impulse to missionary enterprise.

FREE EDUCATION.—It is an open secret that many members of the Government look favourably on what Lord Salisbury calls "assisted education," which really means free education. "Free education" can only be provided out of the rates and taxes, and if it be a good thing in itself and demanded by the country, it ought not to be "free" from the control of the rate and taxpayers. Assisting so-called voluntary schools, which is virtually the proposal in question, simply means the surrender of the control into the hands of sectarian managers, and this, again, throughout the villages means the control of the Church of England and the sacerdotal party. Nonconformists and Liberals need to be on the alert.

The Government must be closely watched, or a retrograde movement will be stealthily begun. The *Times* has already suggested that the Chancellor of the Exchequer should devote a portion of his surplus to the abolition of the school-pence; and there are men on both sides of the House of Commons who would too willingly assent to such a scheme. We are not arguing against free education, but it surely needs no prophetic foresight to anticipate the results when the education of the country is so largely in the hands of the clergy, and with the lesson of Salisbury "writ large" before our eyes. We may be on the eve of a controversy more protracted and severe than that which resulted in the compromise of 1870. But in any case it is necessary that a note of alarm should be sounded, and that we should be prepared for strenuous resistance.

THE CARE OF LEPERS.—The work of Father Damien at Molokai has not only excited general admiration, but has led to renewed efforts to alleviate the miseries of these most unfortunate sufferers. The Prince of Wales has again nobly come to the fore in connection with the endeavour to found a "National Leprosy Fund," which it is proposed should reach an amount of not less than £12,000. It is needful that hospitals should be established on a larger scale than heretofore in India and China, and in other places where the disease is prevalent. Medical treatment should be provided, and the disease be more thoroughly investigated with a view to the discovery of its cause, and, if possible, of its cure and its prevention. Is it because the subject is in the air that Lord Tennyson has written his very powerful poem "*HAPPY: The Leper's Bride*" in his latest volume, and depicted a love stronger than this living death? All our readers will, we are sure, wish "God speed" to Miss Fowler, the brave-hearted young lady who has recently left our shores to carry on Father Damien's work among the lepers. Though we regret her Romanism, we admire her philanthropy and her heroic zeal. Attacks have recently been made on the character and work of Father Damien, as to the justice of which we are not qualified to speak. But it is right to remember that he was neither the first nor the only missionary who devoted himself to this heroic service. The Rev. J. Ewen, who spent many years in India, calls attention to the fact that our own missionaries, Mr. and Mrs. Jones, and Mr. Potter of Agra, regularly visit the leper asylum; that Dr. Carey takes a professional interest in the lepers; that at Almorat the London Missionary Society's agents have a large leper church, as, in like manner, the Church Missionary Society has at Calcutta. Mr. Ewen justly urges that Protestants should remember this when they are asked, as they will be asked, on the ground of Father Damien's self-sacrifice, to subscribe to Romish institutions. Our own brethren are doing a noble work which demands our enlarged and generous support. So far, God has mercifully preserved them from the dangers to which they are exposed, "but immunity from the disease ought not to make us give their devotion a subordinate place to that of the agents of a church against whose character, methods, and teaching, we are Protestants."

ORIGINALITY IN PREACHING.—In the recently published "Life of James Macdonell, Journalist," there is a reference to the Oxford days of Cardinal Newman, which preachers would do well to note. "I once asked Froude, who was a pupil of Newman's, how it was that the great theologian wielded so potent an influence over the Oxford young men of his day. 'Well,' replied Froude, somewhat puzzled, 'when we consulted him, he never told us anything out of books'; he always told them something that came straight out of his own head and heart. Hutton (of the *Spectator*) told me a kindred anecdote. Hutton, who knows Newman personally, sent him some five years ago a theological tract from his own pen. Newman did not read the tract until the other day, and by way of excusing the seeming negligence, he said that when writing on a particular subject, he never read anything on the subject written by other persons." This habit may, no doubt, be carried too far, and there are evident disadvantages connected with it. It leads to limitations of knowledge, and in philosophy and speculative theology to ignorance of points which are, in *present day* discussions, of primary importance. But may not the weakness of much of our preaching be accounted for by the fact that there is too much reading and too little thinking, that we are too solicitous about what other men have said, and not sufficiently attentive to the voice within? Dependence on human teachers may destroy all real dependence upon God. Truth is most potent when uttered by a man who himself has seen and felt it, and as he has seen and felt it. The simplest things which have grown out of our own thought and experience will produce a wider and deeper effect than the most brilliant or impressive points which are of foreign rather than of native origin.

DIVERSITIES OF PREACHERS.—His biographer tells us that Mr. Macdonell liked the literary cultivation of Mr. Stopford Brooke's sermons, but was not greatly attracted by them. Broad Churchism did not fascinate him. Mr. Haweis's eloquent and amusing sermons he relished in a way, though he occasionally complained that it was hard to have to listen to a leading article on Sunday after writing leading articles all the week. The preacher to whom he was most drawn was, apparently, Canon Liddon. "The great preacher's personality, his cultivated enunciation, his well-managed voice, his perfect English, and, above all, the pure, noble, and devout spirit shown in his utterances, moved my husband," writes Mrs. Macdonell, "to enthusiasm." For Mr. Spurgeon also his admiration was great. He admired his command of Saxon-English, his imagination, and the picturesque freshness of his style, though he strongly disapproved of his Calvinistic theology. He called Spurgeon a nineteenth-century Bunyan, and said that passages in his sermons always reminded him of the "Pilgrim's Progress." So, too, he admired Dr. Oswald Dykes, and venerated Cardinal Newman. Such catholicity of taste is commendable. In all these men there are certain qualities which in some measure must be possessed by every successful preacher, and the remarks we have quoted have, at any rate, this value—that they will suggest the directions in which—always, of course, presupposing the great spiritual qualifications—the possession and increase of pulpit power must be sought.

REVIEWS.

JAMES MACDONELL, Journalist. By W. Robertson Nicoll, M.A. London: Hodder & Stoughton.

MR. NICOLL traverses a field which is practically new, as no life of a journalist, pure and simple, has hitherto appeared. Mr. Macdonell was born in a small Aberdeenshire village in 1842, and had no educational advantages apart from the parish school, the newspapers, and the Rhynie Debating Society. His father was a Roman Catholic, and had destined him for the priesthood of his church. This led to young Macdonell's investigation of the whole subject, and ended in his becoming a Protestant. His first business experience was in an office in Aberdeen, when he was scarcely sixteen. He there became acquainted with Mr. William McCombie, a man of rare power, whose name will be familiar to many of our readers, not only as the editor of the *Aberdeen Free Press*, but as, perhaps, the most prominent Baptist in the granite city. Macdonell became a contributor to Mr. McCombie's paper, and in the editor's absence acted as his substitute. Then he went to Edinburgh for a short time to the office of the *Daily Review*, afterwards to Newcastle as the editor of the *Daily Express*, and from thence to London, where he acted as assistant editor of the *Daily Telegraph*. It was while in this position that he wounded the delicate sensibilities of the Apostle of Culture. "You will be much amused, I think, by the high and mighty airs Arnold puts on when he speaks of Dissent. In a savage article, written by way of retort to Arnold's fling at 'the magnificent roaring of the young lions of the *Daily Telegraph*.' (N.B.—I myself am a dull lion, and don't roar.) I called him 'an elegant Jeremiah.' He didn't like the phrase, but it's true for all that, and he was never more emphatically an elegant Jeremiah than in the present volume" (*St. Paul and Protestantism*). Ultimately Macdonell joined the staff of the *Times*, and was one of its principal leader writers. Besides this, he wrote articles in various periodicals and reviews. One of these, in the *North British Review*, on the "Natural History of Morals," created great interest, especially at Oxford, and was made the subject of a lengthy notice by Mr. John Morley in the *Fortnightly*. Macdonell was a man of brilliant powers and ceaseless industry. He was widely versed in English and French literature, and had a mastery, such as few possess, of French politics. He was a strong Liberal, but by no means extreme. He was a warm advocate of Mr. Gladstone's policy at the time of the Russo-Turkish War, and was anxious to commit the *Times* to its support. One leader in its favour actually appeared, but Mr. Delane, who was at the time from home, telegraphed that Macdonell was to write no more on that subject. Mr. Nicoll has given the public some insight into the working of journalism, but has betrayed no confidences and inserted nothing which ought to have been kept back. With the materials at his command he could doubtless have made revelations which the public would have been but too delighted to receive. We admire his self-restraint, and are glad that he has produced a biography which, while it bristles with fresh and welcome information, will inflict no pain

and create no ill-will. Macdonell's character was singularly pure and beautiful. To make his acquaintance even in his biography is to be raised to a higher level of thought and urged to worthier conduct. Young men will, as they read this book, be stimulated to "make good the faculties of themselves." No career could have been worthier in attainment or richer in promise, though it was brought to too early an end. Few men have accomplished more ere they reached their thirty-seventh year. Mr. Macdonell's letters, his accounts of his interviews with Carlyle, and other celebrities, are uniformly pleasant reading and contain some criticisms both literary and theological of permanent value. Mr. Nicoll, whose literary tact and good taste are alike conspicuous, has given us the most interesting and welcome biography of the present season.

ESSAYS TOWARDS A NEW THEOLOGY. By Robert Mackintosh, B.D. Glasgow : James Maclehose & Sons.

No candid reader, even of the most opposite theological school to Mr. Mackintosh, would call in question his great ability. His keen dialectic, his almost remorseless logic, and his fearless intrepidity are too patent to be denied, though we cannot compliment him either on the simplicity, the directness, or the grace of his style. The Essays—dealing respectively with the Atonement, Judgment and Immortality, the Inspiration of Scripture, and the Calvinistic conception of Grace—are mainly an indictment of Calvinism. The critical and destructive portions of the work bulk more largely than the constructive—though these latter are frequently of great value, and set forth indubitable elements of truth, which even Calvinism need not reject. Adequately to criticise the book would require a volume as large as itself. Its main defect arises from the one-sidedness of its view of the Calvinistic doctrines. Mr. Mackintosh exaggerates what he regards as their obnoxious elements, and ignores the fact that they often exist, whether logically or illogically, side by side with apparently contradictory elements which in effect greatly modify them. There are seeming antinomies in every Evangelical creed as there are in the Bible, and it seems to us that a disciple of the late Mr. Arnold, *e.g.*, would object to Mr. Mackintosh's position as strongly as he objects to the Westminster Confession. A man who rejects that Confession on intuitive or scientific grounds could not logically rest in the "New Theology" depicted here. The Essays are a significant expression of a prevalent drift of thought, and as such demand the careful attention of those theological students who wish to know the strongest that has been said against the ordinary evangelical beliefs, from which, however, if their thought be clear, consistent, and comprehensive, they will not be turned away.

THE HEREAFTER : Sheol, Hades, and Hell, the World to Come, and the Scripture Doctrine of Retribution according to Law. By James Fyfe. Edinburgh : T. & T. Clark.

ESCHATOLOGICAL enquiries have, during the last few years, come into the very forefront of theological controversy, and it is impossible to ignore them. The discussion is so momentous in itself, and the issues depending upon it are so

grave, that it should be carried on with the utmost reverence and good faith, and here, if anywhere, it is necessary that all personal feeling, all prejudices and partialities should be laid aside, and that the enquirer should resolutely set himself to ascertain the simple and absolute truth. A Christian doctrine of the last things can moreover be gathered only from Christian sources. Here certainly the distinctive principle of Protestantism comes into force—"the Bible, and the Bible only." Our beliefs have to be determined, neither by *a priori* notions, nor by our "inherent feelings" of justice, nor by ethical speculations, but by the sure Word of the Most High. Mr. Fyfe's treatise satisfies the essential conditions of the enquiry, starts from a sound basis, and employs the only permissible method. His work is the result of patient, earnest, and impartial investigation. He has consulted the best authorities, and written with a full knowledge of all that has been advanced on both sides of the controversy. With great intelligence he searches the Hebrew Bible and the Apocrypha for traces of the belief of the Jews, showing also the beliefs of all the most ancient nations, but devoting his main strength to the New Testament. He is compelled to reject the theories of conditional immortality and of universal restoration. Compelled, *i.e.*, by the sheer force of philology and logic. The accuracy of Mr. Fyfe's exegesis must, as a rule, be allowed even by those who, *on other grounds*, decline to accept his conclusions, and he has at any rate shewn that the maintenance of the traditional view springs neither from ignorance nor dogmatism. It may be held by men of tender and generous sympathies, who not only do not delight in the sufferings of the lost, but who are intensely anxious to save them. Without pledging ourselves to every detail of Mr. Fyfe's argument, we regard his book as a valuable contribution to the literature of the subject, and one that should be read by all who wish to form just and valid views of it.

THE PULPIT COMMENTARY.—2 Kings. Exposition and Homiletics. By Rev. G. Rawlinson, Canon of Canterbury. Homilies by Revs. C. H. Irwin M.A., J. Orr, D.D., and D. Thomas, D.D. London: Kegan Paul, Trench & Co.

CANON RAWLINSON'S introduction, exposition, and homiletics are far and away the ablest part of this able and scholarly commentary on 2 Kings. There are various chronological difficulties with which he honestly grapples, many of them being, as he thinks, due to the synchronisms of the redactor. The editors are not afraid to admit somewhat divergent views into the work. Canon Rawlinson regards Elijah's calling down fire from heaven as inconsistent with the spirit of Christ. Mr. Irwin, on the contrary, defends the act. So again the Canon thinks that Elisha's cursing the children (chapter i. 24) cannot be defended from a Christian point of view, but neither Dr. Thomas nor Dr. Orr would assent to this. Much may be said on both sides, but it would have been better if the same view had been advocated in the exegesis and in the homilies. We have, of course, taken an extreme case. Of the unique value of a work like this there cannot be two opinions, and it should effectually prevent dry preaching even on what are sometimes regarded as very dry bones.

THE HYMN LOVER. An Account of the Rise and Growth of English Hymnody
By W. Garrett Horder. London : J. Curwen & Sons, 8 and 9, Warwick
Lane.

It is a matter of sincere congratulation that attention is being so widely given to Hymnody. Researches into the origin and history of hymns, and endeavours accurately to interpret them, are indispensable if our congregations are to "sing with the understanding." The works of Christophers, Miller, and Duffield are well known (and the work of Dr. Burrage on Baptist hymn-writers will soon become so), but Mr. Horder has given a more comprehensive essay, and one which is as superior in a literary sense as it is in the fineness of its spiritual insight, and the delicacy and grace of its criticism. He has keener poetic sensibilities, and a finer power of lyrical appreciation than his predecessors. The historical part of his book, valuable as it is, will be prized even less than the descriptive and critical. Most of those who read this work will be surprised to find how many beautiful hymns they do not know, and will be thankful to Mr. Horder for the large additions he has made to their knowledge as well as for "the eyes" with which he enables them to see. With his conception of the purpose of a hymn we are in full accord, though we cannot endorse his idea that a theologic phrase necessarily mars an otherwise noble hymn.

VARIORUM REFERENCE BIBLE. London : Eyre & Spottiswoode, Great New
Street.

THIS is a second and greatly improved edition of a work which, in its original form, won the cordial praise of scholars and critics of all schools. The type is large and clear ; in the notes all the great critical editions and translations, including the Revised Version, have been collated, so that we see at a glance the suggested alterations both in the text and in the rendering, and are able to compare them with the Authorised Version. The poetical portions of the text are set out as in a Paragraph Bible. For the simplicity of its arrangement, and the fulness of its references, we have no edition of the Scriptures equal to this. Canon Westcott declares it to be much the best edition of the kind that has appeared. So great has been the demand for it that the publishers have not been fully able to meet it. When we see it in other forms we may enter into greater details as to its merits.

A SONG OF HEROES. By John Stuart Blackie. William Blackwood & Sons.

WHETHER it be true or not that "who drives fat oxen should himself be fat," it is undoubtedly true that only a hero can sing of heroes. Prof. Blackie has often sung of them, but never with more enthusiasm and power than in his latest volume, which dilates, with clear discrimination and generous sympathy, on the glories of the most notable men in the ancient, the mediæval, and the modern world. Abraham, Moses, David, Socrates, Alexander, Cæsar, St. Paul, Columba, Alfred, Wallace and Bruce, Luther, Cromwell, Washington, Nelson, and Wellington are the heroes he has selected. His verse is smooth and flowing, always picturesque, and often brilliant, full of fine characterization, and arousing to the admiration and

pursuit of all that is noble, manly, and good. The ringing melodies of the gay old Grecian Gaul are as invigorating as the breezes which play around his favourite "Oban in the Highlands."

IN CLOVER AND HEATHER. By Wallace Bruce. William Blackwood & Sons.

MR. BRUCE'S volume has everything to recommend it. Its deliciously suggestive title is justified by its contents, and in its get up it is quite a gem. The author is, we believe, the American consul at Edinburgh, and seems to combine in himself the best qualities of the two nations with which he is thus connected. His clear perception, his delicacy and depth of feeling, his racy humour, and his gift of musical expression would win him an audience under any circumstances. In their way nothing can be finer than "One Word," "Scott's Greeting to Burns," "The Old Homestead," and "To My Wife." In these and other poems Mr. Bruce has illustrated the force of his own stanza—

"The forests are not all felled,
Nor the flowers all swept from the sod ;
And the words are not all spelled
That declare the glory of God."

GREAT THOUGHTS from Master Minds. Vol. XII. Illustrated. London : A. W. Hall, 132, Fleet Street.

FULLY up to its high-water mark. It would be difficult to name the subject of which we may not here learn much. It is a cyclopædia of universal knowledge. Mr. Dawson's essays on "Great Modern Writers" are masterly criticisms. We quite agree with the Editor that as yet he has touched only the fringes of the world's best literature. We have sometimes wished that he could arrange for the reproduction of the best poetry on great Scriptural subjects, somewhat after the manner of Mr. Horder's "The Poet's Bible." The idea is capable of a greatly extended application.

THE LANGUAGE OF THE NEW TESTAMENT. By the late Rev. William Henry Simcox, M.A. London : Hodder & Stoughton.

THERE has hitherto been no satisfactory treatise in a moderate compass dealing with the specific characteristics of New Testament Greek. The late Dr. Hatch's "Essays on Biblical Greek" were but an instalment, and deal only with the Septuagint. It is to be regretted that he was called away before he had completed the task on which his mind was set. He would have been pleased with Mr. Simcox's volume, and seen in it an approach to his own ideal. Mr. Simcox has aimed "to indicate, not exhaustively, but representatively, the points wherein the language of the New Testament differs from classical and even post-classical usage ; to classify such differences according to their origin, and thus to vivify the study of purely verbal grammar, and bring it into connection with wider intellectual interests and sympathies." The works of Winer and Grimm, admirable as they are for the purposes of the scholar, are too extensive for ordinary students. Mr. Simcox's manual covers the whole ground in the sense explained,

and will greatly aid a true understanding of the Greek Testament. No student should be without it.

THE EXPOSITOR: Edited by Rev. W. Robertson Nicoll, M.A. (Hodder & Stoughton), has now completed Volume X. of its third series, which contains several contributions of marked value. Dr. Bruce's articles on the Epistle to the Hebrews are marked by all that writer's fine insight and grace of style. Prof. Cheyne has five studies on various Psalms, in which, accepting the results of modern criticism, he emphasizes their practical and devotional value. Mr. Rendall's Essays on "St. Paul and the Judaizers," have admirably grasped the conditions of a difficult problem; while "The Prodigal Son and His Brother," by the late Rev. W. H. Simcox, is a choice and suggestive piece of exposition. An etched portrait of Dr. Marcus Dods forms the frontispiece to the volume, and this is accompanied by a capital biographical sketch from the pen of Prof. Drummond.

CHRISTMAS EVE: A Dialogue on the Celebration of Christmas. By Schleiermacher.

From the German by W. Hastie, B.D. Edinburgh: T. & T. Clark.

ALTHOUGH this is a genuine Christmas book, an exquisite prose-poem, and deals tenderly and gracefully with the central truth of the Christmas festival, on that very account its interest is abiding and its perusal can never be untimely. The dialogue is carried on by characters representing rationalism, speculative philosophy, historical criticism, and simple Christian faith.

PAMPHLETS, MAGAZINES, ETC.

THE CRITICAL STUDY OF THE NEW TESTAMENT. Inaugural Lecture. By Rev. Allen Menzies, D.D. (W. Blackwood & Sons). A concise and masterly exposition of the aim, the methods, and the spirit of Biblical criticism which should do much to clear away misunderstandings and remove groundless fears. "A Vindication of the Life and Work of Martin Luther." By Henry H. Bourn (London: S. W. Partridge & Co.). An intelligent, vigorous, and timely *résumé* of the work of the great Reformer, and of the need of a further application of his principles to the condition of to-day. Worth many times its cost. "Edmund Burke." The Story of His Life. By W. Willis, Q.C. (London: E. Marlborough & Co.). A lecture delivered at Beaconsfield, which must have sent away its hearers with a stronger love of liberty and righteousness—graphic and forcible. It is also a capital example of the *multum in parvo*. The *Century Magazine* for January (T. Fisher Unwin) opens with a learned Egyptian study "Bubastis," by Amelia B. Edwards. The first of the promised present day papers makes its appearance, and is entitled "Problems of the Family," by Dr. S. W. Dike. Theological students will turn with interest to Dr. Fisher's essay on "The Gradualness of Revelation." The most popular paper of all, however, will be Mr. Henry James's on Daumier, Caricaturist. The illustrations, as usual, are excellent. Mr. Elliot Stock sends us the January number of the *Antiquary*, which must be a treasury of wealth to archæologists; the *Field Club*, a magazine of general natural history; *Springtide*, a new illustrated magazine for girls and boys, which ought to become a general favourite; and the first part of a

"Handbook of Scientific and Literary Bible Difficulties," edited by Rev. R. Tuck, B.A., a work for which there is ample scope, and which displays marked ability. The *Expository Times* (Edinburgh : T. & T. Clark) has a fine tribute to the late Professor Elmslie. The editor has provided a varied and attractive fare for ministerial readers. The index to modern sermons will be invaluable. "An Old Testament Commentary" for English readers, edited by Bishop Ellicott (Cassell & Co.), has now reached, in the popular reissue, Part 64, and brings us down to the Song of Solomon, chapter vii. This work amply deserves all that can be said in its favour. The *Magazine of Art* (Cassell & Co.) is a marvel of cheapness. The large frontispiece "A Roman Boat-race" is not equal to some we have seen, but the copies of the paintings in the Glasgow Corporation Gallery are admirably executed. Mr. Swinburne's poem on "Loch Torridon" is one of the most spirited and musical he has written. How thoroughly he is in sympathy with the wild, weird mountain scenery! And who does not feel the force of "a silence diviner than music, a darkness diviner than light"! And how he revels in the glory and mystery of the sea, as

"The sunrise, winged and aflame,

Shone large on the live wide wavelets that shuddered with joy as it came!"

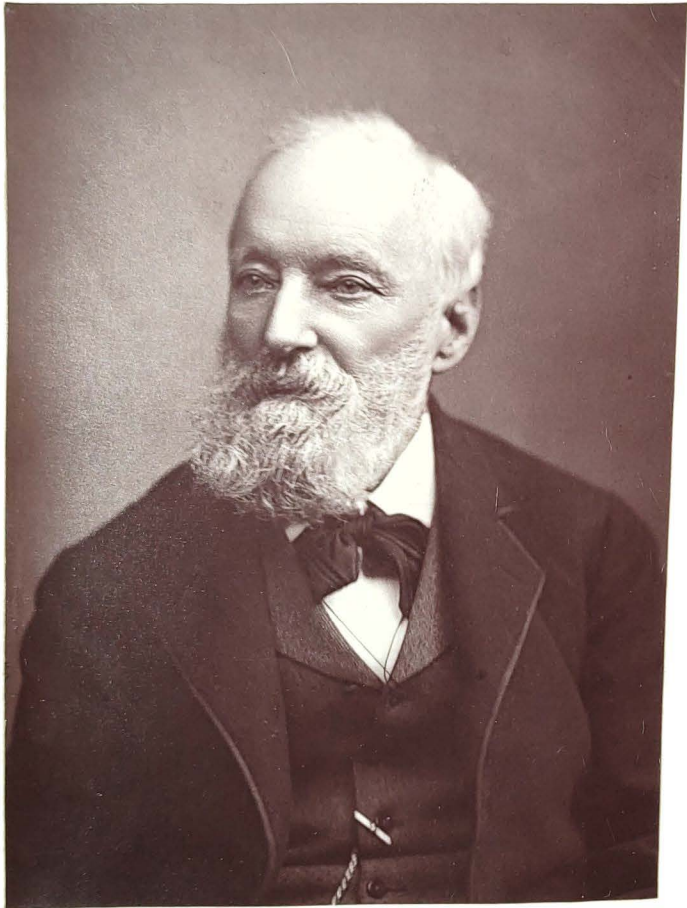
The rhythm and music of this poem are perfect. Mr. McWhirter's "Loch Maree," "Loch Torridon," and especially "Looking out to Sea from Loch Torridon," engravings which illustrate the poem, will be treasured by all who have seen the unique beauties of probably the finest and most grandly varied scenery in Great Britain.

MESSRS. W. BLACKWOOD send us "What has the Church of Scotland done for our Colonies?" By Rev. Alexander Williamson. A record of earnest work. "The People's Guide to the Local Government (Scotland) Act, 1889." Epitome of Clauses. Very useful for popular reference.

LITERARY NOTES.

WE are glad to hear that the Rev. Samuel Cox, D.D., is to re-write his "Quest of the Chief Good," which has long been out of print, for Messrs. Hodder & Stoughton's "Expositor's Bible." It is a work of great value, and in its revised form will doubtless be greatly improved. The most important works on Ecclesiastes issued since Dr. Cox's are Dean Plumtre's Commentary in the Cambridge Bible for Schools; the Dean of Westminster's Lectures, and "The Meditations and Maxims of Koheleth," by the Rev. T. Campbell Findlayson.

WITH the end of 1889 Messrs. Cassell's National Library came to a close, having run its weekly numbers through four years, and so reached 208 volumes. The last number of the series, appropriately enough, is Shakespeare's "All's Well That Ends Well," and now the National Library Shakespeare, with its appropriate introductions and the old stories on which the plays are founded, will be one of the most valuable editions existing. Among other recent volumes are Sir Philip Sydney's "Defence of Poesie," Letters of Lord Bolingbroke, and Locke on "Civil Government."



George W. ...

S. A. Pattison

THE
BAPTIST MAGAZINE

MARCH, 1890.

MR. S. R. PATTISON, F.G.S.

AMONG the octogenarians of 1889-90—a list which includes the names of Lord Tennyson, Oliver Wendell Holmes, and William Ewart Gladstone—an honourable place must be assigned to one who, though not in the strict sense of the word a public man, is yet known throughout our churches, and esteemed wherever known. Mr. Samuel Rowles Pattison belongs to that earnest band of Christian laymen in whom, not less than in our pastors and teachers, we recognise the gift of our ascended Lord and who, by their consistent character, their wise counsel, their generous liberality, and plodding work, have done so much for the consolidation of our churches and the progress of our distinctive principles. If God has favoured us with a succession of apostolic men in our ministry, who, both at home and abroad, have drawn multitudes to Christ, He has no less favoured us in our diaconate and eldership with a body of faithful and energetic co-workers, without whom the best results of preaching would be dispersed, and the growth of our churches be impossible. It would ill become Baptists, of all people in the world, to ignore their obligations to Christian laymen, or to reserve their honour, if not for a priesthood, at any rate, for a ministerial caste.

That the portrait of one so honoured as Mr. Pattison has not earlier appeared in the BAPTIST MAGAZINE is due entirely to his excessive reluctance, and we are able at length to present it to our readers as the result of pressure which Mr. Pattison may have regarded as not altogether "gentle." That we have secured so striking and admirable

a likeness will be a source of gratification to friends on both sides the Atlantic.

Mr. Pattison was born at Stroud, in Gloucestershire, on October 27th, 1809, and was the son of parents who belonged to the Church of England, in the principles of which he was brought up, and of which he was for several years a member. He received in his boyhood a thoroughly sound education, and never made the mistake of thinking that his education was finished when he left school. Mr. Pattison has become so closely identified with the religious life of the metropolis that it is difficult to think of him as anything but a Londoner. But it was not until 1853 that he came to London. Previously to that time, he practised as a solicitor at Launceston, in Cornwall. Mr. Pattison can tell some amusing stories of his early professional life. When he was examined by the judge for his certificate as attorney, he was asked only one question, and that as remote from the subject as the man in the moon. "Is the road from Launceston to Bodmin as dreary and bad as it used to be?" "Yes," was the reply, "and as long"; whereupon the judge told the chief clerk that he might issue the certificate, which was accordingly done.

Mr. Pattison's experience at the time of his confirmation had not greatly impressed him, nor was the action of the incumbent calculated to aid him. The young candidate was more nervous and confused than when, at a later date, he appeared before the judge; and though in this instance, too, he was asked only one simple question, "What is your duty to God?" he was so agitated that he could not and did not answer it, but all the same was accepted. His first serious impressions date from his student life in 1832 at University College, London. Religion first presented itself to his mind as a personal matter, on his hearing a report of a conversation between the Rev. Samuel Nicholson, of Plymouth, and a young lady, a communicant of the Church of England, at Launceston, on baptism. The thought that it was so was for a long time unwelcome to him, and he stoutly resisted his growing convictions. He determined, among other things, never to be a Calvinist or a Baptist, little thinking that he was to become both the one and the other. Spending some time at the house of a country gentleman in Cornwall, he fell in with Bickersteth's "Christian Student," and read with astonishment that

the doctrine of the English Church Reformers was Calvinistic, and thus he returned to his studies in London somewhat shaken in mind. About this time he became interested in the preaching of the late Mr. Blunt, of Chelsea, as well as in that of the Hon. and Rev. Baptist Noel, at St. John's. The question of baptism forced itself on his attention, and, unwillingly to himself, he found that it would not and could not be put by. To ward off the possibility of any departure from the traditions and practice of his fathers, he wrote a treatise in defence of infant baptism, re-wrote it, read it over before sending it off to the press, and (most wisely) threw it into the fire! With much regret, but to his subsequent strength and happiness, he felt obliged to become a Baptist. He was immersed by Mr. Nicholson, and, as there was no Baptist church at Launceston, he joined the Independent church there, with which he worked heartily. Mr. Pattison was not one of those who think that church membership is everything, and that its duties are fulfilled by merely listening to sermons. Christian life means Christian work, and so he entered the Sunday-school, and devoted his strength to teaching. He was presently elected superintendent, and also became a village preacher, visiting the small churches and stations in the neighbourhood, often, as we cannot doubt, at great cost of time and strength.

His business increased, and, heavy as were the demands it made upon him, he continued his favourite studies in geology and other branches of science, communicating the results to the Cornish scientific periodicals. Early rising and indefatigable work give us the secret of his success. Mr. Pattison's example and attainments are not only a rebuke to the sluggishness of the indolent, but an incentive to the diligent, and show how much can be done out of business hours, and apart from business pursuits, by a diligent use of our time.

Upon his removal—in 1853—to London, Mr. Pattison connected himself with the church at Bloomsbury Chapel, under the pastorate of Dr. (then Mr.) Brock. It was not long before he was elected a deacon, and, later, was one of those who helped to form the church at Hampstead under the ministry of Rev. W. Brock, the son of his former pastor. How much these churches owe to Mr. Pattison it would be difficult to say, and how he has been subsequently associated with all the best work of our denomination those who have been behind the scenes alone know. It is needless to refer to his services

to our Foreign Missionary Society, and to the Baptist Union. For many years he has generously acted as legal adviser to the Baptist Union, and rendered assistance which has involved great labour, and proved of great value. More than once Mr. Pattison has been requested by the Council of the Baptist Union to allow himself to be nominated for the Presidency, but has modestly shrunk from an honour which we should all have been delighted to confer upon him.

Mr. Pattison early in life became a Fellow of the Geological Society, and has twice served on its Council, and is a member of sundry other learned bodies. Nor is he unknown as an author. His scientific articles, contributed to various periodicals, would, if collected, make a considerable volume. He has written a number of tracts, pamphlets, and small books, as well as several larger works. The best known of his writings are "Chapters on Fossil Botany," "The Earth and the Word," "History of Religious Life in England," "History of Evangelical Christianity," "Religious Topography," and "Gospel Ethnology." The full and accurate knowledge, the orderly arrangement, the apt illustrations, the lucid style, and the spiritual power of these works gives Mr. Pattison a high place among living Baptist authors, and it is easy to see whence his son, Dr. T. Harwood Pattison, has derived those habits of clear, crisp thought and expression which have gained him so honourable a position among the preachers and theological professors of America. Long may our venerable friend be spared to enjoy the peace and blessedness of a beautiful old age!

THESE TWELVE.

PETER.

"Jesus looked upon him and said : Thou art Simon the son of John, thou shalt be called Cephas (which is by interpretation, Peter)."—John i. 42.

IT would be impossible to give anything approaching to a biography of Peter in one discourse. We know so much about him from the time when he became a disciple of the Lord Jesus to the time when "a cloud received Him out of their sight," that it would not be possible

within ordinary limits to glance at the facts with which we are familiar. Manifestly the only thing we can do is to take one view of his life and character and history, and make everything subordinate to that. This is no more than we are often obliged to do with ordinary men. I might take up the life of William Carey, and according to the object I had in view present him as a botanist, a linguist, a philanthropist, or a missionary. I could present his life in such a way as that he should appear before us in either of these characters. His whole life would be more than these separate parts ; but sometimes it is as much as we can do to look at men in one aspect of their lives, especially when there are many sides to those lives. The question is, in what aspect we shall regard Peter ; from what point of view we shall look at him. It has been said, "There is more human nature in Peter than in any other of our Lord's apostles." Dean Howson has prefixed this as the motto of his work on Peter. I propose to take this as the characteristic of the man which we will try to become familiar with. The plan will have this beneficial tendency. Sometimes when we hear of the great deeds, or strong words, or fervent piety of Peter or other apostles, we are ready to say they were inspired ; and we mean the statement not to lessen the reality of it all, but to suggest that we and they move in different spheres, and that we cannot expect to equal them or to be anything like them. We forget that they were men before they were apostles, and that the individuality of their manhood was never lost in the officialism of their apostleship, and that even the inspiration that rested upon them partook in its effects of their peculiarities. Perhaps if we can approach Peter from this human side he may teach us lessons that will strengthen us.

I. It was by human hands that Peter was brought into fellowship with his Divine Lord.

If we look at the starting point of the Christian life of the Apostle Paul, we find that it was the Lord Himself who called him into that life. That seems to be the characteristic of his whole career. He seems to have been singularly free from the need of advice and counsel, though there was no limit to his longing for sympathy and his response to it. In all the great crises of his life the Lord was constantly at his side to advise, and guide, and counsel. He distinctly declares that he received no advantage from human teachers, but that

he had been all along dependent upon the revelations he had from Christ. It is impossible not to be struck with the fact that he was singularly free from human influences and thrown completely upon the Lord. But when we turn to Peter everything is different. He received his introduction to his Master from one of the Master's servants. And this characteristic of its commencement is perceived through the whole of his discipleship. It was his own brother, Andrew, who brought him to Jesus, but there the brothers seem to part. Andrew has exhausted his power of usefulness in that act, and must leave his further education to others. In that further education, however, others did take the place which Andrew could not fill. The Lord did not do everything for him, and to the last he seems to have been dependent upon, and to have been influenced by, the companions he associated with. The company he was in had much to do with his views, and with his behaviour. He was broad or narrow in his views according to the tone of those he was in association with. He did not always think for himself, but took his duty as a Christian even, not from the Master so much as from what others told him of the Master. He rarely appears alone, only once or twice acting independently of men. His Christian life had the human element running through the whole course of it. If this strikes us as an indication that he was not the highest style of man, it helps us who feel we need the discipline of Church life, and the strength that comes from Christian friendship, to enable us to keep up our discipleship. It furnishes one point of contact between us and an apostle.

II.—There was much that Peter as a man had to sacrifice in order to follow his chosen life.

There is no calling or profession which does not demand sacrifice of some kind. We give up that we may secure. The only thing we can do is to see that the gain we realise is worth the sacrifice at which it is purchased. We cannot become followers of Jesus without making sacrifices, and sometimes the following seems too costly. Many of us have surrendered our preconceived opinions, we have given up our prejudices, we have yielded our selfishness and our love of ease at the call of Christ. The Christian life has made a complete revolution with many of us; it has been possible to us only as we ceased to be what we were. The principle is the same as that which

is illustrated in some of the lives of the apostles, though in addition to the mental and moral changes that are most common with us there was in them the addition of pecuniary and social sacrifice, which we rarely have to undergo. In Peter's case the change must have been great. He was accustomed to the free life of a fisherman. Though an unlearned man, in the sense of having no special scholastic training, he did not belong to the lowest class. He was partner with James and John, who had hired servants. He had a home in Bethsaida, and afterwards a house at Capernaum. The house there may be regarded as an indication of his social standing; in its courtyard the multitude was gathered together. He must have sacrificed much besides the pleasure of being his own master when he became Christ's disciple. We sometimes think about our life's work that it would never have been ours if we had known beforehand all that it would involve. And there are times, I suspect, in our history, when it comes upon us as a surprise that we had not counted all the cost of keeping in the kingdom of God. The cost is heavier than we expected, and the pleasure seems out of proportion with the expenditure at which it was purchased. Familiarity with these moods of thought and experience will make us see the real meaning of Peter's words, "We have left all, what shall we have?" and help us to understand the comfort that came to him from the hundredfold return of which the Master told him. He found he could not follow without loss; but he found, as we are finding, that, cost what it may, the Christian life is worth all it costs, and can never be too dear.

III.—There was in Peter, as a man, much which the Lord saw could be utilised, and He at once began to develop it.

As soon as Peter came to Christ, He said to him, "Thou art Simon"—a mere hearer, a listener—"thou shalt be called Peter." The words are surely suggestive of the fact, not only that the Lord saw what he was, and read his character rightly, but that He also knew his capabilities and powers, and read aright what he could grow to and become. Thou shalt be called, on Christ's lips, can only mean, thou shalt be, thou shalt become. The mere receptive man, dependent upon what others said, was to grow into the strong man who could not only stand alone, but upon whom others could lean. The Lord saw that he would grow, that he could be trained into one who would be capable of much endurance, who would be able to stand firm, upon whom

men might rest, and to whom men might look. He could develop him into the workman who would be strong as Himself and a tower of strength to others. The Lord knew all this, and set to work to educate and bring him out. The scholar was constantly making mistakes, doing worse things than the others did, and the Teacher's energies were consecrated to the work of correcting his mistakes and preventing their return. He never lost heart over His pupil, but kept up the training until at last—though to the end what he was naturally would now and again appear—the weakly one had become strong, and the prophecy of the Master had been verified in the life of the disciple. And it is this work which is going on still, and it fills our heart with the comfort of the Holy Ghost to know that Jesus is doing for us what He did for Peter. He is not disheartened by our blunders and failures and mistakes, but through their very agency He is training us. He looks beyond what we are to what we shall be, and, confident in His power to train our nature into saintship, He talks as calmly of our future as He did of Peter's, and bids us believe that out of our weakness strength may be perfected.

IV.—The chief failures of Peter's life came from that which gave his character its strength and its individuality.

It was only slowly that the Saviour's anticipations respecting Peter were developed. As his education advanced, there was sometimes temporary disappointment that seemed to augur unfavourably. His development into the workman was slow. Once in his history, instead of being a foundation on which we could rest, and on which we could build, we find him a stumbling stone that had to be removed, a rock of stumbling against which the Master Himself had to guard. Yet, even here it was his strong love to his Master which ultimately made him strong, which betrayed him into wrong. Our weakness is generally to be found in the same direction as our strength. Rightly directed our very failings may become virtues, and under unwise influence our very strength may be reduced to weakness. If Byron's talents had always led him right, the very passions of his nature would have lifted him even into a higher rank of poets than that amongst which he now moves. We need to know the strong points of our character; for it is in them that we generally fail, because we think they need no guarding and no protection. There are weak elements even in our strongest powers. Against our acknowledged

weaknesses we are sure to make provision, but we leave our strength to shift for itself. We seem to see all this strongly illustrated in Peter. He was possessed of an individuality which could not be lost, which was always coming to the front. He made himself to be felt and seen. His existence nobody could lose sight of; he was always coming more and more to the front, so that in the history as well as in the lists of the apostles Peter is always first. If there is a question to be asked, it is Peter who asks it. If there is a difficulty to be met, it is Peter who mentions it. Much of the Gospel history would be unwritten, because it would never have transpired, if Peter had not been amongst the disciples. Yet it was this habit that he could not help, this incessant coming to the front, which made his failures to be most noted, and which perhaps caused his failures. What others could have done unnoticed he could not do without its being talked of. He drew upon himself his own failure in walking upon the waters, and he made his denial of his Lord more notorious by the very vehemence with which he declared its impossibility. He was every inch a man, with our weaknesses as well as our virtues, and by his mistakes he tells us where to look for the direction in which our failures are most likely to come. Our failures will rarely come from our known weakness, for against that we shall guard, but we shall fail where we were, or supposed we were, strongest.

V. It is this combination of strength and weakness in Peter that makes him so helpful to those who are trying to follow Christ.

The biographies of children are rarely helpful, because they make the children so good that they are obliged to die. Life is impossible under such conditions. It disheartens one to meet with those who never make any mistake, never show any weakness, never fall into any error. We are repelled from rather than drawn towards those whose devoutness and whose saintliness are always at the highest point. The average Christian man, who has his failings as well as his excellencies, does us most good. These are the men who, when they get right out of their failings, are most able to strengthen their brethren. David has helped us all more by experiences that make such a Psalm as the 51st possible, than by those which make the 20th beautiful. In the same way it often seems to me that Peter is the most helpful of all our Lord's disciples, for his failings remind us that he is our brother, and they show us that his strength and grace

are those of a man. No one could help loving John, it may be, but perhaps no one felt it possible to be like him. Peter seems to have brought discipleship within the range of human possibilities and capabilities. With our stained lives and our broken resolutions, our imperfect following of Christ, standing out in marked contrast with our lofty ideals, and our strong professions, and our most earnest protestations of fidelity to our Lord, it is to Peter we must turn for comfort, and for him we must thank God that he had his place amongst the apostles.

VI. It was this that made Peter the object of the Saviour's constant care and anxiety and sympathy.

It is ever those that are capable of doing most who repay our care, and over whom we lavish most anxiety. Nobody cares that the verses of one who could only write doggerel should be lost, but a lost poem of Milton or a play of Shakespeare he could weep over. The very mediocrity of some men is their safety; they have nothing to lift them up very high, nothing to pull them down very low—they are safe. It is those who are strong in capacity and strong in the element that temptation plays on that are likely to fail. There are some of our children who never cause us a moment's anxiety, but there are others whose health must be guarded if it is to be preserved, and whose goodness, if it is to be strong, must be trained and sheltered. I think we can see traces of the fact that our Lord could trust most of His disciples, and that they cost Him but little anxiety and thought. Peter was the object of his constant anxiety and solicitude and thought. He had to be checked and calmed, and encouraged and disciplined. The Saviour could see unmoved the designs of Satan upon the disciples, but when he thought of what Satan might do to Peter, for him he was forced to pray. His sympathy was equal to every demand which the peculiarities of Peter's mind and character made on Him, and his victory stands out as the proof of the Saviour's power to deliver men from the weaknesses that spring out of the very strength of their nature, and save them in spite of what they are.

The Saviour does not mind the trouble He takes with the weak, when their weakness can be turned into strength. The folly that cannot, because it will not, be cured He has no sympathy with, but the folly that is willing to be lifted out of itself He is gentle and forbearing with. He doth not strive nor cry, and His voice is not

heard in the street, but a bruised reed He will not break and smoking
flax He will not quench.

Harlow.

F. EDWARDS, B.A.

**BROKEN ECHOES FROM THE WELSH
HILLS; OR, ODDS AND ENDS OF EARLY
REMINISCENCES.**

BY REV. DAVID DAVIES, BRIGHTON.

**JOHN VAUGHAN AND HIS FRIENDS ON THE
CHRISTIAN MINISTRY.**

OLD Hugh Roberts, of Pentremawr Farm, who had shown some signs of perplexity as he listened intently to John's exposition of Paul's words to Timothy, now interjected the remark: "I have always understood that the words 'rightly dividing the word of truth,' or, 'holding a straight course in the word of truth,' was a figure taken from farming, namely, 'ploughing the furrows in a straight line.' Of course I will not try to discuss the matter, but Mr. Llewellyn Pugh knows what it is in Greek."

Llewellyn Pugh—who always remembered his University course with pleasure and some pride, although he had conscientiously departed from his early purpose of becoming a clergyman, and had subsided into a quiet village schoolmaster, and the companion of humble peasants, immediately responded to Hugh Roberts' polite hint, and said—"Well, the truth is, that the Greek words may mean what John understands by the passage, or what you have given as its meaning, or, indeed, this may be a figure derived from cutting a road straight. It is hard to decide."

"I am glad to hear you, Mr. Pugh, say that," said John. "Now that you have told us the possible meanings of the words, we must use our common-sense to decide which is the most likely meaning. Now if Paul had been a farmer, like Hugh Roberts, I should have thought after what you have said, that he referred to a straight furrow, or if Paul had been a road surveyor, I should have thought that he used the figure of making a straight road; but as he was a tent maker, I believe he

used the illustration with which he was most familiar. I am glad to have your opinion, Mr. Pugh, for I suppose you could have chatted with Paul in Greek, as you do with us in Welsh." Mr. Pugh shook his head and smiled, but John took no notice. "And now that you say the words can mean what I say, I intend to stick to my opinion."

"Well," said Hugh Roberts, "I mean to stick to mine, too, John. This isn't the first time that the figure of the plough is used in the New Testament."

"Just so," said Mr. Llewellyn Pugh, "and I don't blame either of you. Paul's words are wide and deep enough to include both illustrations and a dozen more, for no illustration can explain the whole truth. At best, it only helps us to understand it better."

"That's it," said John; "but thank God for such helps, and we ought to make the best use of them. Well, I understand cutting better than ploughing, and so do you, Thomas; and, therefore, that's the figure that suits us best, and we'll let Hugh Roberts stick to his illustration of ploughing straight, and I have no doubt he'll get any amount of meaning out of that."

"Yes, I can see how you apply it to a minister's work in a general way," answered Thomas, "but I don't see how a minister could carry that idea out in every part of his work."

"I cannot see the difficulty," quickly responded John Vaughan. "Take public worship, for instance. Now, I think that in every service held in the house of God, the Christian minister is engaged in dividing—cutting out—the Word of Truth. He gives out a hymn to sing. Old Mr. James Davies used to tell me that a great deal depended upon giving out the first hymn. It was that which broke upon the silence of God's house, and gave the key-note to the whole service. I believe that with my whole heart. Now a great deal depends upon how the minister gives out the hymn. Sometimes you have heard the words jerked out one over the other, as Hugh Roberts would shake turnips out of a sack; at other times they have been muttered out lazily, and in the same tone from beginning to end, just as we used to repeat the multiplication table at school when we were sick of the whole business. Now, what can you expect from a service which has been begun like that? We ought never to begin a service hurriedly as if we wished it was already over, or lazily as if we wished it had never begun. A tone of indecent hurry at the outset

sends away the Holy Spirit; and a service that is begun without any heart is not likely to improve as you go on. A service ought never to begin in a low flat tone. If it does, there's no knowing where we shall finish—certainly down somewhere in our boots, and probably under the joists. Now, like minister, like people. If there's no fire in the pulpit, you will look in vain to the pew for it. A minister should enter the pulpit—hard as it is to do so often, I have no doubt—with enthusiasm for his work. I do think that the preparation needed is more in this direction than in the sermon. Bless you, if the minister is prepared, the sermon is sure to be. And if he is prepared, he will begin the service as if he meant to make the best use of it, God helping him. There will be a ring of heartiness from the first moment that he lifts up his voice to the last, and he *will* lift it up and not be afraid.

“Now a hymn given out well ought to be sung well. What a burst of thanksgiving ought to go up to God from us because we have been permitted once again to appear in Zion! We are all guilty often of missing these grand opportunities. Pray Thomas, if you ever become a minister, that you may never throw a wet blanket over a service by mumbling out a hymn as if you were not quite awake yet, or, if awake yourself, did not want to wake others. But there, ‘Physician, heal thyself.’ I am taking up all the time in speaking about the hymn. The same thing applies to all the other parts of the service.”

“Quite right, John,” exclaimed Hugh Roberts.

“Yes,” said Mr. Llewellyn Pugh, “and there's the reading of the Word of God. How important that is! Now in the Church of England you have what they are pleased to call intonation, or the same old sing-song year in and year out. All the parsons catch it, and, apart from knowing better, you would think that they were a set of mortals who had a special affection of the throat, which only permitted them to repeat a few notes, and these notes always in the same order, whether in repeating Divine promises or threatenings, in inviting sinners or calling after the hounds. Again, in some chapels you have something almost as bad in the reading of the Scriptures in an assumed tone, and without any special regard for the meaning of the passage read. In other places there is an apparent slovenliness in reading the Bible, which I think is very hurtful. Now as Protestants

we believe in having the Word of God read to the people. The fact that they have it at home is not enough. It is too often kept there with the cups and saucers on the 'dresser,' or on the chest of drawers in the little parlour; and people show their reverence to it by keeping it well dusted; but in too many instances it is seldom read, except a few verses at family worship. Now there are some ministers who make it impossible for this sort of things to continue, by reading God's Word in public in such a way as to create an appetite in their people for reading it. Well, a true minister's desire is to let the good Old Book speak out for itself to the congregation. For the time being, like John the Baptist, he desires only to be 'a voice.' But in such a high service as telling out the message of His King, in the King's own words, he desires to do it to the best of his powers. I like to read the account given by Luke of our Lord reading in the synagogue at Nazareth for the first time after His baptism, from the Book of the Prophet Isaiah. The Evangelist tells us that when Jesus closed the book 'the eyes of all in the synagogue were fastened on Him.' That was one of the results of His reading. The word 'fastened' is a strong word. Those eyes couldn't help it. There was a power that fixed them so that they could not move. There was more than a mesmeric power that held them captive. Now, securing people's eyes is a long way towards securing their hearts. A minister has won more than half the battle when, in a congregation of five hundred people, one thousand eyes are fixed upon him. Our Lord's reading on that occasion at the beginning of His great ministry had rivetted attention, and had stirred up the keen expectation that the exposition which would follow such a reading was one which would well reward them for the listening. What an example to all His servants, not to neglect the public reading of God's Word!"

"Ah, that's true, Mr. Pugh," said John. "Old Mr. James Davies used to say: 'John, if some good folks who give running comments—if, indeed, such feeble things can be supposed to run, except it be out of sight for very shame—did but *read better* and *comment less*, what a voice of rejoicing would be in the tabernacles of the righteous!'"

"Then, as to preaching," added John, "I should think that every preacher must often turn to our Lord's Sermon on the Mount. The first thing that we read about the Great Preacher is, that 'He went up into a mountain.' He did not wait till a carpenter had made a

pulpit for Him, or until He had been invited to occupy the pulpit of one of the synagogues. God had, in ancient times, made a pulpit of Sinai. Jesus now made a pulpit of another mountain. The grand old preachers of Wales followed His example, and preached from the rugged hill-tops and mountain steeps of our native land to the thousands gathered at the foot. They did that in those days when there were no pulpits, except those occupied by men who couldn't preach themselves, and who would not let others do so. In those good old days God seemed to give His servants extra lung power. Preachers were men of the Boanerges sort, true sons of thunder, who scarcely ever knew what a cold on the chest was, or only as something which lent a little more thunder to their voices. They could preach in the storm without any inconvenience; thus they could keep a congregation together in the roughest gale that blew. Why, grand old Francis Hiley never had such *hwyl* as when the wind was boisterous. With his mighty voice he rejoiced to hurl his message on the storm, and thus make it the carrier of good news from God to man."

"Ah, yes!" said Hugh Roberts, "I remember him well in his best days. His voice was like that of a trumpet which sounded higher and higher as he was carried away in the *hwyl* as in a fiery chariot."

"I remember hearing him once," said Caleb Rhys, "and I shall never forget it."

"No, you are not likely to forget such preaching," continued John. "Now that there is less open-air preaching, men's lungs get very sickly and weak, and men whisper the message of the Cross as if they were speaking through a pipe stem. Our Lord on the Mount no sooner sat—as the old Jewish teachers used to do—than in this homely fashion He opened, not His sermon case, but *His mouth*. The preacher who makes a pulpit of a mountain must 'open his mouth,' or the pulpit would soon be too big for him and his congregation. What an example as a speaker Jesus was! With what ease and naturalness He spoke! What do they call the professors they have now in colleges, Mr. Pugh, to teach the young men how to speak?"

"Elocutionists," replied Mr. Llewellyn Pugh.

"Yes, that's the name," responded John. "It is so grand that I always manage to forget it. Well, they get 'elocutionists' now to our colleges to teach the students how to speak. They tell me that the first thing

these learned men say to the students is, 'If you would speak well, *open your mouths.*' A great deal of money, I am told, is paid every year for the repetition of that valuable hint. Why don't the young students open their Testaments, and read the account of our Lord's first sermon? There they will find at once that when He began to preach 'He opened His mouth.' Instead of that they must have a man with a grand name to teach them what they would long since have learnt from their Testaments if they would but read them. Besides, there is no shepherd or cowboy in the neighbourhood here who doesn't know that if he is to be heard—especially among these old mountains—he must *open his mouth.* I heard that very clever preacher from England the other night in Carmarthen. I walked there and back. It wasn't worth it. Another minister read and prayed, and then the stranger got up, an imposing looking man. He was no sooner in the pulpit than he took out of his breast pocket a huge bundle of papers, and put them on the Bible. He never so much as opened the Bible. I suppose he thought it too ancient by his manuscript, although that, too, seemed to look rather ancient. He read the text and the sermon alike from this bundle. I suppose he had his prayer there as well if there had been need of it. Everything the man had or wanted seemed to be in that bundle. He stooped and buried his face in it all the while he spoke, so that all I could see from the gallery was the bald patch on the top of his head, and his hand working like a crank about twenty strokes to the minute. His voice seemed to come from behind a wall or from the distant ages—before the Deluge I should think; and for all of Christ that I heard in the sermon it might have been preached then. Well, you know I don't understand English as well as I should like; but if a man talks English—English, Mr. Pugh, and not what you call Latin—and opens his mouth, so that his words may have a fair chance of coming out alive, and without losing all their limbs, I can make out a sermon pretty well, and enjoy it; but that great man went on sending his words tearing through his teeth, so that we couldn't catch one sentence in three. I could not help thanking God that all were not like him, but that we have some ministers who, like their Master, open their mouths."

"Very true," responded Mr. Llewellyn Pugh, "it was pitiful!"

"Then there's another thing, Thomas," added John, "that I want you to notice. It is said that 'He opened His mouth *and taught,*'

What an important addition that is! How many there have been who have opened their mouths as compared with those who have opened their mouths *and taught*! Even apart from our Lord's divinity, what wonder that our Lord *taught* after such a long and patient silence in the carpenter's shop at Nazareth. Thomas, there is a glorious preparation possible by patient waiting for the right hour in a shoemaker's shop as well as in a carpenter's. The teachers of men ought not to open their mouths too soon. Speech comes to us but slowly. What a mercy to our mothers that we could only coo and laugh, or, at most, cry, in our earliest days, and that we could not twaddle endlessly as some of us have done since. The man who speaks to a purpose is the one who, first of all, has learnt how to be silent. The grandest discipline in God's school for the ministry is enforced silence. Some of us have never learnt that lesson, hence the weakness of our talk. Oh for the grace to keep our mouths shut until God gives us something to say; then, when we open it, we shall *teach men*." Many other things were said for which, at present, I have no space. The reader, however, may gather from this fragment the general tone of that night's chat in the shoemaker's workshop.

WHO SHOULD PAY SCHOOL FEES?

"THE parents," say many opponents of a really national system of public elementary schools. "Not so," answer others, "but the State or the School Board."

All are agreed that the fees for the children of the very poor—that is, not only of those who are in receipt of parochial relief, but also of such as are one remove from pauperism—should be provided out of taxes or rates. The law compels parents to send their children to some efficient school. A school-attendance officer seeks them out, and acts the part of an ancient pedagogue in taking them to the schoolmaster. It seems, therefore, no more than right that poor law guardians, who supply the necessaries of life to pauper families, should also pay the school fees for the children of these families. Our National Legislature has, moreover, ordained that the same authority shall furnish out of the rates the school fees for the children of the very indigent. In fairness it should be remembered that this was done to meet the objection to school boards paying the

fees of children attending denominational schools. I wish some other arrangement had been made. While it is no doubt true that the payment of poor rates entitles the ratepayer to relief in case of need, and that there ought to be no more sense of humiliation in taking help from the rates than in receiving money from a benefit society or a club, the poor law system has been so worked that social degradation is involved in pauperism. The workhouse should be an asylum for the aged and the infirm and the destitute—an honourable refuge for the indigent—but, unhappily, it is considered by many working-men as only less desirable and less dishonouring than a prison. Nor can any careful observer fail to note that the receipt of relief from poor law guardians demoralises many recipients. They become henceforth less independent, less self-reliant, less industrious. For this reason I deeply regret the sending of any parents, save those in receipt of relief, to the relieving officer for school fees. Would it not be better, even if the Education Department went no further, that the annual grant should include the school fees of the children of very poor parents?

But how about the school fees of the other scholars in our public elementary schools? Whether the Chancellor of the Exchequer devotes a portion of the surplus revenue to this object or not, the question of Free Education has become one of practical politics. The concession made to the public elementary schools of Scotland last year by a Conservative Parliament forced this question to the front. Why should free education be given to Scotland and denied to other parts of the United Kingdom? If it is good and helpful north of the Tweed, can it be evil and a hindrance south of the border-stream? In Scotland education is much more valued than in England; consequently poor parents pay school fees less unwillingly. It is difficult to conceive of a satisfactory answer to the demand, "As Scotland is favoured with free education, why not extend the boon to poor Ireland, and to the agricultural labourers and needy families of Wales and England?" The providing of free schools is only a question of time. Seeing the principle has been accepted and partially applied, free schools will sooner or later be provided for the whole of the United Kingdom.

It seems to me that consistency requires this. Voluntary education is a thing of the past. There was a time, and during the life

of many still with us, when parents both determined the education given and paid for it. Now the public elementary school is what the Education Department of the Government chooses to make it. Parents are not consulted about "the Code," have no voice or vote in settling what lessons shall be taught their children. The curriculum is fixed by servants of the State, and "the Code" has all the binding force of an Act of Parliament. It is, indeed, submitted to the National Legislature, and sanctioned thereby. The managers of denominational schools cannot control what is done except in the brief time allotted to religious instruction. All else is prescribed and managed under the direction of the Education Committee of Her Majesty's Privy Council, and made subject to the examination of Her Majesty's Inspectors of Schools. Couple with the fact that the State makes public elementary schools what it pleases, leaving to parents no share in determining what is taught, the twin fact that the State compels parents to send their children to these schools—for there are none others to which they can send them—and it is difficult to escape the conclusion that the State ought to provide for the maintenance of the schools. Many Nonconformists, and among them Edward Miall and John Howard Hinton, Edward Baines and Dr. Acworth, doubted whether parents and churches could not do this work more efficiently than the State can do it, and opposed the establishment of any system of national education; but public opinion would not support them, and declared in favour of State-made and State-paid schools. In 1870 the controversy as between voluntary education and national education was closed. The country finally resolved that the children should be educated in public elementary schools. I think the decision logically carries with it free schools. Those who prescribe should pay. If the State, and not the parents, creates the schools, and frames the rules and regulations to be observed, and the lessons to be given therein, ought not the State also to meet the cost of these schools?

It is equally clear—perhaps clearer—that the State and not any sect, a representative board and not private managers, should be responsible for the control and government of public elementary schools wholly supported by public funds. Free education ought to be the death-knell of State-aided denominational schools. At present a large, though the least, portion of the income of such

schools is not obtained from rates or taxes. I incline to the opinion that the State, by prescribing the education, and, through Her Majesty's Inspector and the Education Department, directing the actual work of these schools, gets its full share of power, may be more than an equivalent for the annual grant, and that it is only fair there should be a concurrent private management as the equivalent of so much of the income which the State does not provide. This state of things will not survive the abolition of school fees. Free education will throw the cost of the schools on the public, and it will have to be provided out of rates or taxes, or both. In such circumstances there will be in equity no longer a place for private managers. Their vocation will be gone. Now they represent mainly the fees paid by parents, and by virtue thereof they take their share in governing and controlling the schools. When school fees shall be paid out of public funds, righteousness, common fairness, requires that representatives of the public shall fill the office in which these managers have served. Experience of school boards since 1870 warrants the confidence that education will gain much and lose nothing by this transfer of authority from private to public managers. Board schools are more efficient than the schools of the sects, and that, too, notwithstanding the fact, too much forgotten in this controversy, that the schools of the sects already in 1870 had in them the children of parents who desired for them an efficient education, and voluntarily sent them to school, and that Board schools since 1870 have received a large number of the children of very indigent and very unworthy parents who would not have sent them to be taught but for the compulsory clauses of the Education Act. It will be for the advantage of the children themselves, and to the benefit of the commonwealth, that all public elementary schools should be placed under the management of boards which represent the public. I earnestly hope that all free schools will be managed by public boards, and that in schools where the managers refuse to give place to these boards parents will be left to pay the school fees as heretofore. This means that school boards must be universal, as the Wesleyan Conference proposed many years ago, and as the Baptist Union has always contended should be the case.

In all probability there will be much said, especially by Romanists and Anglicans and some Wesleyans, about the necessity for religious instruction in public elementary schools. School Board schools are

as religious as the schools of the sects. The nation has decided that the Bible shall not be excluded from its day-schools. I accept the decision. My reliance for religious instruction is not on school boards or on day-school teachers, but on parents and churches and Christians. Nevertheless there is much force in the plea for the reading of the Bible in public elementary schools. The Bible is read, hymns are sung, and prayer is offered in most of the common schools of the United States of America. Why not in Old England as in New? So long as the religious instruction is unsectarian, and public schools and public moneys are not used for proselytising or denominational purposes, only good can result from teaching the Ten Commandments, the Beatitudes, and the Lord's Prayer. The religion of public elementary schools will be improved by substituting the Bible for the Prayer Book, and the teachings of the Lord Jesus Christ for the Church Catechism. In the interests of religion as of education I put in a plea for the payment out of public funds of the entire cost of maintaining public elementary schools.

Accrington.

CHARLES WILLIAMS.

THE MINISTER OF BAPTISM.*

(SECOND ARTICLE.)

AS Mr. Elwin stoutly contends that in baptism "the invisible grace depends upon the act of God, who is only pledged to ratify the outward sign when its proper conditions are observed," we are perfectly justified in asking, as we have done, whether these conditions *can* be observed, when baptism is administered to unconscious infants, who, according to general acknowledgment, were certainly not contemplated in any of those representations on which Mr. Elwin relies for his belief in the sacramental power of the rite? If the New Testament conditions as to the "one baptism" be not fulfilled in regard to the subject, to say nothing of the form, of baptism, there is, indeed, "a radical flaw" which renders the rite of none effect.

* "The Minister of Baptism : a History of Church Opinion from the Time of the Apostles, especially with reference to Heretical, Schismatical, and Lay Administration." By Rev. Warwick Elwin, M.A. London : John Murray.

Mr. Elwin believes that our Lord's great commission (Matthew xxviii. 18—20) confirms his position that only "a duly-commissioned priest" has authority to baptize. His argument, however, requires him to prove (1) that only the apostles were present and received the commission from Christ, and (2) that there is, in his sense of the words, an apostolic succession, to whose members the authority to teach and baptize has been rigidly restricted. We are assured that the "ye" who were to go and preach the Gospel were the eleven only. One would "naturally conclude that they were alone." The direction to meet Christ in Galilee had apparently been given only to the apostles on "Maundy Thursday evening"! (Our readers will note the language, and ask whether this is the atmosphere of the New Testament.) It is, indeed, admitted that the fact that "some doubted" is a difficulty in the way of Mr. Elwin's theory; but he contends that doubts are not at all inconsistent with what we know of the apostles immediately after the resurrection, and it seems *vetter to allow this* than to import the presence of persons as to whom the narrative conveys no other hint. But Mr. Elwin forgets that the narrative is confessedly and necessarily imperfect and fragmentary, not recording everything that took place, and plainly omitting many details. The impression given by verse 17—taken alone—is that the majority of the eleven worshipped Christ, but some doubted. "This, however, would hardly be possible," as Dean Alford has well observed, "*after the two appearances at Jerusalem in John xx.*" The doubts of the apostles were at an earlier stage than this, and before they had seen the Lord. "We are, therefore, obliged to conclude that *others were present*. Whether these others were the 'five hundred brethren at once,' of whom Paul speaks 1 Cor. xv. 6, or some other disciples, does not appear. Olshausen and Steir suppose, from the previous announcement of this meeting, and the repetition of that announcement by the angel and by our Lord, that it probably included all the disciples of Jesus, at least all who would, from the nature of the case, be brought together." So, too, Bishop Walsham How affirms, "There can be little doubt that others besides 'the eleven' were present." (Commentary, *in loco*).

The words were, as a fact, addressed not more to the apostles than to the rest of the disciples, and as they enjoin preaching and teaching as well as baptizing, Mr. Elwin has no right to restrict one part of

the commission without restricting the whole. If only the apostles were authorised to preach, only they would preach. But was this the case? Take merely a single statement from the Acts of the Apostles, "They were *all* scattered abroad . . . *except the Apostles*. Therefore they that were scattered abroad went everywhere preaching the word" (viii. 1 and 4). Dean Alford further, and not less wisely, remarks that, to understand the words of Matthew xxviii. 18—20, only of the apostles and their (?) successors is to destroy their whole force. "The command is to the UNIVERSAL CHURCH, to be performed in the nature of things by her *ministers* and *teachers*, the manner of appointing which is not here prescribed, but to be learned in the unfoldings of Providence recorded in the Acts of the Apostles, who, by His special ordinance, were the founders and builders of that Church, but whose office, *on that very account, precluded the idea of succession or renewal.*" We may grant, with Dean Alford, that baptism will naturally be one of the functions of the ministry; but that is not what Mr. Elwin contends for. Bishop Walsham How, another Anglican authority, also asks, "Are we to confine this gracious promise and the foregoing command to the apostles only, and through them to the ministers of Christ's Church? Surely not. The command and the promise are to the Church Universal, and to all its members." We concede to Bishop How that "it can by no means be gathered that, because the command to baptize and teach is given to the Universal Church, therefore every member of that Church has an equal right to baptize and teach. 'To every man his work,' is the Lord's rule." Undoubtedly; but this, again, is widely different from Mr. Elwin's idea.

To make good his position Mr. Elwin must further prove the existence of a definite body of successors to the apostles *in his sense of the words*. But, unfortunately, the moment he approaches this part of his subject, he leaves not only argument, but even the semblance of argument, aside, and contents himself with bold assertion. We demand to know where in the New Testament "the ordained ministry" have a priesthood which all Christians do not share. Christians "are nowhere called priests unto men, to minister to others God's sacramental grace"; but where are the ordained ministry so called, and called so for such a purpose? "This kind of priesthood is the special prerogative of the apostolic ministry, com-

missioned to perpetuate the ministry of Christ." It is a terrible claim to make. Again we ask for the proof of it. "These priests alone can say, 'We are ambassadors for Christ.'" Who made them priests of this class? And how came it to pass that *all* the disciples went abroad preaching the Word, and so doing the very work of ambassadors?

Mr. Elwin makes one admission which, though intended to strengthen, in reality overthrows his position. "The terms of the commission and the nature of the sacrament would be exclusive against the validity of baptism, except at the hands of the apostolic ministry, if there were nothing else to go upon. Bossuet admitted this so fully that he uses it as an argument to prove the necessity of tradition. Tradition alone, he says, is the authority for extending the power of baptizing to priests, deacons, laymen, and heretics, since Holy Scripture only records the delivery of the commission to the apostles themselves. It is important to lay this down at the outset. Tested solely by the light of the charge given by our Lord to the apostles, the presumption is distinctly against the validity of baptism by uncommissioned persons."

We do not, as we have already explained, concede that the commission was given only to the apostles, but we must remind Mr. Elwin that, if it were so, the apostles, and the apostles only, had the power to baptize. The charge was theirs, and theirs alone. Any others who administered baptism were usurpers. Not a word is said about their successors, or about those who have "a special ministerial link with them." There are no commissioned persons except the apostles. The so-called apostolic ministry (in Mr. Elwin's sense) is a figment. We can easily believe in "the necessity of tradition" to prove it, for it has not the shadow of a foundation in Scripture. This book proves either too much or too little; it either restricts the function of baptism absolutely to the eleven apostles, or it necessitates its administration by men who were not, who never claimed to be, and who in the nature of things *could not be*, their successors. There is no absurdity too glaring to be proved by tradition, but we resolutely refuse to bow to it.

It is indeed an old device of the Anglican party to represent the testimony of Scripture as superfluous. Bishop Law, for example, with a simplicity which is really charming, says of apostolic

succession, "As to its not being plainly mentioned in Scripture, the doctrine upon which it is founded plainly made it unnecessary to mention it." The Oxford Tract (No. 4) readily allows that "this view of our calling has something in it too high and mysterious to be fully understood by the unlearned Christians. But the learned surely are just as unequal to it. It is part of the ineffable mystery called in our Creed the Communion of Saints; and, with all other Christian mysteries, is above the understanding of all alike, yet practically alike within the reach of all who are willing to embrace it by true faith."

Not only does the New Testament know nothing of "Apostolic Succession," but the Early Church is equally ignorant of it. Until after Tertullian, the only succession spoken of is the succession of doctrine or of faith. "There is one and the same vivifying faith," says Irenæus, "which has been preserved in the Church from the apostles till now, and handed down in truth."

The fact is, there is not a minister, either in the Romish Church or Anglican, who can trace his orders back to the apostles. The chain does not reach very far back. A great many links are missing, and of those which remain some are by no means pure gold, but are mixed with base alloys, and in many cases they are brass, and only brass. If the apostolic succession is in the possession of a priesthood to-day, it must indeed be a standing miracle, for it has been transmitted through unordained, through heretical, blasphemous, and wicked hands. Readers of Church history are, alas, only too familiar with the vices, the immoralities and crimes of men "in holy orders," with the strifes of rival popes, with the excommunications pronounced on one by another, and with the absolute uncertainty which this has introduced into the whole question.

We have lying before us the "Cautions for the Times," published during the Tractarian controversy by Archbishop Whately and Bishop Fitzgerald. From No. XV. we extract the following, to which Mr. Elwin will no doubt pay greater heed than he would to the words of a Nonconformist. Archbishop Whately says:—

"There is not a minister in all Christendom who is able to trace up with any approach to certainty his own spiritual pedigree. The sacramental virtue (for such it is that is implied—whether the term be used or not—in the principle we have been speaking of) dependent on the imposition of hands, with a due

observance of apostolical usages, by a bishop, himself duly consecrated, after having been in like manner baptized into the Church, and ordained a deacon or priest,—this sacramental virtue, if a single link of the chain be faulty, must, on the above principles, be utterly nullified ever after, in respect of all the links that hang on that one. For if a bishop has not been duly consecrated, or had not been, previously, rightly ordained, his ordinations are null; and so are the ministrations of those ordained by him; and *their* ordination of others (supposing any of the persons ordained by him to attain the episcopal office); and so on, without end. The poisonous taint of informality, if it once creep in undetected, will spread the infection of nullity to an indefinite and irremediable extent.

“And who can undertake to pronounce that during that long period usually designated as the dark ages no such taint ever was introduced? Irregularities could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed we have even historical proof. Amidst the numerous corruptions of doctrine and of practice, and gross superstitions, that crept in, during those ages we find recorded descriptions, not only of the profound ignorance and profligacy of life of many of the clergy, but also of the grossest irregularities in respect of discipline and form. We read of bishops consecrated when mere children; of men officiating who barely knew their letters; of prelates expelled, and others put in their place by violence; of illiterate and profligate laymen, and habitual drunkards, admitted to Holy Orders; and, in short, of the prevalence of every kind of disorder and reckless disregard of the decency which the Apostle enjoins. It is inconceivable that any one, even moderately acquainted with history, can feel a certainty, or any approach to certainty, that, amidst all this confusion and corruption, every requisite form was, in every instance, strictly adhered to by men many of them openly profane and secular, and unrestrained by public opinion, through the gross ignorance of the population among which they lived; and that no one not duly consecrated or ordained was admitted to sacred office.”

Another point must not be overlooked. The apostolic succession has descended to Anglican clergymen, if at all, through the medium of Rome. Can it, therefore, exist apart from the sanction of Rome, and against its will? If the Pope, the cardinals, and bishops of the Romish Church have, indeed, the power to confer apostolic authority, they must also have the power, when solid reasons exist, for withdrawing it. Moreover, if the Church of Rome was a true church, it was, according to men of Mr. Elwin's school, a sin to separate from her. It was—oh, let the word be spoken tenderly, lest it should wound the delicate susceptibilities of High Churchmen—it was nothing less than the sin of schism, and these men are—shall we dare to say it?—Dissenters. If the Church of Rome was not a true church, then she had not

power to confer orders, and the Anglicans are without a Divine commission. Or, as Mr. Henry Rogers more tersely expresses it:—

“Is there nothing that can invalidate Orders? ‘Yes,’ say *some* of these men, ‘error in fundamentals will.’ Others affirm it will not, but still, with that superstitious reverence for *forms* which ever attends neglect of the *substance*, declare that orders may be invalidated if the formalities of consecration have not been duly observed. Either answer will serve the purpose. If error in essentials is sufficient to invalidate orders, we ask, Had the Romish Church so erred when you separated from her? If she had, her own orders were invalid, and she could not transmit yours. If she had not, then, as you affirm that nothing but heresy in fundamentals can justify *separation*, you are schismatics, and your own orders are invalid.”

Mr. Elwin knows perfectly well that every argument he uses for the discomfiture (as he thinks) of those dreadful Dissenters is directed with even greater force against the Anglican clergy by the Romish. Would his present orders gain him a standing in the Church of Rome? Does the Pope regard him as in the apostolic succession? The reverse is the case; and, according to Mr. Elwin’s own principles, the Pope is right, and has, indeed, no alternative. Cardinal Newman, speaking of the English Church, says:—“As to its possession of an episcopal succession from the time of the apostles, well, it may have it; and if the Holy See ever so decide, I will believe it, as being the decision of a higher judgment than my own; but for myself, I must have St. Philip’s gift, who saw the sacerdotal character on the forehead of a gaily-attired youngster, before I can by my own wit acquiesce in it; for antiquarian arguments are altogether unequal to the urgency of visible facts.”

The strongest repudiations of the doctrine of the Apostolic Succession may happily be found in the writings of Churchmen who, according to Mr. Elwin, are themselves in that succession. The works of Archdeacon Hare are not so widely read as they were a generation ago, but our younger ministers lose much by overlooking them. It is refreshing to come across his manly declaration that this move on the part of the Tractarians was intended to be “a knock-down argument against the Dissenters,” so that without Episcopacy faith is nothing, and the sacraments nothing, and all men are left to the uncovenanted mercies of God:—

“One might have thought,” he writes with honest indignation, “that the heart and mind of the Church, that the Christian spirit of the English nation would

have revolted from such a notion, and would have spewed it out into the abyss, where the spirits of evil fatten on the refuse of folly. But alas! no. The notion pampered our pride. What a feather in our cap it would be if we were the only pure branch of Christ's Church upon earth! . . . And then what a convenient summary mode of getting over every difficulty, of pushing aside every knotty argument with the Dissenters, to tell them offhand *you have no part in Christ; you are not members of His Church; your sacraments are nought; you are no better off than the heathens; nay, worse, because you have rejected the privileges which have never been offered to them.* . . . Among the numberless follies of our age, hardly anything is so sad as to see men, otherwise amiable and kindly disposed, grasping at a thunderbolt to crush the fly that is buzzing in their ears, and ready to hurl the thunderbolt, though millions of creatures should be overwhelmed by the blow which they aimed at the fly. This monstrous error . . . such silliness might make one laugh, unless the miserable evils which absurdities of this kind produce turn one's laugh into a groan. Notwithstanding my sincere regard and respect for several persons who have adopted these practices, I feel bound in duty to Christ's Church, and especially to all the Reformed branches of it, to declare that I cannot view this distinction in any other light than as a piece of coxcombical affectation, and of uncharitable, unchristian presumption."

W. H.

MR. BROWNING'S "ASOLANDO."

THE circumstances of its publication have given to Mr. Browning's last volume a pathetic and memorable interest; an interest, indeed, which is almost unique in our recent literature. On the morning of the day on which it was offered to the public, intelligence was received of Mr. Browning's serious illness at Venice, and before the day had closed the great poet had "crossed the bar," and was numbered with the dead. No volume from the pen of its distinguished author had been anticipated more eagerly, or was received with greater enthusiasm. Independently of his illness, it would have attained a wider popularity than any of his previous works, and it is gratifying to know that news of its cordial welcome was telegraphed to Mr. Browning some hours before his death, and proved to him, as we can well understand, a source of sincere satisfaction. For Mr. Browning threw so much of his heart into his work, his work was so thoroughly the expression of his deepest nature, that its reception by others could not be a matter of indifference to him, even amid the solemnities of his last hour. Successive editions

of the book were speedily exhausted, and for copies of the first edition prices which seem fabulous are already being given. For the most part criticism has been generous and eulogistic. Praise is freely bestowed where a few years ago there was only blame, and writers who formerly had nothing but censure for Mr. Browning, and sneered at his claim to the title of poet, have exemplified the well-known law that action and reaction are equal and contrary, and are apparently resolved to observe the spirit of the adage: *De mortuis nil nisi bonum*.

Our own judgment concerning "Asolando" is that it is decidedly the most vigorous and beautiful of Mr. Browning's recent works. We place it higher than "Parleyings with Certain People," than "Ferishtah's Fancies," and "Jocoseria," though we do not by this mean that the volume is faultless, either in its substance or form. It is in fact of a very mixed character, and exhibits the poet both at his best and his worst. It displays great intellectual force, subtle penetration, freshness, and buoyancy of feeling, and marvellous concentration of passion. There is here no dimness of vision or tameness of description. The poet's aspiration is as fervent, his energy as robust, his faith as hopeful as ever. The songs are suggestive of the glow of youth rather than of the languor of age, and the lyrical intensity is, even in view of the Laureate's recent achievements, surprising. There are, too, lines of such rare sweetness and melody that they linger in the memory and make it their willing captive; rich and full-throated notes that haunt the dullest ear, and thrill men with delight. But it cannot be denied that the poet's genius is also as wayward as ever. There is in the volume much of the same eccentricity in the choice of subjects, of the same obscurity, the same ruggedness and want of polish, and the same difficulty in our accurately comprehending the author's ethical standpoint. "Asolando" is, in fact, a fair specimen of Mr. Browning's work. It has all the merits, and most of the defects, which his poetry ordinarily suggests. He is, *in some respects*, the greatest poet of the Victorian era. His dramatic faculty—the power to enter the secret recesses of the soul and to identify himself with its varying moods in the most opposite situations—stands next, perhaps, to Shakespeare's; nor, when he is profoundly moved, can he be surpassed in the vividness of his description. If his language

had been uniformly as musical as his insight was piercing and his thought transcendent, if he had not been needlessly prolix and obscure, there would have been little need to ask the question, which has so often been discussed, whether Tennyson or Browning is the greater poet.

Mr. Browning spent the summer of last year at Asolo, and there, we infer, he wrote these poems. The title, "Asolando," is popularly ascribed to the inventiveness of the ancient secretary of Queen Cornaro; "Asolare: to disport in the open air, to amuse oneself at random." Cornaro—the member of a Venetian family of nobles—was married in 1472 to James, King of Cyprus. After his death, she was exiled, and kept in "mild imprisonment" until 1489, when she set up a kind of court for scholars and poets at Asolo. The secretary referred to was Cardinal Bembo (he was not cardinal till long after this), and he wrote, among other works, a dialogue on Platonic love, entitled, "Gli Asolani." The word "Asolando" is not found in his writings, but this, as Mr. Browning remarks, is hardly important. "Bembo was too thorough a purist to conserve in print a term which in talk he might possibly toy with; but the word is more likely derived from a Spanish source. I use it for love of the place."

Two of the most remarkable poems in the volume are the "Prologue" and the "Epilogue." The former of these recalls—with, of course, characteristic differences—Wordsworth's "Ode on Intimations of Immortality," in which he laments, "The things which I have seen, I now can see no more." To Browning, as to Wordsworth, "There had passed away a glory from the earth"; but he, too, equally with Wordsworth, had his compensations, though they were of a different, if not of a higher, order:—

"The Poet's age is sad: for why?

In youth, the natural world could show

No common object but his eye

At once involved with alien glow—

His own soul's iris-bow.

"And now a flower is just a flower:

Man, bird, beast are but beast, bird, man—

Simply themselves, uninct by dower

Of dyes which, when life's day began,

Round each in glory ran."

But though the illusion is dispelled, the bare reality can be faced, and we can dispense with the optic glass, whose lens draped each object "in ruby, emerald, chrysolite," and look upon it "clear outlined, the very naked thing." The world was once to the poet's vision, "terror with beauty, like the bush burning but unconsumed":—

"And now? The lambent flame is—where?

Lost from the naked world; earth, sky,
Hill, vale, tree, flower—Italia's rare
O'er-running beauty crowds the eye—
But flame? The Bush is bare.

"Hill, vale, tree, flower—they stand distinct,
Nature to know and name. What then?
A Voice spoke thence which straight unlinked
Fancy from fact: see, all 's in ken;
Has once my eyelid winked?

"No, for the purged ear apprehends
Earth's import, not the eye late dazed;
The Voice said, 'Call my works thy friends!
At Nature dost thou shrink amazed?
God is it who transcends.'"

There is, in "the purged ear" of the poet a source of knowledge as true, of feeling as exalted, of life as inspiring as in anything the eye can reveal; and it is well to have our attention directed to the power of the voice within, to the silence and solitude of soul in which we apprehend God, the invisible.

The Epilogue forms, as every reader must have felt, a fitting close not only to the volume, but to the poet's life. Such last words will be remembered for their high courage and undaunted hope. They have in them the spirit of a hero:—

"At the midnight in the silence of the sleep-time,
When you set your fancies free,
Will they pass to where—by death, fools think, imprisoned—
Low he lies who once so loved you, whom you loved so,
—Pity me?

"Oh, to love so, be so loved, yet so mistaken!
What had I on earth to do
With the slothful, with the mawkish, the unmanly?
Like the aimless, helpless, hopeless, did I drive
—Being—who?

" 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.

" No, at noonday, in the bustle of man's work-time,
 Greet the unseen with a cheer !
 Bid him forward, breast and back as either should be,
 ' Strive and thrive ! ' cry ' Speed—fight on, fare ever
 There as here ! ' "

It is a singular coincidence that the closing lyric of Lord Tennyson's new volume should be to so large an extent in the same strain, although in melody it is greatly superior, to Browning's Epilogue.

The Love Songs have been specially eulogised, and their beauty is unquestionable. Their intense and concentrated passion, their rich glow and brilliant colour, and their lyrical ecstasy, would have been surprising even in a youth who " felt the days before him," rather than in one who was nearing his four score. The following are perhaps the most remarkable :—

" NOW.

" Out of your whole life give but a moment !
 All of your life that has gone before,
 All to come after it—so you ignore,
 So you make perfect the present—condense,
 In a rapture of rage, for perfection's endowment,
 Thought, and feeling, and soul, and sense—
 Merged in a moment which gives me at last
 You around me for once, you beneath me, above me—
 Me—sure that despite of time future, time past—
 This tick of our lifetime's one moment you love me !
 How long such suspension may linger ? Ah, Sweet—
 The moment eternal—just that and no more—
 When ecstasy's utmost we clutch at the core,
 While cheeks burn, arms open, eyes shut, and lips meet ! "

" SUMMUM BONUM.

" All the breath and the bloom of the year in the bag of one bee :
 All the wonder and wealth of the mine in the heart of one gem :
 In the core of one pearl all the shade and the shine of the sea :
 Breath and bloom, shade and shine—wonder, wealth, and—how far above them—

Truth, that's brighter than gem,
 Trust, that's purer than pearl,—
 Brightest truth, purest trust in the universe—all were for me
 In the kiss of one girl."

"A PEARL, A GIRL.

"A simple ring with a single stone,
 To the vulgar eye no stone of price ;
 Whisper the right word, that alone—
 Forth starts a sprite, like fire from ice ;
 And lo, you are lord (says an Eastern scroll)
 Of heaven and earth, lord whole and sole
 Through the power in a pearl.

"A woman ('tis I this time that say)
 With little the world counts worthy praise ;
 Utter the true word—out and away
 Escapes her soul ; I am wrapt in blaze,
 Creation's lord, of heaven and earth,
 Lord whole and sole—by a minute's birth—
 Through the love in a girl."

We may be thought prudish and puritanical, but we cannot take an unmixed pleasure in these beautiful lyrics, which give ground for the criticism that Mr. Browning preaches, without sufficient discrimination, the rights of passion, and that he shows too great a tendency to glorify the flesh. His language has too close an affinity with the inflated expressions of the æsthetic school to be regarded with complacency—"the moment eternal," "ecstasy utmost," "am wrapt in blaze." His eudemonism often gets the better of his judgment, and causes him to lay too little emphasis on the fact that love, apart from the stringent safeguards of righteousness, may be fraught with terrible peril. In many of his previous poems, to which we should most strongly object, we are aware that he is not speaking *in propria personâ*; e.g., in "A Light Woman," "Confessions," and "The Statue and the Bust"; and in the lyrics we have here quoted he is no doubt dramatising. But the situations described are idealised. A delicious charm is thrown over them, and they become, under these exciting and thrilling strains, an object of desire. To occupy such situations, either in gay frivolity, or in what the æsthetic school would describe as passionate emotion, creates dangers which are by no means imaginary. We shall be reminded that these

are innocent love songs, and that their feeling is entirely healthy. In Browning's mind they were so; but we hear so much of the intenser sense of life, of a quickened and multiplied consciousness, of giving the highest quality to our moments as they pass, that it is necessary for moralists to utter a word of warning, and to resist tendencies which are not the less dangerous for the high artistic sanction they can claim. These lyrics have, moreover, been commended as a proof of Browning's unique knowledge of woman, and of his rendering justice to her position and claims. From these we have no wish to detract, but we do not think they are aided by language which, at the best, is overdone. The sentiment is lacking in robustness, and is surely a little gushing. It is true neither in art nor in life to affirm that the *summum bonum* is to be found in the pleasures which Mr. Browning here depicts, even in their purest forms. There are, in the lyrics, false and exaggerated notes.*

(*To be continued.*)

SUNDAY MORNINGS WITH THE CHILDREN.

III.—GOD'S ORGAN.

PSALM CXLVIII.

THE organ is the grandest of all musical instruments. It is really a number combined into one, a whole band which can be played by one musician. The organist has a key-board, and is able, as he sees fit, to make any one note sound alone, or any number at the same time. As he plays, sometimes we hear a very gentle strain of music, sometimes the harmony of several notes together, and sometimes, when the full strength of the organ is used, it peals with grandeur, like the band of a large orchestra.

This psalm represents the entire universe as a great organ of God. It is a beautiful poem, and is divided into three parts. The first part calls upon the creatures of God above the earth to praise Him. There are the angels and hosts

* Since this article was written we have met with the opinion of a critic who will not be accused of any want of deference to Mr. Browning's genius or any undue sensitiveness. "The close of this lyric ('Summum Bonum') surely spoils it. It has the effect of an anti-climax, and an anti-climax of gush, and almost rude gush too. The opening of the poem required to our mind grace and tenderness in the close, and there is no grace and tenderness in the close."—(*Spectator*, January 25.)

of heaven which cease not day nor night in their worship. Then there are the sun, moon, and stars, which have no speech nor language, yet constantly declare the glory of God. Then there are the skies and clouds. All these are different notes in God's great organ, and praise His name. The second part of the psalm calls upon beings of an inferior nature—the wonderful creatures in the depths of the sea, fire, hail, snow, and mist, and the stormy winds. These are all doing what God would have them do, and therefore are glorifying Him. Then there are beasts and reptiles and birds. These, too, are parts of God's great organ, and praise His name. The Psalmist goes on to mention a third class, which consists of human beings, reserving the most important to be mentioned last. He calls upon kings, princes, and judges, upon young men and maidens and old men, and finally upon children, for all belong to the great organ, and says: "Let them praise the name of the Lord, for His name alone is excellent. His glory is above the earth and heaven."

Here then we are taught that it is the duty of every one, children as well as others, to praise God. Every child is a pipe in the great organ. In order that the harmony may be complete, four things are necessary:—1st. Every note must give its own special sound. 2nd. It must sound when touched. 3rd. It must not sound when not touched. And, 4th, it must be in good tune.

First, every note must give its special sound. There is this curious feature of an organ that, although it has many hundreds, sometimes thousands, of pipes, no two are alike, and no one can be done without. Some are great, and some are small. But the smaller ones are as important as the larger. No musician would care to play on any organ if he knew that one pipe, even the littlest, was missing. So in this wonderful universe, there are no two creatures alike. No two stars shine with the same brilliancy, no two angels have the same voices, no two leaves are of one shape, no two blades of grass exactly the same length. Of all the millions of people alive to-day, no two look alike, think the same thoughts, and love the same things. Each little child is different, thinks differently, and loves differently from all other persons. And God made each one, loves each one, and wants each one to praise Him. It is a sad thing that many little children, as well as many men and women, do not understand this. They think God does not care for them, and that it does not matter what they do. This is very wrong and is the cause of sin. God never made a soul, not even that of the feeblest child, which He does not care for. Each one has some special duty, some particular way of praising Him, and no two are in this exactly alike. This teaches us not to interfere with one another, or to expect others to think and do just what we imagine they ought. A great amount of trouble and of sorrow, and especially of quarrelling, would be prevented if every one would ask what the Apostle Paul did, "Lord, what wilt Thou have *me* to do?" Let all young people learn this in early life:—

Find out what God would have you do,
If little, do it well;
For what is great and what is small
'Tis only He can tell.

Secondly, every note must sound when touched. If when an organist wanted a certain pipe it was found to be dumb, that would spoil all the music. It is right to be humble, but no one ought to imagine he is of no importance. When the Lord Jesus was upon the earth, He was greatly pleased when He heard the children singing. Now that He has gone to heaven He is the same. He is ever present, and to-day, just as He did hundreds of years ago, He says, "Suffer the little ones to come unto Me, and forbid them not." The song of praise in the house of God is never complete unless the children sing. The good child will try to join in the praise and not sit silent. But Jesus is not praised by hymns alone, but by conduct. When a little child tries to learn his lessons conscientiously; when he is obedient to parents and teachers; when he is kind and loving to brothers and sisters and friends; when he checks evil tempers and tries to be cheerful and good, then he praises God. And God is looking at every one, however small. When the great musical conductor, Mr. Costa, was once leading an immense orchestra of hundreds of voices, and violins, and horns, and instruments of all kinds, suddenly he stopped the whole. When all were silent he said, "Where is the piccolo?" That is a very little flute, and the man who had to play it had stopped for a minute, thinking as it was so small it would not be noticed. But the great musician missed its melody. God knows and wants every one of us. Remember Mr. Kingsley's advice:—

Be good, sweet maid, and let who will be clever,
Do noble deeds, not dream them all day long,
And so make life, death, and that vast for ever
One grand, sweet song.

Thirdly, the note must not cipher. Cipher is a term used by organists for a pipe that gives out a sound when it ought not. The machinery of an organ is very complicated, and sometimes in damp weather it may get out of order. One Sunday morning in a large church there was one pipe that kept on sounding. It was a very little one, like a whistle. It could not be easily got at to stop it, so the whole organ had to be disused and the service spoilt because of that one little ciphering note. It is astonishing how much mischief one little child when naughty can do. A little boy, by bad conduct, can upset the whole comfort of a school and make teachers and fellow-scholars very unhappy. A little girl, by getting out of temper, can make everybody uncomfortable in the house. It is right and good to talk, and even be noisy at proper times; but to talk and be noisy at improper times is wrong. How bad it is when a little child will talk at meal times when told not. How wrong to whisper and make a noise in Divine worship. The wise man tells us "there is a time to speak and a time to be silent." And this is the most important thing in life—to know the right time for speaking or acting.

Sometimes it is the Master's will
That we should serve by being still,
And by a calm and steady light,
Disperse the darkness of the night.

Fourthly, and most important, each note must be in tune. If any of the notes are out of tune, no matter how skilful the organist may be, there will be no harmony, but instead there will be discords which are very disagreeable. Discord is a type of sin. It is a solemn fact that by nature we are all out of tune, and instead of our lives being like sweet music, we turn the harmony of creation into discord. This is the secret of all unhappiness. All our sadness, our sickness, our trouble, our death, are all the effects of sin. Jesus Christ came to pardon sin, to cleanse us from sin, and so to make us happy. Now an organ is always getting out of tune, so that every now and then a tuner has to come and examine every note and put those right that have become wrong. This is what Jesus Christ wants to do. He is in this world to tune our hearts aright. There was a very great man who had an evil temper. When he found himself getting angry, he used to quietly in his heart pray, saying, "O Lamb of God, make me calm," and that enabled him to conquer. When you feel a temptation to tell a falsehood, or to do something that is mean, or to give way to passion, or to do anything wrong, just think about Jesus Christ, and in your heart pray to Him and He will put you right. Whenever we get out of tune—and we are all inclined to do so, the wisest and oldest, as well as the youngest and most ignorant—if we think about Jesus Christ and pray to Him, He will tune our hearts, and then we immediately become good and happy again.

Lord tune my heart
Like that of Jesus, may it beat
And take its part,
In the eternal choir with music sweet.

It is a very wonderful but blessed truth that Jesus Christ came to the poor and ignorant, and loved little children. When He entered Jerusalem in triumph, and the people spread their garments in the way and cut down branches of the trees and laid them in His path, just as he entered the Temple the children sang to His praise, and He was well pleased, saying: "Out of the mouth of babes and sucklings hast Thou perfected praise." Let us not forget that the great, all-glorious God has set His love upon us. Angels are His servants, but we are His children. Stars and clouds and beasts and birds are the work of His hands. He cares for them all; but He loves us, and wants us to love Him. This is a mystery, but perhaps a parable may help us to understand how it is.

There was once a very great and glorious king, who made a great feast and held court in much magnificence. He had on a purple robe and a golden crown, and was seated on a throne of ivory to receive the homage of his people. The grand large hall was crowded, and his subjects passed by in procession. First came the strong warriors in serried ranks, with sturdy step and bright armour and flashing swords, and they passed by with loud shouts to his praise. Then came a well-trained band of musicians, with instruments of many kinds, and they sang a song to his glory. Then there passed by many lords and ladies, ambassadors from other courts, a splendid retinue, and the king received them all with dignity. At last there came two or three little children, some with

toddling steps, whose voices were very feeble compared with those that had gone before ; yet to them he bent his head and listened and tears came into his eyes, and he stooped and took them in his arms and was more pleased with what they said than with all the pomp and splendour that had passed by. And why ? Because they were his own children, and he loved them. Dear young people, it is a glorious thing to be the sons and daughters of the great God. This is the privilege of those who give their hearts to Jesus Christ. They become the children of the King of Kings and Lord of Lords.

J. HUNT COOKE.

NOTES AND COMMENTS.

THE EDUCATION QUESTION.—The determination of the Government to drop the question of “ Assisted Education ” for the present session of Parliament does not remove it from the sphere of practical politics, and if, on the one hand, the Liberals are determined to secure for other parts of the kingdom the concession which has already been granted, in some measure, to Scotland, the Conservatives and “ Churchmen ” are, on the other hand, busily devising means whereby they can receive a “ double portion ” and yet retain their special privileges. The *Guardian*, e.g., admits that “ Churchmen ask—No longer can we resist the remission of fees ; but how will the managers of Church schools be affected by the change ? ” Our contemporary sees that if the fees be remitted, “ some, at least, of the managers should be elected by the ratepayers.” The problem is how to concede this point and yet retain hold of the schools as centres of Church instruction and influence, and the solution of the problem is delightfully simple. The “ elective element ” is to have nothing whatsoever to do with the religious teaching, which is to be left entirely under the control of the clergy, &c. ; the religious rights of the parents are to be protected, as at present, by a conscience clause, which, where it is most needed, is and must be a delusion and a snare. In country districts the conscience clause is often an instrument of cruel persecution, and no additional safeguards can be made of any avail. How the *Guardian* can suppose that Nonconformists have succeeded in getting their own religious tenets endowed from the rates passes our comprehension, unless, indeed, the belief in God and the Bible, in truth and in righteousness, are our own tenets. We are not aware of Board schools in which children are taught the sin of Conformity, or the unscripturalness of the Apostolic Succession, or the evils of infant sprinkling. The denominational character of the Church schools is unblushingly avowed, and the contention that they are really undenominational is treated with something akin to contempt. The following words ought to prevent mistakes on that point, and to convince Liberals and Nonconformists that their battle is not yet won :—

“ By religious instruction we can only mean, as Churchmen, that definite instruction in the creeds, the mission, and the Sacraments of the Church which results in making the taught faithful to the Church as the Divinely-authorised interpreter of revelation. We ought to be clear ourselves, and we ought to make

it clear to the public at large, that this is the supreme end for which we maintain Church schools, and that Church schools which fail to secure this end, whatever advantages they may have from a social or even educational point of view, are, in the eyes of Churchmen, simply schools which are not fulfilling their intended function. It is not for the sake of such that we have carried on the struggle of the last twenty years, or are struggling now in the interests of the rising generation. Instead of maintaining such pseudo-Church schools it would be far better to accept universal School Boards, to insist that State-aid should be given only to secular (not 'unsectarian') education, and to trust religious organisations to impart religious instruction. Such a policy would at least have the merit, on the religious side, of being distinct and logical."

NON-EPISCOPAL ORDERS.—The question whether Episcopal ordination is essential to a valid ministerial standing continues to agitate the minds of many Churchmen, and the articles and correspondence which have appeared on it have reached a portentous length. The sensible, large-hearted, and Christian suggestions of the Dean of Peterborough (Dr. Perowne) are evidently not according to the mind of the greater number, at least of those who speak and write. The idea that the clergy of the Presbyterian and other like bodies of Christians should be allowed to minister the Word and Sacraments "in our churches" without any fresh ordination is regarded with something like horror, and Dean Perowne's action is branded as impious and revolutionary. How can such a compromising concession as that which is apparently in his mind be made without disloyalty to the Church of England? Bishop Jenner thinks that the matter need give no trouble "at this time of day." God has brought His Church through dangers as great as the Dean of Peterborough's generous action is creating, and one proof of His protecting care is, that "whatever may have been said or done by individuals, even by theologians of repute, the English Church in her corporate capacity has been preserved from throwing overboard the principles of the whole Catholic Church from the beginning in this matter of ordination!" Another writer suggests that such suggested concessions are "simply playing into the hands of Rome," as if it were a rare or a novel thing for the Church of England to do so, and as if the Church of Rome were eager to distinguish between the Church of England and the other sects. Every broad-minded and large-hearted suggestion which aims to draw closer the Established and the Free churches is followed by a dozen expressions of narrowness and bigotry. Too many English clergymen pride themselves on being "a (sacerdotal) garden walled around."

THE PROSPECTS OF REUNION are, therefore, not so bright as some sanguine dreamers have thought. Bishop Ellicott in his recent pastoral, referring to the answers received by the Archbishop of Canterbury in response to the Lambeth Conference proposals, admits their friendly spirit, but says that we must wait for the consummation desired, or "in the vital question of orders prepare to make concessions, which if made, would rend the Church of England asunder.'

Nothing can be more explicit than his assertion that "this question of ordination or, if you like so to term it, of re-ordination, is the vital question in connection with reunion. It once became my duty, several years ago, not without due authorisation, to confer privately with the representatives of one of the great religious bodies that do not belong to the Church of England on this very subject of re-uniting. Nothing could have been better than the tone of that most friendly and most Christian meeting. The remembrance of it will never leave me. But what was the upshot? That we parted, amid expressions of the deepest and truest friendliness, with the profound conviction on both sides, that, so far as we were then permitted to see, anything like reunion was not possible. The question of orders was the chasm over which we could cast no bridge. And so, I sincerely believe, it will be found in every real and practical discussion of the subject—until that time when, it may be, God may so far draw the sides of the chasm together that the bridge may at last be made." We have all along held that for organic union the churches are not prepared. We do not know that it would be at present desirable, but surely we can refuse to unchurch one another, to denounce those who differ from us as heretics and schismatics, and to speak of their ministers as usurpers of the sacred office. And, on the other hand, we must learn to "tolerate the intolerant," and not take for granted that narrowness is sin.

THE PROSECUTION OF PROFESSOR MARCUS DODS is still the absorbing topic in ecclesiastical circles in Scotland, and we are apparently on the eve of a bitter and prolonged controversy. The prosecution is advancing step by step, and there is an evident determination on the part of the prosecutors to take the matter to the highest Court of the Free Church. Those who are dissatisfied with Dr. Dods's election to his Edinburgh Chair plainly hope that the General Assembly of 1890 will practically reverse the decision of the Assembly of 1889, and depose the new Professor. The Edinburgh Presbytery has wisely declined to consider at this stage the libel against Dr. Dods framed by two members of the Presbytery of Dingwall, and it certainly seems illegal for a local Presbytery to take the question up so long as it is before the College Committee, the Board appointed by the Assembly to decide whether there should be a prosecution. In the discussions which have taken place, a great deal of extraneous matter has been introduced, and there has been too much hitting wide of the mark. The real point at issue is whether Dr. Dods holds and teaches opinions at variance with the Confession of Faith. He has, of course, signed the Confession, and professes to believe the doctrines of which it is the symbol. We cannot assent to the idea that the prosecution of a man who belongs to a "creed-bound Church" is necessarily persecution. Subscription has its responsibilities as well as its privileges, its perils and drawbacks as well as its gains, and Dr. Dods, as a reasonable man, will, we are sure, be prepared to defend his teaching in the light of his repeated subscription, and we do not think he need fear the issue. For ourselves, we have little faith in the value of creeds and confessions as authoritative standards. They, too often, come between men and the Word of God, and

are hindrances rather than helps to the full understanding of truth. In the meantime it must be a source of great satisfaction to Dr. Dod's friends that he emphatically repudiates the charge of having rejected the Confessional doctrine on the Atonement. He cordially accepts it, but thinks "there are other aspects of the Atonement which need also to be put strong before our people." He desires no liberty which is incompatible with this greatest of all "Central Truths."

THE OPENING OF PARLIAMENT presents few features on which we need here remark. The Privilege debate affords a strange commentary on the belief that the House of Commons rigidly guards the honour of its members. The opponents of Home Rule have lost a great opportunity of acting, we will not say with magnanimity, but with justice. Mr. Parnell has been shamefully used, and after all he has had to suffer in connection with the forged letters, the Government ought to have offered him generous reparation. Many of their own supporters regret the manner in which Sir W. Harcourt's motion was met. We are glad that Mr. Caine has denounced "the foul conspiracy to which Mr. Parnell has been subjected." Mr. Smith's proposal to close the matter by thanking the judges for their report is ridiculously inadequate to the occasion. The Irish members are acquitted of all personal complicity with crime—of all the charges, in fact, which justified the appointment of the Special Commission, and nothing new has been brought to light. That there has been much in their procedure to deplore cannot be denied. The awkward fact is that all those things which are classed as political crimes were known in 1865, when the Conservative party was not ashamed to enter into an alliance with the Irish members for the purpose of overthrowing Mr. Gladstone's Administration. The late Lord Shaftesbury described this alliance at the time as "an act of folly amounting to wickedness. God is not in all their thoughts nor the country either. All seek their own, and their own is party spirit, momentary triumph, political hatred, and the indulgence of low, unpatriotic passion." It is, therefore, difficult to see how the Government can in any way censure, and still less propose the expulsion of the Irish members as they are logically bound to do. Mr. Caine frankly admits that "the objections to Home Rule, based upon the personal characters of these gentlemen as individuals, must now be taken out of the controversy." Many of the readers of this magazine are honestly opposed to Home Rule, and regard it as neither practicable nor safe. They have the right to urge their objections to it as strongly as they can, but they would scorn to be guilty of unfairness or injustice. Poisoned weapons are not for Christian men. It was never more necessary than it is to-day that political questions should be discussed from a purely Christian standpoint. We must be prepared to follow the dictates of righteousness. The law of Christ is our absolute and authoritative standard, and it is not less important that we should seek to carry out the demands of Christ's law in a "tone and temper" of mind corresponding with His own. The Christianisation of our politics would be one of the greatest boons which God could confer on the English nation.

THE LATE MR. J. P. BACON, whose death took place on January 30th, at the age of sixty-eight, is one of the men who in a quiet way will be greatly missed. He has for many years rendered invaluable service on the Committee of our Foreign Missionary Society, and on that of the British and Irish Home Missions, of which for eight years he was treasurer. He possessed shrewd observation and sound judgment, and was ever keen and watchful, but kind and generous withal. He was strongly opposed to all useless expenditure, and guarded the finances of the societies with which he was connected as a sacred trust. He was a man of marked individuality and had the courage of his opinions. He was a Nonconformist by conviction, and not by descent, having been brought up in the Church of England, and leaving that Church because impelled to do so by loyalty to his conscience and the Word of God. For some time past, Mr. Bacon had been connected with the church in Leytonstone, of which the Rev. John Bradford is pastor. In business, he had all his life been connected with the well-known firm of Perkins, Bacon, & Co., bank-note engravers, &c., of Fleet Street, who for many years had the contract to supply postage stamps to the Post Office, as well as Bank of England notes.

REVIEWS.

IDYLLS OF A LOST VILLAGE. By John A. Bridges. London: Macmillan & Co. A series of charming papers descriptive of the various phases of life in a village which has been swallowed up by the resistless advances of a large manufacturing town. In too many cases such villages exist only in memory, and it is well to have their features preserved in vivid realistic sketches of this order. Village life is not always picturesque and poetical. Even in this volume we come across features which we prefer to contemplate from a distance. But there can be no question that our advancing civilisation involves losses for which we have not always adequate compensation. As these sketches were originally contributed to a Conservative newspaper (*The St. James's Gazette*), we ought not perhaps to expect either a just or a generous treatment of Dissent. The tone of the article, "The Rev. Jones," displays an utter ignorance of the grounds of Dissent, and not less of its spirit and aims. The assumed superiority of Churchmen in intellect, in culture and in virtue, as well as in respectability, is amusing. It is not true that "the Dissenter is reared in the hope of seeing and aiding to bring about the fall of the Church." Disestablishment would not or need not involve the fall of the Church. Many of its staunchest advocates believe that it will purify and invigorate it. It may be that "the majority of Dissenting ministers are at present rather small-minded," but if so they are not without comrades in the Established Church. Again, in regard to politics, "why the best educated among Dissenters should almost invariably take the extreme opposite side to Churchmen is not so easy to explain." But surely there is a worthier way of accounting for their Radicalism than the suggestion of jealousy, of their objection to playing second fiddle, &c. ? Insinuations of this sort disfigure the pages of a really delightful book—a book which is printed and got up in Messrs. Macmillan's best style, and which, for the most part, it is a pure pleasure to read.

CHRISTIAN CONDUCT. Sermons preached in the Chapel of Mill Hill School.

By Charles Anthony Vince, M.A. London: Hodder & Stoughton.

SOME of the best sermons in the English language have been preached in school chapels, and the latest addition to their number now lies before us. Mr. Vince explains that as he is but an occasional preacher to his boys—the pulpit being generally occupied by an ordained Nonconformist minister—he has felt himself free to avoid doctrinal subjects, and to speak of the immediate importance to school boys of Christian conduct and Christian motives. Rarely has any preacher carried out his purpose more winsomely. There is nothing stilted or professional in the sermons. They are simple, straightforward, and manly, such as we should expect in one whose aim it is to make his pupils reverent and cultured Christian gentlemen, loyal in all things to “their fair Captain, Christ.” The sermons on Taking Sides with Christ, Christian Courage, Christianity and Politics, and Christ in the Family and the School, are among the best. The volume is a fine illustration of Christian teaching in relation to the daily life of the young. While saturated through and through with the spirit of the Gospel, it is thoroughly practical.

PRECIOUS SEED, SOWN IN MANY LANDS. Sermons. By the late Rev. A. N.

Somerville, D.D. With Biographical Sketch. Hodder & Stoughton.

DR. ALEXANDER SOMERVILLE had an almost unique career, first, as minister of one of the largest and most influential Free Churches of Glasgow, and afterwards as an evangelist in many lands. He was a man of bright and winsome character, as gentle and sympathetic in affection as he was firm in principle and courageous in conduct. He was, during his pastorate, frequently sent on deputation work by his brethren of the Free Church to various parts of Great Britain and Ireland, as well as to Canada. The mission of Messrs. Moody and Sankey seemed to inspire him with new life, and in response to the invitation of the Glasgow United Evangelistic Society, who gave him “a roving commission,” he spent the last ten or eleven years of his life in evangelistic work in India, Australia, and all parts of the Continent of Europe. In 1886, he was elected Moderator of the Free Church, but, as soon as his year of office had expired, took up his old work with his characteristic energy. His remarkable career proves that culture is no obstacle to success in evangelistic work. There is, in his sermons, a fine tone of spirituality. They are Evangelical to the very core, but neither narrow nor harshly dogmatic. They are full of that searching and penetrating power which “finds” men. We have been particularly pleased with those on Christ Unseen and Mighty to Save. In the latter of these there is an exhibition of the nature and results of sin which, for compressed power, we have never seen equalled.

THE PHILANTHROPY OF GOD, Described and Illustrated in a Series of Sermons.

By the Rev. Hugh Price Hughes, M.A. London: Hodder & Stoughton.

MR. HUGHES can at least claim for his “plan of campaign” the merit of originality. His West London Mission has its own aim and follows its own methods, and in both we discern the spirit of Christ. We should not care to have

sermons such as these preached week after week in our ordinary pulpits, but there is a decided need for such discussions, and Mr. Hughes, from his special vantage ground, boldly attempts to meet the need. His determination to bring such questions as war, international arbitration, London pauperism, woman's sphere and wrongs, to the test of Christian principle is wholly praiseworthy, and we cannot doubt that he will exert a wholesome influence on public opinion, and prepare the way for many a social reform. Of course, after all social reforms, the work of the old-fashioned Methodist evangelist, with his red-hot fervour, will be as necessary as ever.

SALT AND LIGHT : and Other Sermons. By D. Jones Hamer. Hodder & Stoughton.

MR. HAMER was a Congregational minister first in Salford, afterwards in Wolverhampton, and lastly in Melbourne. He must have been an able, "all round" preacher, a diligent and well-read student, fresh and unconventional in thought, emotional but not sentimental, and determined to make his sermons an exposition of the Will and Word of Christ intelligently applied to the needs of to-day. A man who was reverent as well as cultured, courageous and enthusiastic, it is no wonder that the young, perplexed by intellectual and social difficulties, should look to him for guidance. Words such as we have here cannot fail to be a power for righteousness.

BURNS. Selected Poems. Edited, with Introduction, Notes, and a Glossary, by J. Logie Robertson, M.A. Oxford : At the Clarendon Press.

WHAT would have been the feelings of "the Ayrshire Ploughman" if he could have seen a handsome edition of his poems and songs issued by the Clarendon Press ! A more beautiful volume it would be difficult to conceive. For our own part we are glad to see it is a volume of *selected* poems. Burns wrote much which would be well forgotten, and no wise admirer of his genius would care for more than we have here. Mr. Robertson's Introduction and Notes are of the class which really help the reader. The book is in every sense a model of its kind.

ECHOES FROM THE OXFORD MAGAZINE. Being Reprints of Seven Years. London : Henry Frowde.

CLEVER, brilliant, and amusing ; full of rollicking wit and humour, not equal perhaps to the parodies of Mr. Calverley, yet often at no great distance from them. The styles of Tennyson, Browning, Swinburne, and Walt Whitman are admirably caught, and some of the prose parodies are not less excellent. As affording healthful relaxation, these "Echoes" are very welcome. The following mimicry of the Laureate is very neat :—

So bluff Sir Leolin gave the bride away.
 And when they married her, the little church
 Had seldom seen a costlier ritual.
 The coach and pair alone were two-pound-ten.

And two-pound-ten a piece the wedding cakes—
 Three wedding cakes. A Cupid poised a-top
 Of each, hung shivering to the frosted loves
 Of two fond cushats on a field of ice,
 As who should say, "I see you"—such the joy
 When English-hearted Edwin swore his faith
 With Mariana of the Moated Grange.

THE SMALLER CAMBRIDGE BIBLE FOR SCHOOLS. Samuel I. and Samuel II.
 By Rev. A. F. Kirkpatrick, B.D. St. Matthew. By the Rev. A. Carr,
 M.A. London : C. J. Clay & Sons, Cambridge University Press Ware-
 house.

THE issue of a smaller Cambridge Bible for junior and elementary schools is a project that needs only to be stated to be approved. The series of which it is to a large extent an adaption, is one of the most valuable enterprises of our day, and its only fault is that it reaches too high a standard for the junior boys and girls, who yet need some such guidance as it offers. These little shilling volumes, prepared by the writers of the larger books, are exactly what is required. We are pleased both with the project itself and the manner in which it is being carried out.

THE NEW BIBLICAL DICTIONARY for Teachers and Students. A Compendium of Information on the Principal Subjects referred to in the Holy Scriptures. With Many Illustrations and an Introduction by J. F. Kitto, M.A. London : Elliot Stock.

INTENDED primarily for Sunday-school teachers, this dictionary will be of wide utility. It is not, of course, so learned as Smith's, nor does it discuss with any approach to fulness the various preliminary and external questions which fall under the head of Introduction and Apologetics. But as a summary of Biblical facts and doctrines we have seen nothing more concise. The writers of the articles have learned the art of condensation, and know how to throw their statements into a lucid and compact form. The general standpoint of the book is that of a decided evangelicalism. We can give it a hearty and confident commendation.

AN OUTLINE OF ST. PAUL'S EPISTLE TO THE ROMANS. By C. E. Stuart.
 London : E. Marlborough & Co.

THIS great Epistle amply repays our closest and constant attention. Every new enquirer sees in it some new beauty and glory, and these papers abound in very valuable suggestions, subtle in their insight, and often glowing with spiritual enthusiasm.

EAST COAST DAYS AND MEMORIES. By the Author of "The Recreations of a Country Parson." Longmans & Co.

THE essays of A. K. H. B. are always bright, pleasant, and sensible. Their geniality pleases as their wisdom instructs us. Counsel, warning, and encourage-

ment are happily blended. His reminiscences take us over a wide range. Here and there he is too rambling and gossipy, and is, perhaps, too prone to mention his acquaintance with distinguished men. The references to Dr. Caird are not always in good taste. We regret also the references, on pp. 20 and 525, to "him who was generally called Father Fibber," more especially as the same sneer occurs in one, at least, of the author's previous volumes. Indeed, A. K. H. B. often repeats himself, and not always with rigid accuracy—*e.g.*, the "good man," on p. 38, who, under the circumstances described, spoke of the fine hymn of *Tillibody's*, becomes, on p. 94, "the critic." There are also sundry affectations which detract from the worth of the essays.

CHRISTIAN THEISM. By the Rev. C. A. Row, M.A., D.D., &c., Prebendary of St. Paul's Cathedral. London: Hodder & Stoughton.

PREBENDARY ROW has for many years past made the subject of this volume his special study, and, both by the friends and opponents of theism, would be singled out as one of the fittest men to deal with it. He has already written many volumes of apologetics of great value, and in this he aims to present in a thoroughly popular form the reasons—metaphysical, historical, and moral—which necessitate our belief in God. He presents the evidence on which our belief rests, and considers and refutes the objections urged against it. This work is all that a popular argument should be, and it is the most valuable work on its own lines we possess.

INDIA. Sketches and Stories of Native Life. By the Rev. J. Ewen. London: Elliot Stock.

A CAREFUL and shrewd observer who has had the advantage of a ten years' residence in India, and has kept notes of the things he saw and heard, is sure to have something to tell us which it will be well for us to know. Mr. Ewen does not fall into the too common mistake of giving a series of semi-philosophical disquisitions, but is content with the simpler task of the narrator. His narrative is fresh and graphic, and forms a real addition to our knowledge.

PARABLES IN SONG, and Other Pieces. By Isa Gillon Fergusson. Jas. Nisbet & Co. THERE is a natural and simple beauty in these verses by which we have been greatly charmed and instructed. The writer has an observant eye and a true sympathy with Nature as the mirror of the thought and heart of God.

NEW EDITIONS.

MESSRS. MACMILLAN & Co. (whose publications during 1889 averaged a book for every day of the year) continue the issue of their three-and-sixpenny edition of the collected works of Charles Kingsley, of the novels of Mr. F. Marion Crawford, and of Mr. Thomas Hughes. Intelligent students have a great respect for good editions—for large type, good paper, and tasteful binding, and they will therefore have a special pleasure in these. The latest of Mr. Kingsley's volumes, are (1) his "Historical Lectures and Essays," including the four on Alexandria and her schools, the three on the Ancien Régime, and one on the first discovery of America; and (2) his "Scientific Lectures and Essays," including the

remarkable series on Town Geology ; a series which has "given eyes" to thousands of young men, and made them aware of the presence of wonders in the common earth of which they never would have guessed. Mr. Hughes's works are completed by the issue, in one volume, of the "Scouring of the White Horse," and the "Ashen Faggot," both of which have value, not only for their story, but as pictures of rural life which, like so many other good things, are passing away. Of the healthiness of Mr. Hughes's writing it is superfluous to say a word. Mr. Crawford's "Zoroaster" and "A Roman Singer" are at least among his greatest works. Widely different as are the scenes and conditions of the two stories, Mr. Crawford is in one as in the other master of the situation ; and if vivid portraiture, brilliant description, and subtle analysis of character constitute good writing, we certainly have it in "Zoroaster"—where we are brought in contact with the ancient oriental magnificence, the strange mystic faith, and the plots and revolutions of which we obtain glimpses in the Old Testament—as well as in the simpler but not less fascinating Italian love story.

BRIEF NOTICES.

"JOTTINGS FROM MY LOG." By Agnes Weston (London : Partridge & Co.). Miss Weston's noble work among our sailors deserves the generous support of all Christian and philanthropic people. She is, moreover, acting the part of a true patriot. The record for 1889 is full of stirring incidents. "The University Extension Journal." No. 1 (London : Whittingham & Co., 44 and 45, Charterhouse Square). Those of our readers who are interested in the University Extension Movement will be pleased to know of the establishment of a monthly journal devoted entirely to its interests. The first number contains a great amount of useful information bearing on the work. We heartily commend it. Messrs. W. Blackwood & Sons forward us "Blackwood's Arithmetical Exercises" in separate parts, adapted to the various standards under the New Code. They are evidently the result of wide experience in teaching, and will prove widely serviceable. The same publishers issue an edition of "The Execution of Montrose," by the late Professor Aytoun, with introduction and notes, which more than junior classes may use with advantage. "Handbook to the Book of Exodus." The text annotated for educational and home use. By Rev. H. M. Clifford, M.A. (London : Henry Frowde). Admirably adapted for its purpose, "Leaves from my Note Book." By Rev. W. Haslam, M.A. (Morgan & Scott). A very valuable note-book too, full of instances which illustrate the power of the Gospel, and the worth of the loving application of it to "all sorts and conditions of men." Mr. Haslam shows that the Gospel can effect the cure of sin as well as its pardon. "Old Margaret ; or, A Saint at Last." By J. Elder Cumming, D.D. (Morgan & Scott). The story of a hardened sinner, converted in her sixtieth year, and becoming, long ere she died in her ninety-second year, a bright example of holiness, truly "A King's Daughter." The turning-point in her life was an invitation to attend a meeting, given by Mrs. McCosh, wife of Dr. McCosh.

FROM the Clarendon Press we have received "Dryden's Essay of Dramatic Poesy," edited, with notes, by Thomas Arnold, M.A. This essay is one of the

subjects of the next Intermediate Examination (B.A.) at the University of London. It is a piece of finely-written prose, and a vigorous defence of the use of rhyme in dramatic and other poetry. It is beautifully printed and admirably edited. Mr. Elliot Stock's facsimile of the unique first edition of "A Book for Boys and Girls; or, Country Rhymes for Children," by John Bunyan, places all lovers of the immortal dreamer under great obligations. The work has hitherto appeared in a greatly mutilated form, many of its choicest similes being omitted. In an interesting introduction, the Rev. Dr. Brown, of Bedford, gives a concise history of the book and its fortunes. The only copy of the original edition, now in the British Museum, was purchased a few years ago by a gentleman in New York for forty guineas! We are fortunate in being able to procure a reprint for a few shillings! "The Baptist Messenger" (61, Paternoster Row) deserves a hearty recognition from all Baptists, containing as it does every month a sermon by Mr. Spurgeon, essays, articles, short stories, and sketches, and interesting items of news. It is really a wonderful pennyworth. We gladly give it our hearty commendation. "The Royal Banquet," a popular exposition of the Lord's Supper, by T. G. Crippen (Alexander & Shephard), a concise manual for which there was decided scope. Mr. Crippen's views are more anti-Zwinglian than we approve, and would, unless carefully guarded, develop into "sacramentarianism." And, by the way, where and in what churches is it true "that to the multitude baptism has become an empty tradition or unmeaning ceremony, many baptised persons ignoring the idea that they are any wise therein pledged to Him in whose Name they are baptised"? This is not in Baptist Churches, we are thankful to say. Is not this indifference, which Mr. Crippen deploras, due to the unscriptural practice of infant sprinkling, and would not the observance of the Scriptural method and order restore to the rite its proper functions?

FROM the Temperance Publication Dépôt, Paternoster Row, we have received the National Temperance League's Annual for 1890, edited by Robert Rae, a useful record, full of valuable information and statistics, and having as its frontispiece a portrait of Dr. Cuyler, of New York. "Temperance History." By Dawson Burns, D.D. Part II., 1843-1861. A perfect treasury of facts bearing on Temperance progress. The Fitzroy Teetotal Association have issued their "Jubilee Sketch," by P. J. Draper, from their Hall, Little Portland Street, Regent Street, W. *Lippincott's Monthly Magazine* (Ward, Lock, & Co.) will, if we may judge from the January and February numbers now before us, have little difficulty in securing a constituency in England. There is a complete story in each number. The January number ought to be secured by all Nonconformists, if only for the large-hearted article on "Non-Episcopal Ordination" by the Dean of Peterborough. What a contrast it presents to the views of Mr. Elwin and the Bishop of Argyle! "Growth of Grace; or, The Saved Soul seeking Glory." By Rev. R. G. Ambrose (London: James Nisbet & Co.). A sensible and practical treatise—the result of close study of the Scriptures and deep spiritual experience—calculated for extensive usefulness.

Yours faithfully
James Owen

1891



THE
BAPTIST MAGAZINE.

APRIL, 1890.

THE REV. JAMES OWEN.

THE Rev. James Owen, the subject of the present sketch, is, we need hardly say, a Welshman. He was born, we believe, in Pwllheli, Carnarvonshire. His father was for several years engaged in business as a chemist and druggist in Fishguard, Pembrokeshire, and at the same time a highly esteemed pastor of the Baptist Church there, meeting in Hermon Chapel. Like many others who have won distinction, Mr. Owen commenced preaching very early, and must have entered college when he was about fifteen years old. His career as a student was opened in Haverfordwest, whence he proceeded afterwards to the well-known institution in Stoke's Croft, Bristol, at the time when the Rev. T. S. Crisp was President, and the Rev. F. W. Gotch Classical and Mathematical Tutor. He left college in the year 1860, and settled first as pastor of the English Baptist Church in Aberdare. In 1863 he was invited to Soho Street, Liverpool, which at the time was worked in connection with Myrtle Street, under the superintendence of the Rev. Hugh Stowell Brown. He laboured here with much diligence for six years, and was gradually gathering an appreciative congregation around him, and winning for himself a high position in the seaport of the Mersey, as well as in the Lancashire Association, when, at the end of 1869, he received a "call" to Mount Pleasant, Swansea. This church, formed in 1825, had been privileged to enjoy the ministry of the Rev. David Rhys Stephen. There, too, Saunders Hughes, much beloved, began a career full of promise, when the fatal decline which had long been

threatening carried him off in the midst of a brilliant dawn. The Rev. Charles Short, M.A. (now Dr. Short, of Dundee), had also for some time shepherded the flock, and the church in consequence had risen to a high position among the English Baptist churches in Wales. The invitation, therefore, had many and strong attractions, and was accepted. At the time Mr. Owen settled, Thomas Jones, the "poet-preacher," with all the laurels of his London reputation fresh upon him, had come to take charge of a new Independent chapel erected in the "west end" of Swansea. It spoke well for the power of the young Baptist minister that he not only held his own, but soon attracted a congregation which crowded the sanctuary, and they were compelled to enlarge. During the time the alterations were in progress, Mr. Owen preached in the Music Hall, and gathered large crowds. He and his people returned to a building capable of seating more than eleven hundred hearers, and here he continued his labours with uninterrupted success. He has witnessed many changes in the town since his settlement there, now more than twenty years ago. He has seen many ministers come and go, several of them men of mark. *He* changes not. This is not because he has been without opportunities of making a move. Those opportunities have been notoriously abundant. A few years ago it was commonly reported that there was not a single leading church which became vacant which did not send out "feelers" to discover whether he was "open to an invitation." But for any man to retreat from a position in which he is happy and prosperous, and to forsake a people devotedly attached, many of them youths and maidens just entering upon a most critical period in moral and spiritual life, is to incur a grave responsibility. We believe Mr. Owen felt this strongly, and, though some of the prospects opening up were brilliant and the offers tempting, he resolutely and steadily declined them all, and determined to abide in that sphere concerning which the Divine Head of the Church, by the signs of His Providence, seemed to be saying, "Behold, I have set before thee an open door. . . Hold that fast which thou hast, that no man take thy crown." His decision has been justified by the event. His church was never more spiritually prosperous; never more united; never more ardently attached to him than at the present moment; whilst he has gained a position of esteem and influence among all classes in the large and growing town which only

such tested *staying* power as he has displayed either can or ought to secure. The first occasion upon which Mr. Owen gave the denomination at large a taste of his quality was at the Autumnal Meetings of the Baptist Union held in Newport, Monmouthshire, in 1877. He was appointed to read a paper on "Welsh Churches and their Lessons." The morning session had been a very protracted one, and it had reached the hour when men, weary of talk and poisoned with carbonic acid gas, are looking eagerly for relief in a change of air. It was a critical moment when the chairman called on him to rise, and it seemed hardly fair to some that under such conditions he should be asked to proceed. A dry or common-place paper would have been disastrous—even a good paper might well have failed to hold and kindle the tired audience. But almost before the first paragraph was ended the assembly was won. Those who were leaving paused and returned; stragglers closed up. From the beginning to the end, the meeting was held in rapt attention, until the pent up feelings found relief at last in round after round of ringing cheers. The position then gained has never since been sacrificed or even endangered. The reader of the paper was asked the following spring to speak at Exeter Hall, and confirmed the impression produced at Newport. Since that time he has frequently appeared on the platform and in the pulpit to advocate the claims of Christ's Kingdom as represented by our different denominational societies, and invariably with growing acceptance.

His sermons have always a heart of solid, substantial Divinity. But it is a heart and not a stone, and the beating of that heart sends the blood of life pulsating through every artery of the discourse. The style of his composition is naturally ornate and stately; but it is never gaudy or wearisome. It is continually lighted up with sparkling illustrations; and, whilst it charms and captivates cultured minds, it gains and holds the ear of the simple "wayfaring man" by frequent episodes of plain talk, vigorous home thrusts, and earnest appeals. His manner is, for a Welshman, perhaps singularly self-restrained and self-possessed. To strangers he might at first appear reserved and cold; but this wears off after a short acquaintance, and those who enjoy intimacy know that behind this shield there is one of the most genial, sympathetic, and affectionate natures. In the pulpit, again, for a Welshman, he is unusually quiet and undemonstrative.

tive. He reads his sermons generally, but so well that one cannot help thinking the use of the manuscript is to him an advantage and a help. He has a powerful voice, which he uses effectively. He has little or no action, but has a peculiar way of pointing each sentence with a glance of the eye, which is very impressive. When the "Union" met in Swansea, he was plainly marked out as a coming President, by the loud and unanimous applause which greeted the suggestion that he should be asked, made in the speech of a minister belonging to another body at the "Reception" on the Monday evening. We venture to affirm that no appointment to the chair has been received with more universal and hearty approbation. We wish him a year of good health and much joy in the fulfilment of his honourable but onerous duties. May the anointing of the Holy Ghost be ever fresh on spirit, and mind, and affections, and bodily powers! Sure we are, he will be sustained by the sympathetic prayers of all his brethren during the term of his office. May he emerge at the end with increased vigour to start on a fresh career of usefulness and distinction, in which he will gain new trophies to lay at the Redeemer's feet, and win new triumphs for that Divine and glorious kingdom, to the advancement of which his life has been consecrated, and in the world-wide conquests and supremacy of which his earnest desires and prayers are profoundly engaged!

THE UNITY OF THE SPIRIT.

THIS is one of the "things essential" to the welfare of the Christian Church. If a kingdom divided against itself cannot stand, much less can it progress and push forward its conquests. Unity is *strength* for maintenance at home and extension abroad, and unity is *peace*.

Unity, however, is not uniformity. It is a deep, essential, radical characteristic of the true Church, which lies at the heart of all its life, and results from the fact that the members of the Church, though men of different tempers, all have the Spirit of God. The consequent prevalence in them of faith and love and loyalty towards God and towards Christ, and of charity towards one another, unites these men of all temperaments into one body, of

which the Spirit of God is the animating power. This is the unity that is to be kept, and we are in danger of breaking it if we fail to bear in mind that it is perfectly compatible with free and exuberant variety of form, and service, and thought.

Unity and monotony are not synonymous. We shall spoil church music if we banish the variety of tone out of which harmony is made. What is needed is not the reduction of all sound in the church to one tone, as some have dreamed, but the regulation of the variety of tones by one key-note. To destroy variety will produce monotony; to leave variety unregulated will create discord; to rule variety by unity will make music such as will charm the world's ear and make heaven listen.

The unity of the church's life must of necessity show itself in free and diversified manifestation. As in the vegetable kingdom, oak and lily, grass and corn and cedar, variously exhibit their common life, so in the Kingdom of God we are prepared for diversities. And why should we not be glad to see them? Do they not contribute to its beauty? The charm of the sky, dappled with coloured clouds; of the green meadow, bespangled with marguerites and hedged with hawthorn and elm; of the landscape, diversified with cliff, and river, and swelling hill—these charms are all heightened by variety. In like manner, Christ's Church is the more beautiful because it is not a dead level; yet the variety is not inconsistent with unity, but is rather the multiform manifestation of the power of spiritual life, which flings out all this prodigal wealth of form as the outcome of its operation.

The marked diversities of the church stand out visible to any eye that glances over it. There are differences of government, of service, of teaching; differences of method in preaching the Gospel, in the admission and discipline of members; but there are not differences of life. Underneath all the variety of manifestation there is but one life, the gift of God; and we shall keep the unity by allowing to our brethren, the manifestation of whose life differs from our own, though the life itself is the same, the liberty we would have them accord to ourselves.

The task will not always prove an easy one. In the Apostle's word "endeavouring" we catch the shadow of the difficulties that beset it; for it will not be accomplished without diligent effort. Some of these

difficulties make themselves visible in the preceding sentences. "With all lowliness and meekness:" these are graces which are called into exercise by the exhibition of their opposites in others; and it is not easy to meet calmly the display of odious qualities, especially in those from whom we have a right to expect better things. "Long suffering" is that sublime and tenacious virtue that endures protracted ill without complaint; while the phrase "forbearing one another in love" implies that perfect sweetness and rightness of mutual treatment does not exist even in the church—that not only from the outside world but from our brethren we must expect injustice.

Over against all this we have to set the depth and essentialness of the unity we are to maintain. It is the unity of the Spirit. For the church is "one body," the mystical body of Christ Himself; and it is animated by "one Spirit," the Holy Spirit of God, so absolutely essential to every member of the church, that if any man have not the Spirit of Christ he is none of His. But the Holy Spirit is one and undivided, and so must the church be. She is as yet imperfect and subject to aberration; but she is on the way to her immaculate perfection; and the present "endeavour" to reach the ideal is one means of its final attainment.

It is a unity that has vitality in it. Our model is not the dead combination of frozen twigs and stones in the ice that covers the pond, but the union of heat which welds kindred substances; of life which knits together the sinews and limbs in one throbbing, working body. The church is a generous brotherhood, where all construe kindly each other's words and deeds, for "love thinketh no evil." The members say of Christ's Church, as the soldiers said of His seamless robe, "Let us not rend it." They know that "a house divided against itself cannot stand," and a church split with ugly flaws must be near the fall. The crack invites the wedge; coolness increases by separating the embers; cold looks are reflected; misconceptions beget misdeeds; while, on the other hand, loving eyes gild what they gaze upon; cheerfulness is contagious; and a happy spirit will generally meet with its fellows. Distrust and suspicion would chill a summer's day, but love's sunshine will set the birds singing in December. One fruitful source of disunion in the church is the thinking more highly of ourselves than we ought to think; for it is when we behold with open face our own good qualities that the dazzling glare blinds us to

the merits of others, and the darkness of their faults is hailed as a welcome background to our virtues. Let us not ponder each other's faults, but "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on *these* things, and the God of peace shall be with us." Thus shall we be "endeavouring to keep the unity of the Spirit in the bond of peace."

Reading.

C. A. DAVIS.

PHASES OF MINISTERIAL LIFE.

LETTERS TO A YOUNG MINISTER.

II.—A MINISTER'S MORNINGS.

MY DEAR FRIEND,—The course I urged you to pursue in my last letter is, as I am well aware, one that cannot be described as easy. But you learned long ago that ease is not the lawful ruler of the world, and that the difficulty of a purpose is not necessarily a barrier to its accomplishment. The ministry means work and even hard work, and he who expects to find it a holiday resort, a Land of Dröwshead, or a Castle of Indolence, had better abandon it at once. Whatever other qualifications are requisite, no minister can be really successful who has not a genius for hard work. He, above all men, must learn the sovereign power of the words "I ought," and render to them the homage of his ready "I will." And as he does so, he will find that his determination will, of itself, create new strength, that difficulties will become less formidable, and that the range of "things accomplished" will be imperceptibly but marvellously widened. Emerson has written many wise and memorable words, but few which are more memorable than the simple stanza—

"So nigh to glory is our dust,
So nigh is God to man;
When Duty whispers low, 'Thou must,'
The Soul replies, 'I can.'"

What you need, therefore, first of all, is the desire, or rather the

determination, to do the work of a student, and you will not be long in discovering that "where there's a will there's a way."

A systematic division and a wise use of your time will be invaluable. And the burden of my advice in this letter may be summed up in the words—*Be careful of your mornings*. If, as the wise man tells us, there is "a time for everything," your mornings are the time for such work as I have urged upon you. Your duties as a pastor will be many and diversified, both in private and in public. But, as a rule, and under all but the most exceptional circumstances, you must religiously keep your mornings clear for study.

I will not go into the vexed question of early rising. Discretion is the better part of valour, and there are some things, and this is one of them, of which my experience does not specially qualify me to speak. I did at one time practise this virtue, not because I was goaded to it by twinges of conscience, but by the desire to do my best and make the most of my time. But somehow I have never been able to work to much purpose before breakfast, and therefore adopted, not thoughtlessly or in a spirit of self-indulgence, what seemed to me, and what I believe has proved, a more excellent way. Many distinguished authors and preachers, and more who are not distinguished, have been exemplary early risers, and the balance of authority is no doubt against me. Yet there is something to be said for those who, as Charles Lamb observed, "like the world to be well aired" before they get up. One self-satisfied preacher, who gloried in the fact that all his sermons were made between six o'clock and eight in the morning, was told that that explained what had hitherto baffled explanation—viz., how it was there was so little in them. And another, who affirmed that he had written all his works before most men were astir, was assured that it was a pity he had not slept longer and so spared the world a sore affliction! Two of the best preachers I have known are not early risers, although one of them is an accomplished Biblical scholar and the master of many languages, and the other is a popular lecturer, an effective platform speaker, and a frequent writer, as well as the pastor of a large and influential church. Other things being equal, early rising is to be commended. But where so much depends on a man's peculiar constitution and on his evening engagements, and, because other things may not be equal, it is unwise to lay

down a hard and fast rule. You can soon find out that which will be best for you, and whatever it is (let croakers say what they will) you must do it.

Suppose you rise at seven and sit down to breakfast at eight (and that is not too early), you can be in your study by nine, and there you should remain, at least, until one. Four hours of quiet, steady plodding for even five mornings a week will, in the course of a few years, work wonders in the accumulation of knowledge and the increase of power. But mark you, when I speak of your going into your study, I mean it. Your study is not your lounge, or your smoke-room. Some so-called "studies" have never witnessed, and are not likely to witness, any real or prolonged intellectual work. Retirement is not study. To be kept free from disturbance will afford you the opportunity for hard work, but it is not hard work. A minister's study should be the scene of searching investigation and of strenuous intellectual exercise. You must there be an athlete or a gymnast, "striving for the mastery." Whatever be the subject you have in hand, there should be a deliberate and concentrated application of your mind, a bending of your energies upon it, and a bringing into play of all your powers, whether of perception, judgment, memory, imagination, or reflection. And, therefore, when you go into your study, I do not expect you to take with you your daily newspaper, that you may read over last night's debate in the House of Commons, or see how the elections are going, or amuse yourself with some brilliant and slashing leader. Nor do I mean that you are to take down a volume of Dickens, or Thackeray, or Scott, or Kingsley, and still less that you should confuse your brain with that dreary "Robert Elsmere." At this early stage of the day you can afford to let the reviews and magazines go unread (the BAPTIST MAGAZINE among them, if the editor will forgive my audacity for saying so in his own pages). I am no foe to newspapers and novels. If they are good they will repay the attention you give to them; but "there is a time for everything," and morning is not the time for them. Not long ago Dr. Fairbairn warned theological students of the danger of spending a pleasant half-hour with the grateful weed immediately after breakfast, and stated that during his own pastorate he had never seen a morning paper in the morning, nor did he allow one to enter his house till late in the afternoon. More heroic than most of us, he began work at six o'clock

in the morning and worked till two in the afternoon. I am content to urge a shorter time than this on you, and for ordinary men—such as you and I are—I think it sufficient. This plan of being in the study at nine and working on until one was followed by the late Dr. W. Lindsay Alexander, of Edinburgh, and by Dr. Eadie, of Glasgow—two men who did each of them a giant's work in the pulpit, in the class-room, and the press. Dr. W. M. Taylor, of New York, recently stated that this was also his method, and I know several of our most popular English preachers who, as the result of their own practice, would endorse all that I have now said.

Henry Ward Beecher cautioned men against working more than four hours at a spell; and Bulwer Lytton, a voluminous as well as a popular writer, found four hours a day suffice for his needs. He wisely observed that “youths who are destined for active careers, or ambitious of distinction in such forms of literature as require freshness of invention or originality of thought, should avoid the habit of intense study for many hours at a stretch. There is a point in all tension of the intellect beyond which effort is only a waste of strength. Fresh ideas do not readily spring up within a weary brain, and whatever exhausts the mind not only enfeebles its power, but narrows its scope.”

Your mornings for study, then. General reading of every kind must be relegated to some other time; and if you let it be understood that this is your plan of work, your people will respect it. Let them know that it will be a favour to you, and a help to your work, that they should not encroach upon your mornings, unless in cases of emergency. Be friendly and accessible at other times, and it will not be by the members of your church and congregation that your peace will be disturbed and your work hindered. As for chance and promiscuous callers, they too must learn that your hours for study are sacred, and that they can see you only at a convenient time. Here, also, there may be exceptions, but they should be rare. While in your study you are assuredly “engaged,” and no light matter should be allowed to take up time which is not your own, but God's.

A COUNTRY PASTOR.

AN EXPOSITION.

“For you see your calling, brethren, how that not many wise men after the flesh not many mighty, not many noble, are called.”—1 COR. i. 26.

OF all the Grecian cities which were in existence during apostolic times, CORINTH was one of the most ancient and renowned.

Persons of every rank and condition, and from all parts of the country, came up to witness the celebration of the great annual festivals. In the earlier days of Grecian glory Corinth had risen to the position of chief city in architectural splendour, and also took a very high place in literature and art.

It passed through a great vicissitude when the Romans, under Mummius, conquered and laid it waste (146 B.C.), and it lay in a ruinous condition for nearly a century. The hands which had demolished it reared it up again, under Julius Cæsar, who sent thither a colony of Italian freedmen, which accounts for the Latin names borne by Christians resident in the city, as Caius, Crispus, Quartus, and Justus. Very soon after its restoration merchants began to flock to it, and large numbers of Jews settled there, ready to take advantage of the facilities it afforded for carrying on trade and commerce. At the time of Paul's visit Corinth had recovered much of its former splendour, had become the residence of the Pro-Consul, and the capital of Achaia. With the revival of commerce and the renewal of its ancient magnificence, it became notorious for its profligacy and vice. Luxury, in its most odious forms, was predominant, and the condition of public and private life was so scandalous that to apply the epithet “Corinthian” to a woman was equivalent to stigmatising her as a profligate and abandoned person.

Such was the moral condition of Corinth when Paul came there to preach the Gospel, on his second missionary tour. He found here two pious Jews, Aquila and Priscilla, who had fled from Rome when Claudius issued an edict commanding all Jews to leave that city. With these disciples the Apostle resided. They were tent-makers, to which occupation Paul had been brought up, and, by working with them, supported himself by the labour of his own hands. He began his work in Corinth, as his custom was, by going into the synagogues and preaching to his countrymen. After some weeks, opposition like that which drove him from Thessalonica broke out in Corinth, and he

would have departed if he had not been sustained in his work by a special promise of Divine help and protection. After two years of incessant, but successful, toil he went into Asia, leaving behind him a large and prosperous church. Apollos came to Corinth soon after Paul's departure, and being "mighty in the Scriptures" he was able to effectually assist the Christians in their controversies with the Jews, whilst he himself at the same time received most valuable instruction from Aquila and Priscilla.

This peaceful and happy condition of the church was, ere long, seriously disturbed. A Jew of some social position and of good education, recommended by some of the brethren in Judea, took up his abode in Corinth, and succeeded in raising a faction in opposition to Paul. Vanity, party spirit, and love of speculation, which so strongly marks the Greek character, began to show themselves in the church. Different religious teachers were followed just as their doctrines pleased their partisans. Some of them carried their notions of Christian liberty so far as to tolerate immorality and attendance at idolatrous feasts; and women, casting aside the accustomed restraints of modesty, came into the public assemblies unveiled, and took their part in the service. The Lord's Supper was degraded to the rank of a mere convivial festivity, at which excess was sometimes indulged; and others, beguiled by the heathen philosophy respecting the unworthiness of the body as the prison of the soul, went so far as to deny the doctrine of the resurrection.

Being informed by those who were of the house of Chloe of this sad condition of the church at Corinth, Paul forthwith wrote this letter. What wisdom marks the correspondence! He frankly gives them full credit for what is good among them, and then proceeds to specify the evils which prevailed in their midst, and rebukes with combined tenderness and fidelity the parties guilty of them. Party spirit rose high. Each faction inscribed on its banner the name of some distinguished person, perhaps the one by whom they had been baptized. Hence the emphatic questions, "Is Christ divided? Was Paul crucified for you, or were ye baptized in the name of Paul?" He thanks God that he had baptized so few of them, not because he held the ordinance of Christian baptism in light esteem, but for this reason: "Lest any should say I had baptized in mine own name." For Christian persons to call themselves after the name of any man

however illustrious, and to refuse fellowship to those who decline to unite with them in this procedure, is a violation of that law which is the basis of our Divine Master's declaration—"One is your Master, even Christ, and all ye are brethren."

The reader of the passage before us will see at a glance that it is *elliptical*, and that the words *are called* are printed in italics, and are not the words of the sacred text itself. A Greek would understand the passage without such words being inserted, but to make sense at all of it the ellipsis must be filled up. To make the sense plain and clear, as the translators thought, they inserted the words *are called*.

Now, in suggesting that these words do *not* accurately express the Apostle's meaning no question is raised as to the text itself, nor is any reflection cast on the piety and learning of the translators. They were not, however, inspired men, and they were induced to supply these words by the meaning of the word "calling"—*κλησιν*—in the first clause, which they evidently understand to mean *conversion*. Hence they go on to state that not many wise men after the flesh, not many mighty, not many noble, are called—*i.e.*, converted. Now, this statement does not, as I regard it, agree either with the facts or with Paul's argument. There never have existed in any civilised community *many* of the description of persons here specified. Compared with the general mass of the people, they have been always few; and guided by the records of Christianity, it may be safely affirmed that the number of believers in the Lord Jesus Christ drawn from the ranks of the learned, the high-born, the wealthy, have been fairly proportionate in numbers to the masses of the populations among whom they dwelt.

In the lifetime of our Lord there were among His disciples such men of mark as Nicodemus, a ruler of the Jews; and Joseph of Arimathea, the nobleman whose son was healed of his sickness; the centurion who entreated for his servant that was "dear to him"; Cornelius, to whom Peter was sent on a special mission; Barnabas, a landowner of Cyprus; and the great company of the priests, who openly professed their belief in Christ as the Son of God, were persons of rank and wealth. In such large and influential churches as those of Ephesus, Thessalonica, Antioch, and Rome there must have been members of this class. It would be absurd to suppose that these churches were composed of none but the ignorant and the poor. At

Ephesus many who, before their conversion, used the arts of magic, burnt their books; and books in those days were costly things. Even in Caesar's household there were devout believers of high social position. The precepts addressed to masters to deal justly and kindly with their numerous slaves, to women to avoid extravagant adornment of raiment and costly jewels, plainly indicated the presence in these churches of many persons of rank, culture, and wealth. The assertion that only the poor and ignorant were "called" is contrary, therefore, to the facts.

Nor does it agree with the Apostle's argument. These Corinthians were influenced by a passion to be called after great names; which, if gratified, would alike flatter their vanity and pride. But as it was fatal to the growth of spiritual life, the Apostle is resolute to extinguish it. To tell them that only the poor and foolish were "called" most certainly would not do it. To tell them, however, that those by whom they had been called were neither high-born, nor rich, nor learned, but were men taken from the common people, who could lay no claim whatever to any worldly distinction; men who were trained in no schools of philosophy, and were destitute of the advantages of birth and wealth; men who had been chosen by the Great Head of the Church to proclaim salvation to sinners and work out the moral renovation of a fallen world by the preaching of the Gospel of Jesus Christ, would not only repress this spirit, but put to shame the philosophers and statesmen among the heathen, and the scribes and doctors among the Jews. We can enter into the exultant feelings of the Apostle which prompted him to exclaim "Where is the wise, where is the disputer of this world? Hath not God made foolish the wisdom of this world?" And we may, with equal propriety, put the same questions to the Secularist, the Deist, the Agnostic, the Atheist—What have you done, or what are you doing to vindicate the oppressed, succour and help the poor, or to change the condition and elevate the character of sinful men? From almost every philanthropic and religious institution which are founded to secure these ends you are conspicuous by your absence. Their great leaders and advocates are the devout followers of Jesus Christ, and believers of that Gospel which you scorn and reject. The great changes which have been wrought in the mental and moral condition of mankind have been wrought by just the same sort of men as were

chosen to declare the Truth in apostolic times. "For it hath pleased God by the foolishness of preaching to save them that believe." And now, as then, this is the kind of agency chosen and set apart by our Divine Lord to do battle with the pride, the power, the high-mindedness of this world, and the arrogance, presumption, and conceit of the scientist. To human wisdom it must appear a battle fought against fearful odds. And yet it continues to be fought with such instruments as these. Instead of "are called," insert "have called you," and the sense is clear, and agrees with the historic facts of Christianity and with Paul's argument. And if the question be asked, Why is such a plan chosen and acted upon? the answer is found in the words which follow, "that no flesh should glory in His presence, but let him that glorieth, glory in the Lord."

These primitive heralds of the Cross had, however, *a grand training*. Chosen from among the sons of toil, they knew what toil and hardship meant, and could therefore endure hardship when called upon to do so. For three years they were taught by Christ Himself, and were enriched with special spiritual gifts. Though they often manifested weakness and fear, were frequently troubled with doubts, and sometimes failed for want of courage in times of peril, they were, for the most part, faithful and true.

After our Lord had risen from the dead a wonderful change passed over them. They realised the vast importance of the mission with which they were charged. Were they summoned before magistrates, rulers, and the Sanhedrim, or scourged, or confined in prison? They never flinched. No privation however great, no persecution however sharp or cruel, induced them to pause or halt in their work. The prospect of a painful death did not disturb or appal them. Like Paul they gloried in bonds and imprisonments. They exulted in the honour, as they deemed it, of suffering shame for the Master's sake. No marvel that their success was wonderful, for they were heroes, and heroic actions have always secured the admiration of mankind. Sustained by the presence and blessing of Almighty God, they met the fiercest opposition with a calm and dauntless courage. The cry, raised first at Ephesus, was soon heard far off and nigh—"These who have turned the world upside down have come hither also."

And this Divine procedure has been continued ever since. The history of the first three centuries of the Christian era is full of the

most striking illustrations of it. And if we pass over the dark and dreary period of the Papal domination over Europe, and come to more modern days, the first rays of light which broke on that darkness were shot forth in the translations of the Sacred Scriptures by Wycliffe and Tyndal. Though at first very costly, and only to be had at great risk, they were eagerly sought after. The great Reformation soon followed, when Luther, a simple monk, openly declared the cardinal truth that man was justified before God by faith in the Lord Jesus Christ, and "smote the Papacy with a stroke which has sounded through the universe!"

The same spirit of intense love for "the Truth as it is in Jesus" animated the Waldenses, who, after three centuries of unparalleled suffering, came back to their native valleys to which they were so fondly attached, and have recently celebrated the anniversary of their ancestors' triumphant return. In like manner the Dutch, for a quarter of a century, resisted, and ultimately defeated, the formidable armies of Spain, and triumphed over their infernal oppression and cruelty. What sacrifices these heroic people gladly made! They readily opened the dykes, and let in the northern seas, which flooded their lands and destroyed an immense amount of property; but by these deeds they defeated their foes and saved their country. And, though Elizabeth made them promises which she seldom kept, they forgot their wrongs, and prevented the Spanish general from uniting his army with the Spanish Armada. We owe them for these "self-denying ordinances" a debt which we have never paid, except by our admiration of their unflinching heroism. Of these defenders of the Faith it may be said, in the language of Paul to the Hebrews, "through faith they subdued kingdoms, wrought righteousness . . . quenched the violence of fire . . . waxed mighty in battle, and turned to flight armies of aliens . . . were stoned . . . were slain with the sword . . . wandering in deserts, mountains, caves, and the holes of the earth . . . of whom the world was not worthy."

Who overthrew the falsehood and tyranny of the Stuarts, and raised England to a position of influence and power to which she had never before attained? Cromwell, a plain Huntingdon yeoman. Who founded our Sunday-schools, which have risen from a very small beginning to become a vast organisation, whose influence over the

young is felt in every part of the world where there is a Christian church? Raikes, a plain member of the Society of Friends in Gloucester. Who woke up the Church of Christ from its long sleep to recognise its duty to send the Gospel to the heathen, and which enterprise is now sustained by the liberality and zeal of every section of that Church, uniting them in one grand confederation against "the powers of darkness"? Carey, pastor of a humble Baptist church in Leicester. He first set down his foot in India with only one colleague, but whose successors in this holy work have carried the Gospel into China, Burmah, Japan, the Oriental Isles, Demerara, Africa, and the South Seas. Who broke the fetters from the slaves within the British Empire? Phillippo, Burchell, and Knibb. And a woman's hand shattered the manacles which bound millions of slaves in America, though the final deliverance of the country from "the sum of all human villanies" cost it three years of a bloody civil war.

The all-important work of the translation of Holy Scripture into the various languages of mankind, and the creation of a Christian literature, and the apparatus required for the education of the young, has been done by a similar instrumentality. That noble institution, the Bible Society, which sprang into existence when Mr. Charles, of Bala, suggested a Bible Society for Wales, Mr. Hughes exclaimed, "Why not for the whole world?" It has now on its shelves copies of the Bible translated into two hundred and fifty different languages, many of which had no existence in a printed form a quarter of a century ago. The literary work which has been done by our Missions is simply enormous, and done by men some of whom were self-made, and almost all were held in no repute by the world, for they were drawn from the middle and lower classes of society.

The same principle equally pervades our social and political life; Mr. Baines, by suffering imprisonment in Leicester for non-payment of Church rates, and Mr. Courtauld, of Braintree, by carrying several actions at law, costing much money and time, succeeded in expunging the unjust law from our statute-book. Mr. Cobden, at one time a commercial traveller, and Mr. Bright, son of a Lancashire manufacturer, by their eloquence, ability, and zeal, overthrew the corn laws, and, according to the language of Sir Robert Peel, "permitted the working-man to eat his bread unleavened by a sense of injustice." That eminent

statesman, eldest son of a cotton-spinner, must have felt it to be one of the proudest moments of his noble life when, on leaving the Commons, he was escorted to his house by a large body of workmen, walking along with him *bare-headed*! In all these grand movements, how clearly is the hand of God seen! They have been originated and sustained by instruments chosen by Him, eminently adapted to their work, and successful in it because they enjoyed His blessing.

How contrary all this is to our notions of what is suitable and proper! If we wish to float any important enterprise, we naturally seek for help from the wise, the powerful, and the wealthy. But God chooses the weak things of the world to confound the mighty, that we might learn that the plan was of Divine origin, and that we should ascribe the glory of it, not to ourselves as we are so prone to do, but to God alone. "Let him that glorieth, glory in the Lord." While we duly honour the instruments divinely appointed to the work, they, and we who co-operate with them, are brought to feel that apart from Christ, our Saviour, Redeemer, and King, we can do nothing. We shall thus be brought to pray with such importunity and earnestness as if all depended on it, and to labour with such energy and zeal as if they alone could ensure success. The combination of these two forces in all our efforts to extend Christ's Kingdom in the world will be sure of having the Divine blessing.

F. TRESTRAIL, D.D.

NOTES ON SCRIPTURAL INSTRUCTION.

THE judicious reader will, perhaps, be disposed to receive with suspicion the opinions expressed in the following notes when he is informed that they are the opinions of a schoolmaster. For, let it be admitted that one of the errors into which a schoolmaster—who is, alas! the slave of examinations—is most likely to fall, is the error of making too much account of examinable knowledge. When, therefore, we complain that little boys of middle-class families are sadly neglected in regard to Scriptural instruction, we must expect to hear the retort that lists of the minor prophets and of the twelve apostles, and such other scraps of information as the schoolmaster is supposed to hunger for, are called religious knowledge only by

courtesy. True! Yet a knowledge of the historical facts of the Bible is an important part of the foundation of religious knowledge—as the Sunday School Union knows, and acts accordingly.

I have, then, to testify that boys commonly come to their second school more ignorant of Bible history than of any other of the elements of liberal education: This is a grave statement. Yet I am speaking of boys who come from Christian homes. Many such boys at twelve or thirteen years of age are worse equipped in this respect than they could have been if they had for one year attended a Sunday-school.

Further, it is necessary to add that this ignorance prevails more widely among boys belonging to Nonconformist families than among the sons of Evangelical Churchmen. This remark is made with much diffidence; it is based on my experience, but I cannot claim that my experience (limited to two public schools) is sufficient to prove so general a statement.

Assuming it to be true, I suggest that one cause is to be found in the fact that the lectionary of the Church provides for those who attend regularly a fairly continuous and complete course of Bible reading. We should be sorry to propose even such a small sacrifice of our independence as would be involved in the promulgation of a lectionary by any authority. But many readers of this magazine must have observed with regret that many of our ministers appear to allow themselves a very limited choice of readings, from the Old Testament at any rate. This fastidiousness may be partly due to the deplorably uncertain state of Old Testament criticism. It may be partly due to excessive sensitiveness to the moral difficulties found in many Old Testament narratives—difficulties which are no doubt real, but which are greatly exaggerated by the rather effeminate humanitarianism of the times. But no doubt one reason is this: a man has to account to his own mind for his choice. He is also conscious that his hearers will be asking themselves why this particular passage is selected. So he is tempted to restrict himself to certain familiar passages of the Prophets and the Psalms, which, because their spiritual meaning is intense and universal, are obviously appropriate to any Christian service; unless it should happen that a narrative passage can be found bearing on the subject of the coming discourse. Let him compile an Old Testament lectionary for himself

to cover either one or two years. Let him also increase the average length of the first lesson—he will do no harm if he makes it twice as long. If he is a very bold man, and dares to make a stand against his tyrant the choirmaster, let him save time by abbreviating the musical part of the service. Failing that, why should he not keep his people four or five minutes longer—(for we dare not hint at any curtailment of the *sermon*)? He would be rendering a valuable service to the children of his congregation; he would have the satisfaction of knowing that he was securing their attention for a few minutes at least *, for how can they help being interested in the adventures of Jacob, or Elijah, or Nehemiah?—and, only too often, he would be introducing many of them for the *first* time to histories which, to judge them by a merely literary standard, represent the highest achievement of the art of simple and vivid narration.

Having done this for the children's sake the minister will be encouraged to appeal to the parents, asking them whether it is not true that the old Nonconformist custom of Sunday afternoon Bible readings is falling into disuse? And whether the revolt against Sabbatarianism has not led to the substitution of story books for our old friends, "Line upon Line" and "Peep of Day"?

Here let me remark (with apologies if I seem discursive) that we do not always fully appreciate the difficulty of the language of the Bible to boys and girls. Parents who have been Sunday-school teachers know how often an apparently very plain meaning is missed; but they may perhaps suppose that their own children are by heredity more intelligent than children of the uneducated classes. We should probably describe the language of the Gospels as simple and (so far as the surface meaning is concerned, without taking into account commentators' meanings and theological inferences) very easily intelligible. So it is compared with other *books*. A man who has been reading Browning or Carlyle finds his Bible most refreshingly direct

* Many parents do harm by taking children to chapel at too early an age, when they are too young to be expected to listen to the sermon. The result is that when they are old enough to get some benefit from what is said in the pulpit they have already acquired the habit of abstracting their attention. And do mothers always take into account how immensely the physical discomfort of sitting through a sermon is increased by the circumstance that your legs are too short to reach the floor?

and plain. But the language even of the Gospels is not, strictly speaking, simple language. It is picturesque, figurative, rhetorical. In fact it is *literature*, not *talk*. It is not the language of common life, and the language of common life is the only language with which a boy is really familiar.

I once set among other passages for explanation in a fourth form examination the saying: *I came not to send peace, but a sword*. One answer was as follows: "This means almost, but not quite, the same as *I came not to call the righteous, but sinners*. The righteous are called peace because they are just and merciful; but sinners are compared to a sword because a sword is sharp and cruel, and is ever seeking some vital part wherein it may plunge itself." This example has stuck in my memory because it is rather ludicrous; but any schoolmaster has seen hundreds as hopelessly wrong, and would agree that this one does not imply any very exceptional want of intelligence even in a boy of thirteen.

To a grown-up person, versed in literature, this saying of our Lord seems plain enough—plain, that is, in its first obvious sense, though no doubt several sermons might be preached expanding and illustrating the meaning, and discussing the ethical and theological problems it suggests to a reflective mind. But the boy misses the meaning altogether, because the language is not absolutely simple. It is, in fact, rhetorical language, and so makes a slight sacrifice of simplicity for the sake of vividness and force. A boy would not use such language himself, and therefore a certain mental effort is necessary before he understands it. Observe, too, that this boy's effort was misdirected to an awkward attempt to use literary language himself instead of trying to put the meaning of the text in such words as he would naturally use.

What is the remedy for this difficulty? Certainly not to overload the lesson with elaborate explanations. We should not even take up too much time in trying to simplify the language. Its lack of simplicity is only relative. Let the Bible explain itself. Let the boy read it until the style becomes familiar, and therefore simple to him. We must be content that at the first reading the meaning is missed again and again. We all miss a great proportion of the meaning of our own poets until we get used to their style. Let the boy become habituated to the language of the Bible by the same method

by which we become habituated to far more difficult literary language—that is, not by using commentaries, but by frequent and repeated reading.

The work of the schoolmaster should be supplementary to the instruction of the home. What is now to be said refers to schoolmasters in public schools in towns, where the pupils are day boys. The masters of boarding-schools have abundant liberty to give Scriptural instruction. They can teach religion in any way they think fit, for the parent is supposed to have acquainted himself with the ecclesiastical character of the school before he chose it. But we have (without, perhaps, intending it) put the masters of urban schools, frequented by boys of all religious denominations, in a position of considerable embarrassment. The attitude of Nonconformists to religious instruction in schools is very seriously misunderstood. Objecting to religious teaching in rate-supported schools on grounds which are clear enough to our own minds, though it seems a hopeless task to try to elucidate them to others, we have, unfortunately, been associated with people whose objections are based on reasons with which we have no sympathy. Many of us have used language which has caused it to be supposed that we are very suspicious of denominational teaching. We have allowed it to be said that there is no such thing as unsectarian Christian teaching; and yet such books as Dr. Abbott's "Bible Lessons," lessons given in the City of London School; and Mr. Hunter Smith's "Greek Testament Lessons," given in Birmingham School to classes including a large proportion of Nonconformist boys, show that not only Scriptural teaching, but really religious teaching of high value may be given without offence, except to people of eccentric opinions, who may well be content with a conscience clause. No doubt some reticence is imposed on the teacher, and therefore he must always leave something to be supplied by the parent and the minister.

But we have really frightened many schoolmasters. They teach with an apprehension that they are watched with suspicion, and that a small indiscretion might lead to a demand for the exclusion of the Bible from middle-class as well as elementary schools. I suspect that that was the reason why a master whom I remember—an excellent teacher—conducted his weekly Greek Testament class on

this wise :—First we translated a chapter in the Gospel, an easy task, as this was the only translation for which the use of a crib was permitted. Next he read, in an apologetic tone, a few notes from an ancient manuscript book. Then the real work began. He started at the beginning, and made us parse every verb in the chapter. A verb in the Greek Testament is as good to parse as a verb anywhere else ; and of course we got on much more rapidly with our Xenophon, because we had been so well drilled in our Greek accidence in the lesson devoted to divinity.

Some masters, it is said, avoid occasions of offence by another device. They fix their Scripture lesson for the second hour, and for the first a lesson in, let us say, English history. The history lesson is extended and allowed to encroach so far upon the second hour that there is barely time left to do more than read a chapter.

Surely it is desirable that Nonconformists should make it clearly understood that they value scriptural instruction in schools as highly as other people ; that they are willing to trust the schoolmaster generously ; that they are not any more discomposed by the fear that now and then he may explain a passage in a way they disapprove than they are by the possibility that he will take a view different from theirs of the character of Oliver Cromwell or of the significance of the Revolution.

I have a small complaint to make against the Universities. There may be strong reasons against the use of the Revised Version in public services. Much indeed that is said about *Saxon* and about *rhythm* (as though St. Paul or St. Mark cared a brass *quadrans* about rhythm !) seems to many of us altogether beside the mark. But however that may be, unprejudiced opinion must surely be much more nearly unanimous in recognising the value of the Revised Version as a text-book of Scriptural study. Its use in Bible-classes effects a great saving of annotation, and thereby a very considerable economy of labour to a slow learner. This boon was conferred upon us by the Universities ; yet the Universities are doing what they can to prevent us from using it. The “ Cambridge Bible for Schools ” prints the Authorised Version, though by an odd inconsistency the same editors in the “ Cambridge Greek Testament ” show no respect for the *Textus Receptus*. The Cambridge Local Examinations Syndicate examine ten thousand boys and girls every year. Their papers in Scripture

History are set from the Authorised Version. A master who uses the Revised Version puts his candidates at a considerable disadvantage. He is obliged to inform his pupils of every important variation, even where the incorrectness of the Authorised Version is beyond doubt. In any branch of study a judicious teacher exercises much caution in giving young pupils alternative renderings or alternative explanations; for he knows that to do so is to run the risk of mental confusion and uncertainty. The Syndicate have it in their power to effect by a single stroke a vast improvement in the sound knowledge of the Scriptures in our middle-class schools.

In the last place, a word must be added on the study of the Greek Testament. There can be no doubt that Greek and Latin cannot in the future maintain the place they have held for so long in education. Concessions have been made and are still to be made to the claims of other subjects. There is some reason to fear that Greek will be thrown to the wolves to save Latin.

A well-known Nonconformist layman once remarked to me that, having been busily engaged since his school days in commercial pursuits and in public services, with little time to spare to keep up his reading, he had forgotten the greater part of what he had learned at school; but that the one acquisition of his school life which he still preserved and valued was his knowledge of Greek, by which he was enabled to keep up a habit of reading his daily portion of the New Testament in the original.

Such a question as the position of Greek in education must be really decided, not by schoolmasters or by governors of schools, but by the public opinion of parents. The consideration of the value of Greek to the student of the New Testament is one which ought to count for a great deal. Without discussing the question further the hope may, at any rate, be expressed that this consideration will not be lost sight of by Christian parents in forming their contribution to public opinion, and, while Greek still survives, in determining the course of their sons' education.

Mill Hill.

C. A. VINCE, M.A.

IDEALS.*

A PAPER WRITTEN FOR A YOUNG WOMEN'S GUILD.

WHAT is an ideal? I think it may be called a mental picture of what you would like to be. Almost everyone has some ideal. The burglar, who in breaking into his neighbour's house is caught in the act, thinks as he is being conveyed to prison—"I have not made myself perfect yet; I have not come up to the mark yet; but I mean to succeed better next time." He knows a man who has made himself rich with other people's goods, and that man is his ideal; he wishes to grow like him. A clever man of business sees riches before him and struggles to possess them; they are his aim, his ideal. "When I am rich, I shall be content."

Napoleon Buonaparte looked out upon Europe with covetous eyes; to conquer all he saw, that was his dream. Glory and victory, conquest and territory, no matter what human lives they cost, no matter how many broken hearts and fatherless children they made—to be a great emperor, ruling the world, that was his ideal.

These examples are indeed of men with low and unworthy ideals, and yet it is almost better to have low ideals than no ideals at all. There are some men and women who surround themselves with such a hard, cold, proud atmosphere, that it is a most difficult, indeed an almost impossible, task to touch their hearts. If you speak enthusiastically to them about anything, they stare at you and think you have lost your balance. Enthusiasm is the last thing they can understand; you might as well bare your bosom to the east wind as try to reach them that way. You cannot appeal to their admiration, for they have none: one of the articles of their short creed is to admire nothing. Their ideal is cold indifference. I know well that sometimes under the hard, cold exterior of scornful men and women there lies a sad heart, cold and desolate as the grave; and I know, too, that Jesus Christ has, over and over again, found His way into such hearts, broken every barrier down, kindled a warm fire of love on the cold ashes, and made a resting-place for Himself within.

* The writer acknowledges her indebtedness to a sermon by the Rev. Phillips Brooks.

But I am quite sure there is no one here who belongs to this class. You all know what it is to admire what is good heartily; you have felt your hearts beat a little faster in the presence of some men and women whom you felt to be noble and good. We cannot be in the company of anyone truly great without gaining something by it. It is good and pleasant to be near to goodness, and we feel the better for it, and a longing comes up eagerly within us to be good ourselves, to live ourselves in a higher and purer atmosphere than we are usually contented with. We have different ideas, no doubt, of what we consider the highest type of character, but that is a good thing as long as we admire what is noble, and do not confuse the chaff with the wheat, the dross with the gold, the outside of our hero with the inside. But, though I am always anxious that you should give admiration where it is due, and *only there*, and that your ideal character should be worthy of your worship, it is not on that side of my subject that I want to speak just now.

The least thoughtful among you must have felt at times as though there were two people dwelling within your single being: one is good and true, what you long to be, and what you sometimes *are*; the other is poor and weak, what you do not want to be, but what you very often are. Which, you ask, is my true self? This is what I want to show you, *your ideal self*. I want you to see that your true self is your better self, that what is good in you is immortal and can grow, what is evil is mortal and will perish.

A baby is born into the world in this year of our Lord 1890. The parents look at it with wonder and interest. They cannot tell what manner of child it will be, its lessons are all unlearned, its loves unloved, its battles unfought, its tale all untold. The mother looks at it and plans a happy future for it, thinks she sees signs of this or that good quality in its tiny being; still she knows nothing, it is all guess work. But is there nowhere in all God's universe a picture of that child's life? Did the Creator fling that child haphazard into His world with no intention concerning it? Did God, the Author of life, breathe life into this infant, and then say, "Go, I do not know why I created you"? *Impossible*. God has an ideal before Him of this child. He has a mental picture of him. In the Divine mind to-day there is, clear and vivid, a man after God's own heart that this new born baby can become, and the greatest question that will be

put to this tender nursling of to-day, in the future years, will not be—How have you succeeded in your trade? How much happiness have you managed to procure? Did you feather your own nest well, and leave a comfortable fortune behind you? It will not even be. Have you laid up stores of knowledge, read many books, studied many sciences? but, *How far have you succeeded in living out in your life the ideal of yourself which God had in His mind in the year 1890 when you were born?* This is true of you and me. In God's mind there has been since we were born, and there is at this moment, a picture of each one of us, not as we now are, with our many sins and our poor ragged virtues, but as we *may be*, radiantly pure and good, noble and true, our own selves still, not another, but our own selves made good—

“ All I can never be,
All, men ignore in me,
This, I am worth to God.”

But you ask me, surely now, How am I to see this picture? how am I to know God's ideal for me? Where is the mirror in which I can see reflected, not my present self, but my possible self? Let me tell you the story of a man who caught sight of his ideal self.

There was once a French bishop who filled every day of his life with good thoughts, and good words, and good deeds. He was an old man when he was made a bishop, but he turned the comfortable palace that was allotted to him into a hospital, and went to live in a humble cottage with his quaint maiden sister, and his one faithful servant. Everything in the house was plain and unadorned; the furniture was homely in the extreme; but the good Bishop had one little weakness—he liked to eat with a silver spoon, and to have his candles in silver candlesticks. He had been used to these things in his young days, and he would have missed them much from his frugal table. It was the delight of his old servant to keep this silver bright and glittering. He had another peculiarity—he always insisted on keeping his front door open day and night. He said the house was not his own but the Lord's, and that any of His wayfarers were welcome to enter in. It was in vain that his two women pleaded for more security; on that point he remained firm. One night a stranger came to the small town to demand a night's lodging. He was a wild, desperate-looking man, and the innkeeper

was afraid to shelter him, though he offered money for his bed. The fellow tried various houses, but was driven from them all; he hid himself in a dog's kennel, but the dog returned to it and drove him out. News spread through the town that a released convict was about who looked dangerous; and wives begged their husbands to make their doors doubly secure. Desperate and miserable, hating God and man, Jean Valjean stole into the churchyard, and was about to lie down on a cold stone, when a lady touched him and said, "Have you tried the Bishop's house? the door is always open." The man strode in the direction pointed out to him, lifted the latch of the good man's door, and stood on the threshold. He was a terrible-looking visitor, but the Bishop came forward and invited him cordially to come in. He bid the astonished servant prepare a bedroom for his guest, and his sister make ready the evening meal. He talked to Jean Valjean of the future; told him where he thought he could find work; he never mentioned the past or tried to find out the black history that might lie behind the unfortunate man. The meal was bare and simple as usual. Valjean saw that this Bishop certainly did not live on the fat of the land, but his practised eye caught sight of the shining silver, and observed the resting-place in the Bishop's wardrobe to which the careful servant consigned it before they all retired to rest. It was an awful night for the convict. His little room was next to that of his generous host, who lay sleeping peacefully on his uncurtained bed, in no wise disturbed by the near presence of this desperate man. Valjean could not get the silver out of his mind. He calculated its worth and the start the money would give him on his new career. He tried to forget it, he thrust his head out of the window into the cold night air to cool his hot brain, but he could not exorcise the demon from his soul, and before the morning broke he had stolen the silver and betrayed the kind man who had befriended him. His bed was found in the morning to have been unslept in, and ere long the Bishop's servant came wildly to him with the news that his silver was gone. "What will your Grace do? you cannot eat with pewter spoons." "Then," was his quiet reply, "we will eat with wooden ones." But I must hasten on with the story. Valjean was overtaken in his flight by some gendarmes who, suspecting his appearance, arrested him, and the Bishop's silver was discovered upon him. The men dragged

Valjean back to the town and into the Bishop's presence. How will this man treat the wretch who has so abused his hospitality? You will smile when I tell you, for such amazing generosity is rare in this self-seeking world. "Why, my friend, did you run away with the silver? You were welcome to it. It is yours. Keep it and do what you will with it. Release this man," continued the Bishop to the astonished gendarmes, "he is my friend." I cannot stop to tell you all that passed through the mind of the degraded convict, or with what a bewildered heart he started from the Bishop's house to begin his new life. All I can say is that "he came to himself" that morning. He was no longer the false Jean Valjean, the brutal, hating, dishonest scoundrel, but the true Jean Valjean—*God's* Jean Valjean. I do not say the battle was won in a day—ah, no, nor in a year, we do not grow good so easily; but I am sure of this, that the man was now in his right mind, he saw himself for a moment or two as God saw him, and the picture gave him hope. He had stormy temptations after this, tempests in his brain and in his heart; but he never lost sight of God's ideal for him, and he grew more like it every year, and after that

"Did he not throw on God
(He loves the burthen)—
God's task to make the heavenly period,
Perfect the earthen?"

It is many years since I read the story of Jean Valjean, and I may not have given it quite accurately, and the story is not a true one; but Victor Hugo could not have written it, neither would it appeal to our hearts as it does, if it were not true to life—if we did not all know that now and then God gives to the world men of simple lives and Christ-like hearts who, by their gentle deeds and forgiving spirits, save other souls, and reveal to the miserable and degraded their own lost ideal. And now to ourselves. We cannot find this saintly Bishop to show us our possible selves, but we have free access to the Christ, the King of Saints. When He was on earth, all who came to Him saw what God would have them be. John came to Him, the man of thunder, and saw himself the apostle of love; Peter came to Him, fickle and restless, and saw himself the man of rock; the woman who was a sinner came to him in her guilt and defilement, and saw herself pure and forgiven, and these were all of them obedient to the heavenly vision, and set themselves to

follow out God's ideal for them. They had failures, they sometimes stumbled and fell, but they grew more and more like the Divine picture of them. There were some who came to Christ who saw their nobler selves, but the vision was too great for them.

Judas Iscariot caught sight of God's Judas, of a man overcoming the love of money and of power—caught sight of a man loyal and true to his deserted Master—but he turned away from the picture. Pontius Pilate saw in the presence of his gentle prisoner the ideal of himself flash before him. He saw before his mental vision a brave Roman governor despising the cries of an angry mob, indifferent to the frown of a brutal Cæsar, *God's* Pilate, a noble judge who condemned the guilty, and set free the innocent; but Pilate turned on his heel and disobeyed the heavenly vision. The *young ruler* saw himself renouncing the love of money, living unselfishly for others, seeking the lost, clothing the desolate, God's beloved young soldier. He admired the vision, thought it good and beautiful, sighed before it, and went on his way. All these men—alas, for them!—were not ready for the vision, had not courage to follow it, and became not what they might have been, but what they basely chose to be. "Oh, the pity of it!" God grant that each of us may see God's purpose concerning us, and in His strength go on to attain unto it.

But there is another danger we may fall into. Some men and women are discontented with the ideal God has for them. They are always longing to be somebody else. Their very talents are not the talents they would have chosen. If they are artists, they wish they were poets; if musicians, they wish they were soldiers; if writers of books, they wish they were mechanics. Our English poet Gray once said he would rather have taken Quebec at the time of an American war than have written his famous "Elegy"; and General Wolfe, who took Quebec, said he would rather have written the "Elegy" than have stormed a dozen Quebecs. But it is waste of time to give way to such vain regrets. Let us leave off wishing, if we have hitherto done it, that we were cast in a different mould, and remember for our comfort that we can each be made perfect in our own way. *Only*, and this is the one thing I want you to remember, if you forget all the rest I have said: let us live up to our best longings; let us strive to follow God's idea of us; and, however far we come short, we need not lose heart. God will not leave us unfinished.

Our progress seems slow, because, as we get nearer to God's ideal for us, we find it larger than we thought it was.

It will take more than this short mortal life to bring us up to God's ideal, but we shall reach it some day. All our inarticulate longings, all our cravings for good, are understood by God, and are prophecies to us of what lies before us.

Let us close with these beautiful lines of Mr. Lowell's:—

"Of all the myriad moods of mind
That through the soul come thronging,
Which one was e'er so dear, so kind,
So beautiful as Longing?
The thing we long for, that we are
For one transcendent moment,
Before the Present poor and bare
Can make its sneering comment.

Ah! let us hope that to our praise
Good God not only reckons
The moments when we tread His ways
But when the Spirit beckons,—
That some slight good is also wrought
Beyond self-satisfaction,
When we are simply good in thought,
Howe'er we fail in action.

EMILY G. MEDLEY.

MR. BROWNING'S "ASOLANDO."

(Concluded.)

WHILE we are taking objection to some features of this volume, we may as well refer to another poem, whose tone at the close we regret. "The Lady and the Painter" enters a protest, not too strong, against the lady who wears "wild bird wings; owls, hawks, eye, swallows," while she rebukes the artist for inducing his model—"a woman, virgin too, to strip and stand stark-naked" before him:—

"Then, Lady Blanche, it less would move
In heart and soul of me disgust,
Did you strip off those spoils you wear,
And stand—for thanks, not shillings—bare,
To help art like my model there.
She well knew what absolved her—praise

" In me for God's surpassing good,
 Who granted to my reverent gaze
 A type of purest womanhood.
 You—clothed with murder of His best
 Of harmless beings—stand the test !
 What is it *you know* ? "

But two blacks do not make a white. One wrong does not justify another. On this point our sympathies are entirely with Mr. Horsley, R.A., who has so bravely censured this pernicious practice, which is rapidly gaining ground. The talk about "the exigencies of art" is sheer nonsense, and it is time we remembered the exigencies of religion and morality. "Reverent gaze" there may be: "to the pure all things are pure"; but who that knows human nature can look without apprehension on the matter-of-course way in which it is taken for granted in artistic circles that these exhibitions of "the nude" are the highest form of art, and must be secured at all costs? To us they are indicative of a corrupt taste, and of a degradation which cannot be too strenuously resisted. The increase of pictures of this class in the Royal Academy is simply disgusting.

The poems entitled "The Cardinal and the Dog," "The Pope and the Net," and "The Bean Feast," are among the most interesting of Mr. Browning's ecclesiastical studies, shrewd, subtle, and humorous. We can quote only one; its lesson is obvious to all. Rarely have we met with more withering sarcasm:—

" What, he on whom our voices unanimously ran,
 Made Pope at our last Conclave? Full low his life began :
 His father earned the daily bread as just a fisherman.

" So much the more his boy minds book, gives proof of mother-wit,
 Becomes first Deacon, and then Priest, then Bishop : see him sit
 No less than Cardinal ere long, while no one cries ' Unfit ! '

" But someone smirks, some other smiles, jogs elbow and nods head ;
 Each winks at each : ' I-faith, a rise ! Saint Peter's net, instead
 Of sword and keys, is come in vogue ! ' You think he blushes red ?

" Not he, of humble holy heart ! ' Unworthy me ! ' he sighs :
 ' From fisher's drudge to Church's prince—it is indeed a rise :
 So, here's my way to keep the fact for ever in my eyes ! '

" And straightway in his palace-hall, where commonly is set
 Some coat-of-arms, some portraiture ancestral, lo, we met
 His mean estate's reminder in his fisher-father's net.

"Which step conciliates all and some, stops cavil in a trice :
 'The humble holy heart that holds of new-born pride no spice !
 He's just the saint to choose for Pope !' Each adds 'Tis my advice.'
"So, Pope he was : and when we flocked—its sacred slipper on—
 To kiss his foot, we lifted eyes, alack the thing was gone—
 That guarantee of lowlihead—eclipsed that star which shone !
"Each eyed his fellow, one and all kept silence. I cried 'Pish !
 I'll make me spokesman for the rest, express the common wish.
 Why, Father, is the net removed ?' 'Son, it hath caught the fish.'"

"Rephan," based on a story of Jane Taylor's, is a magnificent vindication of life on earth, with all its drawbacks and failures, as affording means of continued growth. Progress is for us better than fixed mechanical perfection. A world in which there is "nowhere deficiency nor excess," would be unfitted for our aspirations and needs. Better risk and strife, than apathy's calm.

"Reverie" is, if possible, in a still loftier strain. Its theme and its structure recall the inspiring stanzas of "Rabbi Ben Ezra." The poet recognises the Power which is at work behind all forms of life, and believes that it is a Power which makes for righteousness. And the time will come when the Love will be as manifest as the Power, when the veil will be torn asunder, and man shall see the innermost life "face to face" :—

"I know there shall dawn a day
 —Is it here on homely earth ?
Is it yonder, worlds away,
 Where the strange and new have birth,
 That Power comes full in play ?

"Is it here, with grass about,
 Under befriending trees,
When shy buds venture out,
 And the air by mild degrees
 Puts winter's death past doubt ?"

The perfecting of the individual is a prophecy of the perfecting of the race. In the legend of man we shall see, "writ large," what on a smaller scale we have often seen.

Towards the end, the image of the Potter and the Clay, used with such fine effect in "Rabbi Ben Ezra" comes in—

- " Ever resistless fact :
 No more than the passive clay
 Disputes the potter's act,
 Could the whelmed mind disobey
 Knowledge the cataract.
- " But, perfect in every part,
 Has the potter's moulded shape,
 Leap of man's quickened heart,
 Throe of his thought's escape,
 Stings of his soul which dart
- " Through the barrier of flesh, till keen
 She climbs from the calm and clear,
 Through turbidity all between,
 From the known to the unknown here,
 Heaven's ' Shall be,' from Earth's ' Has been.'
- " Then life is—to wake not sleep,
 Rise and not rest, but press
 From earth's level where blindly creep
 Things perfected, more or less,
 To the heaven's height, far and steep.
- " Where, amid what strifes and storms
 May wait the adventurous guest,
 Power is love—transports, transforms
 Who aspired from worst to best,
 Sought the soul's world, spurned the worms'.
- " I have faith such end shall be :
 From the first, Power was—I knew.
 Life has made clear to me
 That, strive but for closer view,
 Love were as plain to see.
- " When see ? When there dawns a day,
 If not on the homely earth,
 Then yonder, worlds away,
 Where the strange and new have birth,
 " And power comes full in play."

Our article has extended to undue limits, and yet we have made no reference to poems which are not less remarkable than those on which we have dwelt. We have aimed simply to give a fair idea of the contents of a profoundly interesting volume, and to show ground for the estimate in which we hold it.

SUNDAY MORNINGS WITH THE CHILDREN.

IV.—THE TRAVELLERS AND THEIR GUIDE.

(AN ADDRESS FOR EASTER SUNDAY.)

WE are all familiar with the idea that our life is a journey, and that we are every day moving towards a point which to most of us seems far away, but which we are certain sooner or later to reach. My words this morning will be little more than the narration of a dream concerning a company of travellers, whose experience was in various ways very like our own, and from whom I learned many useful lessons. There are some things that you can see more clearly when your eyes are shut, and you lie dreaming, than when you are as you imagine wide-awake. When your eyes are closed, your mind may be active and your attention be fixed on things which "visions of the night" bring before you. When you are awake you may see too many things to see any of them thoroughly; your attention is easily distracted, and you forget what you ought to think about.

I dreamt that I saw a party of travellers, setting out on a journey. The land which they were leaving was very beautiful. I could not but admire its broad pastures, its well-cultivated gardens, its vast forests, and its lofty mountain ranges. Many of its landscapes, seen under a sunny sky, awakened thoughts of pure delight, and scarcely Paradise itself could have been clothed with a more wonderful charm. There were towns and cities of various sizes, where men had built spacious houses, with palaces and temples, where trade flourished, and gold and silver rewarded men's toil. Now whether it were that all this beauty was illusive and that the gold turned to dust, or whether some strong instinct urged the travellers on, I know not. But it seemed as if they could not rest, but were compelled ever to push their way towards some distant goal. Like men who leave their homes in England for the gold or diamond fields, or for some country where there are fairer and more fruitful fields, where they will reap more abundant harvests than ours, and where the atmosphere is so pure that it is a simple joy to live; where the sick are restored to health, and the weak are made strong; so did these travellers seek some better land than this wherein they had dwelt. As they moved onwards they were apt to miss their way. There were tracks which led them into marshy ground, into bogs and quagmires, through deserts in which men became hungry and fatigued, and lay down hopelessly to die; to places where the miasma wrought terrible havoc, and where the healthiest frame soon succumbed to disease, and the strongest was brought within the power of death. I saw, too, that there were pitfalls into which the travellers might at any time stumble and be destroyed. They also passed through places where wild and ravenous beasts abounded, and where bands of robbers lay in wait to strip men of their possessions and leave them to perish.

So did they go on, and they found that, much as they wished it, there was no turning back. The journey, with all its perils, must be completed.

And as I watched them, I presently saw that there was with them one of

nobler and more majestic appearance than their own, who acted as their guide, who knew all about the wild beasts and the hordes of robbers ; and the marvellous thing was that his very presence seemed to act as a charm. Wherever *he* was the wild beasts were quieted and the robbers had no power to harm. And so the travellers went along in perfect safety ; and, although they could neither turn back nor rest where they were, there was breathed into their hearts a spirit of sweet content, and all that they looked forward to was in harmony with the best that they had here ; even as what they had here was a preparation for the best that awaited them in their future home.

Suddenly I noticed that the guide was snatched away from them, snatched away when they most needed him, and in an hour of terrible darkness ! It was as if all the powers of evil had combined to rob them of his presence and to bring about their destruction, as if the robbers and wild beasts were in league together and carried off the guide, so that the travellers could be cheered by his presence no more. It was whispered among them, with a sort of awe, that there was an invisible enemy who had moved all these destructive powers to wreak their vengeance on the person of their illustrious guide. But however that might be, *he* was to be seen among them no more. No more did they hold sweet and inspiring converse with him. No more could they tell him as they had so often told him of their difficulties and sorrows, and seek his counsel. No more could they enjoy the sunshine which his presence always created. It was as if the sun in the heavens were darkened, as if the beauty of the earth had been turned into ashes and its sweetest fruits had become poisons. And so they sat down in dark and blank distress. But while they sat thus, in a despair that almost stunned them, and in a grief they could not speak, tidings reached their ears which were as strange and unexpected as the calamity that had overwhelmed them—their guide had reappeared ! Some of their party who had been separated for a time from the rest asserted that they had seen him, and that they had brought from him messages of kindness and sympathy for all who had not seen him. He had sent word to them that he had not only conquered their visible foes, the wild beasts and the robbers, but that he had fought that secret foe—the direst and most terrible of all—the foe who had sown among men a spirit of strife and hatred and death, and that he had conquered him. And he came back to them with words of victory, and assured them that the enemies which remained might seem to hurt but could not destroy them. If any of their number should be carried off, whether stealthily or in open struggle, he, their guide, would be in the yet unseen land to which they were all going to receive them. Those who were taken away by the foe would not be left in his hands, but delivered to the keeping of him whom they loved. He told them that he could no longer remain with them as their guide to be seen by them as before. He was bound to leave the travellers that he might go to another part of the King's realms and enter the King's Palace where there was a throne on which he would reign. He was going to a place of which he had often spoken, and he would be there as their friend and forerunner. He would not forget them, but would send sweet and loving messages, help that would sustain them, encouragements to cheer and

inspirit them. And although he himself could no longer be by their side as in the old days in such a way that they could see him, yet his invisible presence would be with them, and he would speak into their ears words of wisdom and awaken in their hearts thoughts and feelings of love. By this invisible presence and the power he would give to them they should have granted a safe conduct through all that remained of their journey. And if they would but think of him and of whither he was going, to the Palace of the King, if they would but remember that he was there and try to fix their minds upon him, everything would be well with them. And by and bye—their journey over—they should all be welcomed into that glorious home, to dwell amid its light and gladness, in immortal power and blessedness. When they met there, they should no more be separated from the guide who had protected them from the perils of the way or from the King in whose service they were engaged.

Such was my dream. I wonder if you know what it means? Need I explain it to you? I think not, for this is Easter Sunday, and it is the best explanation of all that I have so feebly told you.

“Blow, golden trumpets, sweet and clear,
Blow soft upon the perfumed air ;
Bid the sad earth to join your song :
‘To Christ does victory belong.’

“Oh, let the winds your message bear
To every heart of grief and care ;
Sound through the world the joyful lay :
‘Our Christ hath conquered Death to-day.’

“On cloudy wings let glad words fly
Through the soft blue of echoing sky ;
Ring out, O trumpets, sweet and clear :
‘Through Death immortal Life is here.’”

JAMES STUART.

NOTES AND COMMENTS.

THE NEW BISHOP OF DURHAM.—At length, after delays which, if rumour is to be trusted, are not altogether inexplicable, it is announced that the Bishopric of Durham has been offered to Canon Westcott. In view of his long and intimate friendship with Dr. Lightfoot, and of his sympathy with the late Bishop's principles and methods of work, both in Biblical and theological scholarship and in ecclesiastical administration, the appointment is the most suitable that could have been made, and to many of us Canon Westcott's name was that which first suggested itself as that of Bishop Lightfoot's successor. It is true that at the comparatively advanced age of sixty-five he can scarcely throw so great an amount of energy into the supervision of his important diocese, or be so capable of sustained and unwearied labour as if he had been ten or fifteen years younger. He is known, however, to have a capacity for hard work. On many

grounds we should have been glad if he had been left free to pursue the studies in which he has gained the main distinction of his life ; for then he might have given us more such commentaries as those on the Gospel and the Epistles of John, and on the Epistle to the Hebrews. It is easier to find a capable administrator of a large diocese than it is to meet with a scholar and a theologian of Dr. Westcott's calibre. He is not a popular—some would say not an effective—preacher. His professorial duties, however, have been most efficiently discharged, and few men have exercised a healthier influence than he on “the rising clergy” of the Church of England, or, for that matter, on the ministry of all our churches. His books, whether in apologetics or hermeneutics, are *sui generis*, and by no class of students are they more valued than by English Nonconformists. In all our libraries Dr. Westcott's works have an honoured place. It is certain that he will enter on his new sphere with a high ideal of its responsibilities, and that its duties will be efficiently discharged. For if Dr. Westcott's reputation as a scholar and a theologian is in no sense inferior to Dr. Lightfoot's, it is equally true that he as well as his predecessor, unites with a firm and loyal attachment to Evangelical truth a generous sympathy with men who cannot share his faith. He understands the doubts, the difficulties, and struggles of this strangely troubled age, and seeks by all worthy means to lead it into clearer light. Nor is he indifferent to social questions. His presidency of the Christian Union for the Promotion of Social Disarmament is one of many indications of the direction of his sympathies. The appointment altogether is one which we regard with special pleasure, and we are sure that the Nonconformists of his diocese will, without any abandonment of their principles, give a cordial welcome to the new Bishop, and cherish for him an affection not less strong than that which was so unstintedly given to his illustrious predecessor, and in which towards the close of his life he found so great a solace.

PROFESSOR FRANZ DELITZSCH.—This distinguished Hebraist passed away at Leipzig, which was also the city of his birth, on March 3rd. Born on February 23, 1813, he had recently entered his seventy-eighth year. From 1846 to 1850 he was Professor Ordinarius of Theology at Rostock ; from 1850 to 1867 he went in the same capacity to the University of Erlangen ; and finally, in 1867, he became Professor of Theology at Leipzig. Delitzsch was not, as was often supposed, a converted Jew, or even of Jewish extraction, though as a master of Rabbinical language and literature he had few equals among either Jews or Christians. As a commentator he was known as widely in Great Britain and America as in Germany. To the Keil and Delitzsch series on the Old Testament (translated by Messrs. T. & T. Clark) he contributed the volumes on Job, the Psalms, the Proverbs, Song of Solomon, and Ecclesiastes and Isaiah. There has recently appeared a new edition of his Commentary on Genesis. He also wrote on the Epistles to the Romans and the Hebrews, his work on the latter forming one of Messrs. Clark's Foreign Theological Library. During the last few years he has translated the Greek New Testament into late Hebrew. His Biblical Psychology is another well-known work. His magazine and review articles, on subjects of

various kinds, are innumerable. As a teacher he was profoundly loved. He gathered round him both at Erlangen and Leipzig a large number of English-speaking students, whom he inspired not only with affection for himself, but with enthusiasm for Biblical and theological studies. England, according to the testimony of Professor Cheyne, was very dear to him, "and he hoped that in the necessary breach with the past, which critical and scientific progress demands, the inheritance of Christian truth and sentiment would sustain no essential diminution." The new edition of his "Genesis," published two or three years ago, displayed at any rate transparent honesty and dauntless courage, as it repudiated many of his former views and accepted conclusions against which at one time he strenuously fought. He fully admitted the composite character of the Book of Genesis, though he vigorously maintained the Mosaic origin of its most important parts, and repudiated "the religion of the age of Darwin." He conceded far more than was, in our judgment, necessary to "criticism," and hampered his position by conjectures which are both futile and baseless. We believe that he has made some similar surrenders in the new edition of his "Isaiah," which is shortly to appear in an English dress. The services of Professor Delitzsch to Biblical science are so immense, and his character was so grand and elevated, that no argument advanced by him can be treated with indifference. But even his authority is far from final. The Church of to-day needs nothing more sorely than men of scholarship as profound, of candour as transparent, and courage as heroic as his.

DR. CLIFFORD ON CHRISTIAN MINISTERS.—In the March number of *Lippincott's Monthly Magazine* (published in this country by Ward, Lock, & Co.) there is, among a host of good things, one article which should receive the attention of all our readers. Dr. Clifford discusses in a brief and forcible style the question, "Who are Christian Ministers?" and we need scarcely say that his conclusions harmonise with those which have recently been advocated in these pages in the articles on "The Minister of Baptism." Dr. Clifford notes the exaggerated importance attached to "orders" by Romanists and Anglicans, and shows that the absurd claim to apostolicity is discredited and gone beyond all recovery. The spiritual conception of the Christian ministry is the only one that can stand the test of Scripture. Diocesan and monarchical episcopacy had no place in the early Church. Caste was unknown. "Signal spiritual and intellectual abilities, associated with a conviction of duty to Christ, the One Master, were the sole qualifications for ministerial service. One 'order' reigned; the order of regenerate souls, and all were in it, and were bound to teach, exhort, and preach as they had ability." This question of the ministry is really the great ecclesiastical question of to-day; and while there are many important issues connected with it, it is ultimately a question of the real nature of religion. "Is it spiritual and inward: a life of love and service of God and men, or is it external, mechanical and sacramental? The conception of religion shapes and moulds the idea of the ministry. We go back, therefore, to the broad and simple teachings of Jesus concerning religion, society, and service, and hear Him tell us that life is only

lived according to God's ideal of it, when every man is free to make, and do make, the fullest and finest use of every 'talent' he has for the service of his fellows."

THE LIBERAL PARTY AND FREE EDUCATION.—We are well aware that, in the settlement of a controversy such as that which exists on the subject of elementary education, concessions have to be made on both sides ; but we are equally clear that what has been described as the Morley-Mundella compromise is a retrograde movement, which Nonconformists cannot consistently sanction. We do not see why a school which claims to be "for the use of a section of a community, as for example the Catholics or the Jews, may continue to receive public support as long as it is under the management of that section." The plea that schools are intended, not for the community at large, but for a sect, disqualifies them, in our opinion, for receiving support from the public taxes. Of course, Mr. Morley would insist on there being a School Board school in every district. But there are country districts in England in which it would be contended that the need for such a school is so insignificant and doubtful that it could not be recognised further than by the enforcement of a conscience clause. And is it for a moment to be supposed that the Anglican party, with all the influence they can command in Parliament and out of it, would be content with less than was granted to Roman Catholics or to Jews? Schools supported by public money should be managed by representatives of the whole community. We would grant to our fellow-religionists of every denomination all that we ask for ourselves. We see no reason why they should have more. If the members of a Church or a persuasion regard education supplied by the Board schools as inadequate, let them supplement it from their own resources, or by their own energy. The nation should not be asked to support peculiarities of any kind. If this principle be departed from, all hope of progress will be weakened, and the Sacerdotal party will hail the concession with delight.

AN OLD CHURCH-RATE STRUGGLE.—In last month's *Contemporary Review* there is a charming sketch, by Mrs. W. Steadman Aldis, of a Church-rate struggle in Kettering during the pastorate there of her father, the late Rev. William Robinson, subsequently of Cambridge. The children of Nonconformists in this generation have little idea of the injustice and cruelty to which their ancestors were subjected ; and because matters are more pleasant than formerly there is a tendency to forget the struggles of the past, and in many cases an aversion to dwell on them. Privileges which have cost little to this generation are lightly esteemed, and our Nonconformity is in consequence less robust than it ought to be. Mr. Robinson, whom many of us remember as a man of keen intellectual power and of heroic not less than of saintly character, told his children, after his goods had been distrained for Church rates, "If you will be consistent Nonconformists, you must expect to suffer in purse and position, and be wronged in every relation of life." To some extent it is so still, and we trust that in the demand which is thus made on our fidelity and courage we shall not be found lacking. Mrs. Aldis's sketch of a prolonged struggle is as amusing as it is instructive. The way in

which Mr. Robinson year after year baffled the Vicar on his own ground, the election of the parishioners' churchwarden and his resolute refusal to give up the position, the foolish and suicidal revenge of the Churchmen—who voted that no money should be spent in the lighting of the town, and the consequent darkness of the Kettering streets—these and one or two other incidents are delightfully told. Mr. Stead is not far wrong in declaring that these nineteen pages will do more to enable an intelligent foreigner to realise the relations between English Nonconformity and modern politics than all the publications of the Liberationist Society and the Church Defence Association put together. But cannot the Liberation Society make these reminiscences one of their publications?

UNIVERSITY HALL is the name which Mrs. Humphry Ward gives to the latest embodiment of Robert Elsmereism. The new hall, she assures us, is “not started in a polemical or controversial, but in a religious and positive spirit,” and this when it coolly assumes the impossibility of miracle and the unreasonableness of a special revelation! It denies everything which is characteristic of Evangelical Christianity, and yet is not controversial! It requires “a firm conviction that God is manifest, not in miracle or special revelation, but in law and the ever-widening experience of the conscience.” What if the inspiring memory of a great teacher demands, as we contend that it does, a belief both in miracle and special inspiration? To deny these things is to dishonour His memory, and to cast doubt either on His sanity or His sincerity. And how cool is the appeal, in view of this definite exclusion of Evangelical Christians, to “all those who are prepared to approach the questions of the day in a liberal and scientific spirit,” as if liberality and science were the monopoly of these advanced and enlightened associates of the brilliant and clever novelist! If the shallow and misleading arguments of “Robert Elsmere” are a specimen of the scientific spirit, we are more than content to be excluded from its benediction. Such a scheme as is here foreshadowed has its good points, for whatever promotes intellectual activity and social service is good, but they will be nullified by the pitiable negations associated with them. We are no advocates of blind orthodoxy. We plead for the fullest liberty of investigation. We are not scared by the valid results of Biblical or any other criticism. We believe that, as Christians and as thinkers, we are bound to keep the windows of the soul open to the light; but this does not require us to reject the light we have, or to start from a position which is not merely non-Christian, but, as we hold, anti-Christian. This scornful rejection of the supernatural is an insult both to reason and to faith.

THE ANNUAL MEETINGS of the Baptist Union, the Baptist Foreign Missionary and various other societies, which will be held in London towards the end of the present month, are likely to excite as deep and healthy an interest as in any former year. The Rev. James Owen, of Swansea, whose portrait forms the frontispiece to our current number, will prove a worthy successor of the many distinguished men who have filled the presidential chair, and they who anticipate from him an earnest, eloquent, and effective address are not likely to be disap-

pointed. Anticipation in this case is but the reflex of memory. We are delighted to learn that the Council of the Union has determined to nominate our friend Colonel Griffin as the new vice-president. The Colonel's presidency of the London Baptist Association has been marked by all the qualities which are needed in so responsible a position. His high personal character, his bright and cheerful disposition—a disposition which creates sunshine wherever he goes—his ready generosity and unflinching energy, have been conspicuous features of his administration of the smaller presidency, and will not be found wanting in the larger and more important sphere. Colonel Griffin will be not the less heartily welcomed to the chair because of his being a "layman." In days when sacerdotalism is so rife, when such false and exaggerated emphasis is being laid on "ordination," and when we are confronted by the absurd claims of the so-called "Apostolic Succession," we are thankful that the members of the Baptist Union are determined to show "the courage of their convictions" by conferring the highest honour in their power on one who is not technically "a minister." Colonel Griffin's occupancy of the chair will be a practical demonstration of the anti-sacerdotal character of our church polity, and a timely answer to those who demand "episcopal ordination" as a condition of our union with them. The subjects to be discussed at the meetings are thoroughly practical, and bear directly on the work and the conflict in which our churches are engaged. We are glad to hear that the Rev. Hugh Price Hughes is to preach the Home Mission sermon. The theme is one on which few men are better qualified to speak. The presence of Professor Stuart, M.P., at the Home Mission meeting ought to attract some who have not ordinarily attended this meeting. The speaking is sure to be good, and there will not be a more important meeting nor one which has stronger claims upon us during the whole of the session. The Foreign Missionary Society has been particularly fortunate in its arrangements, and much will be done during the contemplated services to put the finances in a better position. If, in addition to the announcements which have been already made, we should receive another to the effect that Mr. Baynes might be expected at one or other of the meetings, our gratification would be complete.

THE LABOUR CONFERENCE AT BERLIN, which meets in response to the invitation of the German Emperor, is on all hands regarded as one of the most significant signs of the times. The British Government has done well to accept the invitation, even if no immediate practical result can be secured by the Conference. Whether we like it or not, socialism is in the air, and it is a force which must, in a continually increasing degree, be reckoned with. The Emperor, though he be, as so many of his critics assert, young and inexperienced, is surely wise in his wish to understand the full and exact drift of tendencies which are manifestly gaining force, and which, unless wisely guided, will endanger the most stable thrones and the most venerated institutions. His policy, so far as it seeks to ameliorate the condition of the working classes, is worthy of the heartiest commendation, and by inaugurating wise and just legislation it may avert years of bitter struggle and excesses which we should all deplore. The coal strike

which is announced as we write is but another instance of the unsettled state of the relations between capital and labour, and a proof that there is in them something radically wrong. That the men have some right on their side is *prima facie* probable. Some of the masters evidently concede this, and it is but fair that the men should share the advantages which are undoubtedly reaped by the masters. For our own part we anticipate far more from the growth of just and kindly feelings between masters and men, from the deeper sense of human brotherhood and of Christian responsibility, than from even the wisest legislation. This may be necessary, but without the other it can accomplish comparatively little. New difficulties would arise, new complications be formed, and men might lose in one direction all that they gained in another. To bid masters and men alike fulfil the law of Christ may sound like a toothless generality. But the principle grips more tightly than most men like, and if obeyed it would speedily accomplish a beneficent revolution.

REVIEWS.

BUDDHISM AND CHRISTIANITY : A Parallel and a Contrast. Being the Croall Lecture for 1889-90. By Archibald Scott, D.D. Edinburgh : David Douglas.

DR. SCOTT has selected a subject, which, apart from its intrinsic merits and its fascination for students of "comparative religion," has a practical bearing on present-day controversies. He modestly disclaims the idea of offering an original contribution to the study of the subject. He has, however, grasped with keen intelligence and sound judgment the real significance of the materials which Oriental scholars have brought to light, and shown where they do and where they do not require a modification of our accepted theories. His resolutely judicial tone should commend his lectures to readers of every class. He is perhaps more than just in his treatment of Buddhism, and after meeting every demand that its abettors can fairly urge, he has no difficulty in showing that its contrast to Christianity, especially on the most vital points, is immeasurably more striking than its parallels. As a compendium—comprehensive and yet popular—of all that is really known of Buddhism, and as an argument in favour of Christianity, keen, clear, and convincing, the book has no superior.

THE PULPIT COMMENTARY. Revelation. Edited by the Very Rev. H. D. M. Spence, D.D., Dean of Gloucester, and by the Rev. Joseph S. Exell, M.A. London : Kegan, Paul, Trench, Trübner & Co., Limited.

THE expository part of this volume is furnished by Dr. Plummer, Principal of University College, Durham, assisted by Mr. Randell, Principal of Bede College, Durham, and Rev. A. T. Bott, Lecturer in the same College. The Homiletics are by Rev. C. Clemance, D.D., and the homilies by Revs. S. Conway, R. Green, and Dr. David Thomas. The introduction by Mr. Randell, contains an elaborate and erudite discussion of the Greek text of the Apocalypse—which is perhaps scarcely needed in a pulpit commentary, and which might have been well omitted

or contracted in favour of a more thorough discussion of the interpretation of the book, and of its principles, methods, and results. The absence of a formal and systematic discussion of this point is a serious defect in a volume of this class. To a large extent Dr. Plummer follows the same line of interpretation as Dr. W. M. Milligan, an interpreter who is neither preterist, continuously historical, nor futurist. The note of time—save as there are necessary beginnings and endings—is disregarded, and all the symbols of the Apocalypse are treated as symbolic of principles rather than of definite persons and events. So, too, the numbers are regarded as symbolic rather than as literal. The Apocalypse thus becomes, not a history of either early or mediæval Christianity, or a mere prediction of events yet future, but a message to Christians in every age, a warning to consider the signs of their own times. The profoundest meaning of the Apocalypse is illustrated in the conflict which is everywhere and always being waged between good and evil, truth and error, Christ and Anti-Christ, God and the devil. The local and temporal colouring of the successive visions and predictions naturally resulted from the circumstances of the Apostle when he wrote the book, and cause no trouble to an intelligent student. The earlier date of the book is that to which the writer of the introduction adheres, *i.e.*, 69 rather than 96. He considers that the language throughout suits the times of the Neronian persecution rather than the Domitian. Dr. Plummer's exposition is marked by great prudence and sobriety, and though it will not, of course, satisfy those who take an extreme view of any of the three chief systems of interpretation it will yield even to them many valuable criticisms, and suggest illustrations which they can appropriate. The writers of the homilies are not bound by Dr. Plummer's interpretations, and their ideas are not always harmonious with his. This, however, is—in a work of this class—no disadvantage, but probably the reverse. Taking this commentary on the Revelation as a whole, it is a valuable addition to our expository and homiletical literature. Comparatively few of the homilies are either weak or common place. There is scarcely one which will not offer some suggestions of value, and many of them will supply any preacher of ordinary intelligence with materials which he can by conscientious labour work up into instructive and attractive discourses. On no part of the pulpit commentary have greater pains been expended, or expended to better purpose.

THE MIRACLES OF OUR LORD. Expository and Homiletic. By John Laidlaw, D.D. London: Hodder & Stoughton.

DR. LAIDLAW, who is now Professor of Theology in the New College, Edinburgh, will be remembered by many of our readers as the author of the Cunningham Lectures on "The Bible Doctrine of Man." He here enters on a field which, if not new, is, at any rate, not overworked, for, with the exception of Dr. Trench's "Notes on the Miracles," we have no English work which covers the same ground, and the, in some respects, admirable treatise of Steinmeyer is entirely different. The miracles of Christ were, as John Foster finely remarked, not only the bell before the sermon, but a part of the sermon itself. And as such they are full of profound instruction. Dr. Laidlaw classifies miracles under

the two heads of the Nature Miracles and the Miracles of Healing, reserving for special treatment the three raisings from the dead and the post-resurrection miracle (the second draught of fishes). The successive chapters of his book are models of lucid, scholarly, and popular exposition, and will suggest to preachers how such themes may be treated both pictorially and philosophically and made the vehicle of timely and momentous teaching. The book is a valuable contribution to our study of the great Biography.

CHURCH HISTORY. By Professor Kurtz. Authorised Translation from the Latest Revised Edition by the Rev. John Macpherson, M.A. Vol. III. (Hodder & Stoughton.)

DR. KURTZ has evidently a keen eye for current ecclesiastical politics, and keeps a faithful record of passing events. A considerable part of this volume is occupied with the Church history of the Nineteenth Century, and there are few things of importance which have escaped the notice of the eagle-eyed Professor. The compression of so much valuable information into so comparatively small a space is a triumph of which any author might be proud. No existing history is so comprehensive; and it will be long before we have another of equal worth. Every minister and theological student should possess and use it. We are not altogether pleased with the treatment which we, as Baptists, receive. We are classed in one place among "Sects and Fanatics." The operations of our Foreign Missionary Society are very inadequately touched upon, and, proportionally, much larger space is devoted to the Salvation Army. Other "Sects" will probably make a similar complaint. But even with such drawbacks the work is unique, and to those who have once used it indispensable.

JESUS THE MESSIAH. Being an Abridged Edition of "The Life and Times of Jesus the Messiah." By Alfred Edersheim, M.A., D.D., &c. London: Longmans, Green, & Co.

ABRIDGEMENTS are rarely satisfactory, to those, at least, who are acquainted with the works abridged, and this is no exception. So much of that which constitutes the excellence of Dr. Edersheim's "Life and Times of Jesus" has had to be omitted that we gain here no idea of the wealth of learning with which he illustrated the Jewish background of the Gospel narratives. It is not, however, to be inferred that this popular edition is of little value. Had the work first reached us in this form it would have been enthusiastically welcomed, and for ordinary readers it will probably be more acceptable than if it contained the masterly discussion of archæological and kindred questions. We hope it will be possible to issue before long a cheap, unabridged edition.

THE PARALLEL BIBLE. Being the Authorised Version, arranged in Parallel Columns with the Revised Version. London: Henry Frowde, Oxford Warehouse, Amen Corner. 1890.

AN admirable edition in minion, crown quarto, of the two great English Versions of the Bible, placed side by side, with Revisers' preface to both Old and New Testaments, and marginal notes. It is printed on India paper, so that the

volume is but an inch thick. At the end is a Scripture atlas, containing twelve maps and a full index. On the study table and in the pulpit this edition will be invaluable.

THE BOOK OF PSALMS. Translated out of the Original Hebrew, &c.
Oxford : At the University Press.

THIS is the Revised Version of the Psalms, printed in a clear bold type in paragraphs, and arranged, as all Hebrew poetry ought to be, so as to exhibit the parallelism which is characteristic of it. The book is welcome both for devotional and critical purposes.

MALACHI. With Notes and Introduction. By the Ven. T. T. Perowne, B.D.,
Archdeacon of Norwich, Cambridge. At the University Press.

A SMALL volume belonging to the Cambridge Bible for schools, of forty pages, but full of painstaking and conscientious work. All the matters which are usually discussed in an introduction are carefully noted, and a vivid picture of the life and times of the prophets is presented, and this is accompanied by a thoughtful analysis of the contents of the book. The notes are sufficient to elucidate the text without perplexing the mind of the young student with unnecessary details. Altogether this is quite a model of what such a work should be.

ST. MARK. With Map, Introduction, and Notes. By Rev. G. F. Maclear, D.D.
ST. LUKE. By F. W. Farrar, D.D. London : C. J. Clay & Sons, Cambridge
University Press Warehouse, Ave Maria Lane.

THESE are two volumes of the smaller Cambridge Bible for schools. They will be found of great use in junior classes, and deserve our heartiest commendation. There is no excuse in our day for uninteresting Bible classes.

THE SEVEN CHURCHES OF ASIA ; or, The Seven Golden Candlesticks. By the
Author of "The Spanish Brothers." Edinburgh : T. & T. Clark.

THE Bible Class Primers, edited by Professor Salmond, of Aberdeen, though of modest size and pretensions, take rank with the best Biblical works which are issued by Messrs. Clark. This small manual is a clear, concise, and compact summary of the Epistles to the Seven Churches (Rev. i.—iii.) and contains the substance of all that need be said or indeed can be said about them. It is a most admirable little book.

THE MESSAGES OF CHRIST. By Rev. James J. Ellis. London : The Author's
Co-operative Publishing Co., 20, St. Bride Street.

MR. ELLIS has written a wise, sympathetic, and practical book on a variety of themes suggested by the messages of Christ as recorded in the gospels and in the epistles to the seven churches of Asia. He has arranged these messages with considerable skill, according to the classes to whom they were addressed, and discussed them with insight, fervour, and good sense. The book is beautifully illustrated.

A CHILD OF FAITH IN AN AGE OF DOUBT. Memorials of Andrew Kennedy Bremner. By his Brother. London : Hodder & Stoughton.

MR. KENNEDY was the son of a respected Free Church minister in Glasgow, who was called to his rest in his twenty-third year. As a lad he was bright and lively, gaining coveted distinctions at school and afterwards at college, and was beloved by all his companions. In very early life he was converted to Christ, being deeply moved by the Moody and Sankey Mission. His efforts for the salvation of his fellow students at Glasgow University were assiduous. He lived a life of rare devotion, and his letters and essays show that he was a true student. How glad we should be if we could induce all the young men of our acquaintance to read this beautiful memoir !

PRAYERS FOR SOCIAL AND FAMILY WORSHIP, and Prayers for Family Worship.

Prepared by a Special Committee of the General Assembly of the Church of Scotland. London and Edinburgh : William Blackwood & Sons.

THESE are revised editions of devotional helps which have steadily gained ground among adherents of the Established Church in Scotland, and which have been found exceedingly useful in schools and families, and by persons deprived of the ordinary ministrations of the Church. Those who adopt forms of prayer will find few superior to these.

LEAVES FROM THE TREE OF LIFE. Discourses Consolatory and Practical. By the Rev. J. Rate, M.A., Vicar of Lapley, Staffordshire. London : Hodder & Stoughton.

IF there is nothing very striking in Mr. Rate's discourses, there is, at any rate, nothing weak or commonplace. They are marked by that sound practical sense, that reverence for Scripture, and that insight into the spiritual nature of man which constitute the best elements of the Christian preacher's power, and the perusal of the volume will yield both pleasure and instruction.

ISABELLA MACPHERSON : a Devoted Life. By John Macpherson. London : Morgan & Scott.

THIS record of a brave, beautiful, and earnest life, inspired by true Christian enthusiasm, proves that we need neither "sisterhoods" nor other forms of Romanism to develop true saintliness of character, and to exemplify the true nature and the beneficent power of woman's work in the Church. This book will prove a fountain of Christian earnestness and energy. Those who read it will catch its fervour.

BRIEF NOTICES.

"THE SWORD AND TROWEL" for March (Passmore & Alabaster) contains as its opening paper the memorable story of Mr. Spurgeon's preaching in the Surrey Gardens Music Hall, narrated with the view of aiding the funds for the erection of a mission hall and schools. Mr. Spurgeon's articles, "From 'Westwood' to Mentone," are as racy as they are instructive. *The Century* (T. Fisher Unwin) has a capital account of Gloucester Cathedral, with admirable illustrations. The Artist's Letters from Japan are noteworthy, and in a lighter vein, "Self-Protection of Mr. Littleberry Roach," is an exquisite piece of writing. The humour is delightful. "*The Student's Calling Interpreted.*" An address

to the students of Rawdon College. By Rev. W. Medley, M.A. Published by Request of the Students (Leeds : Walker & Laycock). Happy indeed are the students who are favoured with such a tutor as Mr. Medley. His words, so full of light, so weighty with wisdom, so sympathetic and persuasive, must be an inspiration.

LITERARY NOTES.

MR. SPURGEON is said to be preparing for publication a commentary on the Gospel according to Matthew. We trust that the report is well founded.

AMONG Messrs. Hodder & Stoughton's announcements we note the following :—
 "The Christian Ministry, its Origin, Constitution, Nature, and Work," by the Dean of Norwich ; "Until the Daybreak, and other Hymns," by the late Dr. Horatius Bonar ; "The Makers of Modern English," by Rev. W. J. Dawson ; "Prof. W. G. Elmslie, D.D., Memoir and Remains," the memoir by Rev. W. Robertson Nicoll, LL.D. ; and the following volumes of the Expositor's Bible : "Exodus," by Dean Chadwick ; "St. Matthew," by Dr. Munro Gibson ; and "Isaiah," Vol. II., by Rev. George Adam Smith.

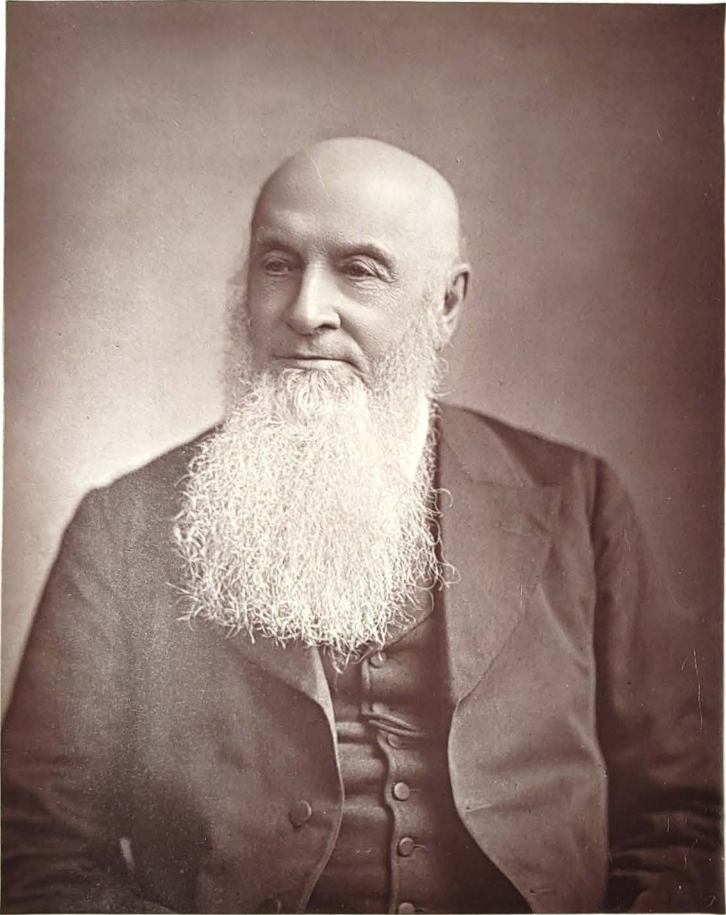
WE hear that Dr. Washington Gladden's able volume on "Burning Questions" (published by Messrs. James Clarke & Co.) is already out of print, and that a second edition is being prepared.

THE question of Ministerial Orders and its cognate questions are at present exciting as much attention in America as in England. *The Treasury for Pastor and People* (E. B. Treat, 5, Cooper Union, New York) begins in its March number papers on "Living Issues decided by College Presidents." The first of the papers is entitled "Proofs of an Historic Episcopacy," by Dr. W. S. Perry, Bishop of Iowa, &c., and is to be followed by one on "Disproofs of an Historic Episcopacy."

PROFESSOR A. B. BRUCE's work on "The Kingdom of God" (T. & T. Clark) has passed into a second edition, which is said to have been revised and considerably enlarged.

MR. GLADSTONE's articles on "The Impregnable Rock of Holy Scripture," are to begin in the April number of *Good Words*. The articles will possess an interest as the production of the greatest living statesman, whose versatile genius is always conspicuous in studies such as these. But the subject itself is of first importance, and needs to be wisely and ably discussed.

Messrs. Houghton, Mifflin & Co., of Boston and New York, have collected into a volume, under the title of "Portraits of Friends," the sketches contributed to various biographies by the late Principal Shairp, of St. Andrew's. Among them are Thomas Erskine, Dr. John Brown, Norman Macleod, and Arthur Hugh Clough. We trust that Professor Knight has noted this fact, and that he will see that an edition of the work is shortly issued in England.



London Stereoscopic & Photographic Co Ltd (Permanent Photo)

Mr. J. Brown

THE
BAPTIST MAGAZINE.

MAY, 1890.

THE REV. J. T. BROWN.

FAMILIAR as are the features of the Rev. John Turland Brown, of Northampton, to members of the Baptist denomination in all parts of the country, the familiarity has not been acquired by pictorial representation either in photography or painting, but by direct sight. Mr. Brown has travelled far and wide, and there are probably few readers of this magazine who have not at some time or other seen him face to face. He has often been requested by photographers, both in London and the provinces, to "honour them with a sitting," but has hitherto turned a deaf ear to their requests. We believe that an experience of many years ago, in which he suffered greatly at the hands of an enthusiastic admirer, whose good intentions were in excess of his skill, has had a deterrent influence on the decision of our friend, and induced him to act with a caution which few Scotchmen could rival and none excel. Yielding, however, to strong and repeatedly expressed wishes, Mr. Brown has at length submitted to an ordeal from which he was disposed to shrink, and we are able to give as our frontispiece for this month an excellent likeness of one whose praise is in all our churches.

Mr. Brown was born on January 1st, 1819. His birth-place was a small Northamptonshire village, which is "nowhere to be found on the map of Europe," neither school nor other atlas deeming it worthy of mention. Mr. Brown's father was a farmer of good standing in the neighbourhood, a man of fine, upright character, with a vein of rich and unfailling humour—not dissimilar to that which is possessed

by his son—and displaying a degree of kindliness and good sense which won for him wide-spread esteem and affection. Mr. Brown early imbibed a love for nature as well as for books. He was fond of all out-door exercises, and had a keen appreciation of the pleasures of country life. For a time it was supposed that he would follow his father's calling, as he had a marked aptitude for it, and might easily have become a successful farmer. But other influences were at work which led him into new paths, and made it evident that his choice lay in another direction. He had been placed under the care of an efficient teacher in the school of the Rev. Francis Wheeler, of Moulton, the village which was the scene of Carey's pastoral labours; and Mr. Wheeler, a man of thoughtful and cultured mind, as well as of high Christian character, gave a decided bent to his pupil's tastes, inspired him with a love of literature and learning, and taught him the duty and the privilege of living for others. Mr. Brown made his avowal of Christian discipleship in, we believe, his sixteenth year, and soon after began to preach in the Northamptonshire villages. His services were greatly appreciated; and the advice of valued friends coinciding with his personal convictions, he felt it his duty to offer himself as a candidate for the ministry. He entered Bristol College at the age of seventeen, but his stay there was very brief. We do not know much of the circumstances under which the College authorities "showed him the door" after he had been there but three months. But their action was harsh and unwise, and they could not have given a more lamentable proof either of their defective sympathies with youthful life, or of their fallible judgment, as they ultimately saw reason to admit. No one regretted this summary proceeding more than those who enforced it. We may all be grateful that it did not estrange from the denomination the affections of a man who, through a long and honourable career, has rendered such splendid service.

It was well for him that he had at this juncture a true-hearted and judicious friend in the Rev. J. P. Mursell, of Leicester, who with several other leading ministers stood firmly by him, and expressed in the most emphatic manner their disapproval of the unwise action of the authorities at Bristol. Some time before this there had been started at Leicester a large proprietary school, under the head mastership of Mr. Cyrus Edmonds, son of the Rev. Thomas Edmonds, the inti-

mate friend and successor of the Rev. Robert Hall at Cambridge. In this school a place was readily found for the expelled student. Mr. Mursell and Mr. Edmonds were associated with Mr. Edward Miall in the formation of the Anti-State Church Association, now known as the Liberation Society, and in the establishment of the *Nonconformist* newspaper. It was an epoch of great interest in the social and religious history of the country, and there can be little doubt that association with men of this stamp was an inestimable boon to a young and ardent student, and fostered not only his love of liberty, but his passion for righteousness. The stand Mr. Brown has taken as a political and ecclesiastical reformer, the influence he has exercised as a Christian citizen, and the hold he has acquired over men of diverse shades of opinion may be largely accounted for by his contact at a specially impressionable period with Cyrus Edmonds, and by his life-long friendship with Mr. Miall and Mr. Mursell.

Mr. Brown, though well adapted for scholastic work, could not finally settle down to it. He was anxious to have the benefit of a systematic theological training, and intended to proceed to one of the Scottish Universities. He would probably have carried out this purpose had he not received an urgent call to the pastorate of the small Baptist church at Oakham. After considering all the circumstances of the case, and with the approval of Mr. Mursell and other friends, he accepted this call, and before he was well out of his teens "went"—as he once remarked to the present writer—"to the smallest county in England, with as much light as his boy form could carry and transmit." That light could not have been either dim or flickering, but must have shone out clear and strong. It soon became manifest that the little church had made a wise choice, and that its counsellors well knew what they were about. The new pastor speedily became a man of mark. His preaching infused new life into the whole district, and from far and near people flocked to the chapel to listen to the earnest and eloquent words of the youthful minister. After about four years' steady work, in which Mr. Brown was not less diligent as a student than as a pastor, his friends at Oakham had to surrender to the large and influential church at College Street, Northampton, the man whose ministry had been to them so full of blessing. The post to which Mr. Brown was now called was no sinecure, nor could it be adequately filled save by a man of culture and

Father. The grace of Jesus Christ rendered the profoundest homage to the law. The law of Moses found its culmination in, and prepared the way for, grace.

Let us endeavour then to ascertain more fully the teachings of these impressive words.

I.—THE OBJECT OF DIVINE LONGING; or, what God desires.

(1) *Affection*—"a heart in them." We cannot read the text without feeling that it depicts something widely different from "a stream of tendency," or "an Eternal Not Ourselves which makes for righteousness." It is a personal God who speaks—a God of character, of feeling, of will; a God who loves and longs to be loved. He desires the intelligent and affectionate homage of His creatures. He is great, enthroned in majesty, with unlimited power. Sun, moon, and stars move in obedience to His behests. Seasons return and the earth abounds in fruitfulness. All this proclaims His glory, but it does not, and cannot, content God—it is blind and passionless obedience. And He desires the enlightened, voluntary, and grateful homage of beings made in His own image.

(2) *Reverence*—"a heart to fear Me." Not, of course, slavishly, but with a loving appreciation of His greatness, with respect for His authority, and a tender regard for the glory of His name. Men who fear God will act ever as in His sight.

(3) *Submission*—"keep all My commandments." The words are identical with Christ's "If ye love Me," &c. The greater ought to be obeyed by the lesser. The source of life ought to be honoured by its recipients. This submission is to be (a) *Practical*—"keep My commandments." Not talk about them or profess allegiance to them; not speculate as to their foundation and discuss their tendency, but keep them, thus practically doing the will even more than seeking to know the doctrine. (b) *Universal*—"all My commandments." We have no right to pick and choose. All rest on the same authority, and the principle which leads to obedience in one case will necessarily lead to it in all. It is wrong to treat some as essential and others as non-essential, to draw a line beyond which we refuse to go. What we need is the spirit of obedience—perfect harmony with God. Compliance in ninety-nine points will not justify neglect of the hundredth; and, as Newman remarks, the hundredth point may be the real test of our character. (c) *Constant*—"always."

God asks not for a transitory enthusiasm, but for life-long service; not for occasional fitful and capricious submission, but for thoroughness, consistency, and fidelity even "*unto death.*"

II.—THE GROUND OF THIS LONGING; why God desires these things. "That it might be well with them." Authority commands absolutely, and gives no reasons. God might have done so, but He condescends to our weakness, and is patient with our sin. Obedience is for our own good. In law there is undoubtedly love.

The material world is under the dominion of law. The planets revolve round the sun in obedience to the law of gravitation. Were it possible for that law to be defied or evaded, should it cease to operate, there would be general disaster; instead of the harmony of the spheres there would be the crash of worlds. Plants, trees, and flowers require nutritious soil, air, light, heat, and moisture. Where the requirement is neglected, life, beauty, and fruitfulness give way to barrenness and death. We travel at an enormous rate on the railway, but the lines limit, while they help, our progress. We cannot stop where we will, or turn aside to any point of interest that attracts us. Were the engine to leave the rails there would be a terrible disaster.

Parents command their children for their good. There are certain things which it would be easier and pleasanter to let them do, but this would ruin them. Where disobedience is allowed, the result is "spoiled children." There are, for this reason, many spoiled men. Self-indulgence at the expense of righteousness is invariably hurtful. Obedience is a noble exercise, a necessary instrument of spiritual discipline. It trains us to all that is pure, noble, and godlike, and the good it confers is "for ever"—not like that of worldly pleasures which speedily passes, and is remembered only by the remorse, the regret, the sense of a wasted life which it leaves behind it. What a charm there is in God's "for ever"!

PART II.

The estimate in which men hold the revelations of truth and life depends so much on their character and taste that it is difficult to say how they will regard even so sublime an utterance as this. There are many who would be more deeply moved by a pointed epigram, a

humorous story, or a comic song. Men of pure and thoughtful mind will see in it an utterance from out the very soul of light.

We may profitably ponder this text, not only because of what it teaches us concerning the Divine longing and the ground on which that longing rests, but because of the light it throws on many of the most prominent questions of our spiritual life.

(1) This Divine longing *shows us what must be the condition of salvation*, even our faith. God desires our affection, our reverence, our submission. These constitute harmony with God, and are our salvation. But are they not also the simple equivalent, or the necessary expression of trust? Faith is, as we know, the great requirement of the Gospel. Without it we cannot please God. Its blessings are offered to them who believe, and men are urged to faith in every variety of form.

Objection is sometimes taken to this as arbitrary, and good conduct is exalted at the supposed expense of faith. Yet what is faith but the soul's recognition of the Father's longing? our answer to His demand? the turning of our nature Godward, and the rest of our hearts in the assurance of His love? It is our perception of a goodness as well as of a wisdom and a power higher than our own, and on that goodness we rely. The absence of faith prevents all communication between God and men. It denotes either ignorance, suspicion, or revolt. To the unbeliever God is afar off. And is it not by means of our trustful acquiescence in God's demands that we are conformed to His image? His law is the revelation of His nature; it emanates from and is, in a sense, part of Himself. We, by the obedience of faith, are made sharers of His nature, made like Him, and so are saved.

(2) We learn also *why we are placed under the dominion of law*—the law which prohibits and enjoins, which comes with its "thou shalt," or "thou shalt not," stern, relentless, exacting. The law merely asserts a claim which is essential to our perfection. Adherence to it is needful for our freedom from the dominion of evil, of God's great enemy, and ours. The claim is urged that God may not lose us, and that we may not suffer in the infinite darkness and be tormented with a discord which can never be reduced to harmony.

(3) We also see *why law must be supplemented with grace*. There is a palpable contrariety between its demands and the condition of

the world. The world is in rebellion. God and His law are openly dishonoured. Yet is there no swift vindication of the law ; often sin is apparently unpunished, and men continue in evil. Why is this ? Ah ! the very greatness of God's demand makes Him patient with us. For His child's affection he can afford to wait. It is so precious to Him that He will not risk the abiding loss of it by swift judgment. Year after year He waits, and nothing is more wonderful than His patience. This forbearance is not of the law, but of grace ; and could any of us be saved without it ? This longing of the Divine heart leads God to suffer for us that we may be redeemed from sin. In Christ He took our sins upon Himself. He removed a barrier which, but for His mercy, would have been insuperable. Guilt estranges us from God, shuts us out from His presence, and makes a man the wrath of God unto himself. Christ died, the just for the unjust. His righteousness, His power, His risen life are ours. In view of God's longing to save men we can understand, in part at least, the mystery of the Cross, as the expression of the infinite love, and as necessary for our salvation.

(4) This same fact explains *our need of the Holy Spirit as the renewer of our life*. God desires the gift of the heart, not a formal or external obedience, not ceremonial observances, or constrained submission. We must, if we are to love Him, have a new nature, and who but He can give it to us ? We can never rise above our own level, and evermore our cry must be—

“But ah ! for a man to arise in me
That the man I am may cease to be.”

(5) The longing of God for our salvation explains *the ground and meaning of our discipline*. Discipline comes to us in various forms. Sometimes as instruction to be received and acted on ; as the authoritative exactions of law ; as work which may sorely tax our powers ; as disappointment to our hopes ; as loss, and as suffering. Suffering is, perhaps, its chief instrument. It enters as the sorest element of our life. Often are we constrained to ask, “ Oh ! why do we suffer so ? why this pain, this sorrow, this weariness ? why our burdens and our crosses ? ”

Why but that we may be led to think of better things ? to lift up our hearts and minds to God, and find in Him our chief good ? He

loves us so much and so well that He does not hesitate to inflict suffering when it is the best thing for us, nor does He scruple to take away a transitory or lesser good that He may be able to confer a greater and abiding. Often He inflicts a lower evil that we may escape a greater. In the darkness of the night we know as stars what else we had not seen even as points. Heaven is brought nearer to us and made more real. We shall be the gainers by discipline.

“By the pain throbb, triumphantly winning intensified bliss,
And the next world’s reward and repose by the struggle in this.”

(6) And so, lastly, *what a welcome light this text throws on the question of our immortality.* It is not only that the words “for ever” are found in it, but that it tells of a relation which cannot be broken. “He that is our God is the God of salvation, and unto God, the Lord, belong the issues from death.” “He is not the God of the dead, but of the living.” “Because He lives we shall live also.” We need no ampler or stronger guarantee of immortal life than this. Nor need we a clearer indication of its character. It will be life with God, life conformed to God, and satisfaction with His likeness. “In Thy presence is there fulness of joy.” In view of all that our text implies every Christian heart can assuredly say, “Whom have I in heaven but Thee? and there is none upon earth I desire in comparison of Thee.”

EDITOR.

PHASES OF MINISTERIAL LIFE.

LETTERS TO A YOUNG MINISTER.

III.—THE MINISTER AND HIS NEWSPAPER.

MY DEAR FRIEND,—In my present letter I intend to relieve my mind on a subject which, commonplace and uninteresting as you may deem it, is really of great moment, and which, if it were thoroughly understood, would go far to account for many of the more prominent intellectual weaknesses and ministerial failures which are deplored by our churches to-day. Every advantage we possess is attended with a corresponding drawback. Every gain in one direction makes possible, if it does not render necessary, a loss in

another, and much as we unquestionably owe to our newspapers, and greatly as they have tended to the general elevation of life, their influence has not been an unmixed good, and there is a *per contra* account with which we are bound to reckon.

To prevent myself from being ruled out of court, let me at once say that I regard newspapers as one of the most valuable and powerful educational agencies of our time. The blessings of a free press are incalculable. The removal of the stamp duties was an altogether beneficent measure, and led, more than almost any other legislation, to the cheapening and the consequent wide diffusion of knowledge. It has brought philosophy and a good many other things down from the clouds and carried them into the workshop and the cottage as readily as into the palace and the drawing-room. So thoroughly has the newspaper established its power over all classes of our population, and so greatly are we dependent upon it, that it is impossible to conceive what modern life would be without it. What some of our steady-going forefathers would think if they could be told of our impatience for news—of our weeklies and dailies, our morning and evening papers, with their successive editions—it is difficult to imagine. They would probably think us crazed, and exclaim: "A mad world, my masters." And some of their posterity would say that they were not far wrong.

But, whether we like it or not, newspapers have a hold on the mind of this generation which is simply immense. They supply more mental food in the shape both of intelligence and of ready-made opinion than any other agency, and in the discussions which recur so frequently as to the relative power of the pulpit and the press, we have to consider not books only or even chiefly, but newspapers; for nine-tenths of the power of the press is exerted through them. Poets complain that the popularity of novels is endangering their craft; and novelists, in their turn, are finding that they can best secure an audience through serial publications and the weekly editions of newspapers.

The diversity of the contents of our newspapers is truly remarkable. What is there which is foreign to them? They are a veritable encyclopædia of knowledge, and deal in one form or another with every possible and conceivable subject. Politics and science, whether abstract or applied; literature, commerce and merchandise, social

questions, philosophy and theology, are all discussed—in some cases flippantly and superficially, but in other cases competently and fairly. We have reports of parliamentary and municipal debates, of the proceedings of the law courts, of sports innocent and manly, and of some, alas, which would be best left unknown. The turf receives far too much attention, and it would be well if a veil were drawn over the racing, the gambling and betting transactions so frequently, if not inseparably, associated with it. You may find in the newspapers verbatim reports of the speeches of our greatest statesmen and orators, such as every student and preacher would do well to study as models of a popular style. Then, too, there are reviews of the best books, often discriminating and suggestive, and illustrated by copious extracts; and last, but not least, there are leading articles which, for breadth of intellectual grasp, vigorous thinking, point, and brilliance of style, are worthy to rank with the best productions of Addison or Steele, and which, if good writing were not so abundant, would never be regarded as ephemeral. Our foremost newspapers often contain sufficient matter of permanent interest to fill a respectable volume, and when we consider their wide circulation we shall readily admit that they have a power which is almost without precedent.

Now, a minister, whose aim it is to influence men in regard to all the relations and pursuits of their life, cannot afford to ignore the newspaper. He ought to know something of what is going on in the world. He should have, at any rate, a general idea of the state of politics, of ecclesiastical controversies, and of the various social problems of our age. He must not be an intellectual ascetic, knowing little and caring less for the toils, the struggles, the disappointments and successes of his fellow-men. It is sometimes said that ministers live in a world of their own, a sort of "garden walled around," and know nothing of the real life of their congregations. In many instances the accusation has in it more than a grain of truth. But, in so far as it is true, it involves a loss of power and prevents the accomplishment of the minister's chief end. It is on this ground that pastoral visitation, of which I shall have something to say by and by, finds its chief value. But the newspaper is also a bond of union, opening up to minister and people common sources of knowledge, and placing them on a common standpoint. If you wish to reach the minds of your congregation, to aid the formation of their opinions, and to lead

them to wise and righteous judgments in their daily life, you must know something of the papers which the bulk of them read continually. Not that you should directly reproduce in the pulpit what you read in the papers, or make your sermon a leading article. You could not commit a greater mistake. Occupy yourself in the pulpit with your own business, or, rather, with the business of your Master, and never forget that you are, above all things, an ambassador for Christ. But let your people feel, too, that you are a man and not an ascetic or a dreamer. Convince them that your eyes are open not less than theirs, and that you speak with a full knowledge of the depth and complexity of life. To many of us the newspaper is the only means of gaining acquaintance with phases of life which can be overlooked by no teacher or preacher who aspires to turn the men of the nineteenth century to righteousness, and to win them effectually for Christ.

The other side of the question cannot, however, be passed over. The very diversity of the newspaper—a diversity which, as I have said, ranges over every possible subject—is a palpable source of danger. It is not simply that we suffer from an *embarras des riches*. That could easily be overcome by tact and experience. But we are under a strong temptation to try to read “something of everything,” to take in, more or less clearly, the whole paper, and to have our “two dozen courses at a meal.” The newspaper readily lends itself to the mood of an indolent and sluggish mind. It fosters a habit of lazy activity, a sort of intellectual hop, skip, and jump. It is not necessary for the reader to keep his attention fixed strenuously on any single topic. You can take up one and forthwith another, skimming column after column, and deluding yourself into the idea that you have been increasing your knowledge. I believe that unwise devotion to the newspaper is responsible, to an extent of which few men are aware, for that desultory and superficial reading which invariably begets a corresponding weakness of thought, and shows itself in loose, jerky, and disconnected speech.

It is for this reason I reiterate my advice not to take your paper with you into your study, and, as a rule, not to look at it until the afternoon. If you have had a spell of hard and conscientious work, if you have spent some hours in the study of your Hebrew Bible and Greek Testament, or have been engaged in the mastery

of some problem in philosophy or theology, you may do what you like with your newspaper. A well-trained and properly-exercised mind can do not only without injury, but with positive gain, what would be fatal to a mind undisciplined and relaxed. If you begin your morning's work with the newspaper you will probably end where you begin. You will lose your relish for severe study, your attention will be divided, your thoughts distracted. You will be robbed of your composure, and thrown off your balance. Depend upon it, that whatever weakens your power of concentration, of fixing your mind absolutely on the subject with which you are engaged, is inimical to your best interests as a student and a preacher. It is pitiable to think of the failures which have been caused by sheer dissipation of energy, and the impotence of the mind to concentrate its thoughts. More than one minister of good abilities and fair education has sunk into ignoble commonplace and cruelly disappointed the expectations of his friends on this ground alone. It is one of the perils to which we are all exposed. We are, perhaps, interested in politics; we attend exhausting meetings in the evenings, in the morning we feel a little "seedy," and, instead of bracing ourselves up to our proper work, we have recourse to the unfailing newspaper, and how pleasantly it makes the time pass! Yes, and with the time there passes also the inclination, and, to some extent, the power to work. So that I can well understand the feeling of a minister who once exclaimed in my hearing: "The newspapers are a curse." He had suffered the deterioration I have described, and was making a gallant effort to recover lost ground. How far he succeeded I do not know. But there is no reason why you should lose ground, and if you act in the spirit of this letter you will be the master and not the slave of an agency of which, as of the fire, it may be said that it is a good servant, but a cruel master.

A COUNTRY PASTOR.

MESSRS. KEGAN PAUL, TRENCH, TRUBNER, & Co. have issued the works of Lewis Morris, in one volume, uniform with their one-volume Tennyson. It is a decided convenience to have the entire series of Mr. Morris's poems in so compact a form. We hope shortly to give our estimate of them at length. They are well worthy of the beautiful setting in which they appear.

“THESE TURBULENT PRIESTS.” *

THE disputes which troubled the relations between the English Catholics and the Vatican during the last years of Elizabeth cannot be said to have been appreciated in their full significance till Dr. Graves Law took the subject in hand. His historical unravelled sketch of the disputes between the Jesuits and Seculars probes the matter to the quick. He has unravelled the knotted threads of a most difficult controversy, and unwoven the personal questions with which it was complicated, so that now it is possible to understand the matter fairly, although hitherto Catholic writers have—perhaps naturally—ignored or minimised a dispute which, even at the time, was counted a disgrace to the Church, and Protestant historians have either not cared or not known about it. As it is, Dr. Law has practically re-written one of the most interesting chapters of the story of the English Reformation; he has proved finally that the peaceable accession of James I. in 1603 was in no small measure due to the determined loyalty of a band of Catholic English priests, whose stubborn resistance to the imperious designs of the Jesuits completely paralysed those who wished to see a Spanish princess on the throne, as the handmaid of the Pope, and England laid once more beneath his heel. And not only is this singularly able book interesting as an historical study, but as throwing a strong, and even an unpleasantly lurid light, upon the state of the Romish Church at the end of the sixteenth century. That the one united and infallible Church should be ruled by a pettifogging incapable, that its interests, both internal and external, should be neglected and ultimately, to an extent, wrecked through the quarrels of its ablest men—is a decidedly instructive commentary upon its subsequent claims. Cardinal Allen founded his Douai Seminary in 1568, and so successful was he in gathering the best of the Catholic youth around him, and in attracting able but unsettled students from the English universities, that in a short time he projected a second school at Rome. This was under the care of his friend Dr. Clenock, a man of irascible temper, given to favouritism, and utterly unfitted to cope

* An Historical Sketch of the Conflicts between Seculars and Jesuits in the Reign of Elizabeth, with a Reprint of Bagshaw's True Relation of the Factions begun at Wisbeach. By T. G. Law, LL.D. London: Nutt. 1889.

with the undisciplined nature of the students of the time. The missionaries sent to England by these seminaries had no lack of converts, and the Roman faith, which had fled from the land like a dream at the coming of the morning, once more raised its head. So devoted were the priestly emissaries, so secret in their goings, that the Government began to recognise a serious danger, and after the inexplicable error of the Pope, in issuing the famous Bull of excommunication and deposition, they took retaliatory measures. Priests were executed without mercy; they were banished—only to return: the prisons were full of them, and still more came. Finally, the plan was conceived of banishing or allowing liberty to those whose abilities were so slight as to cause neither dread nor danger to the authorities. The more able were imprisoned in Wisbeach Castle. Their confinement was in no way unpleasant. They could associate amongst themselves, and were allowed visitors from the outside; they even were permitted to go into the town. They set up a chapel; they held lectures and taught. They received money and dainties from Catholic devotees, and were, in fact, better placed for the execution of their designs than they had been at any time previously. One of their writers describes Wisbeach as "a Sion to our country, and a lantern to all Catholics abroad"; and another—the famous Father Garnet, at that time head of the Jesuits in England—says of a visit he was able to make, undiscovered by the authorities, that "he thought himself all that while to have tasted the joys of heaven." That the "joys of heaven" were discontinued, and that Wisbeach was thereafter a reproach to the English Catholics, was due mainly to the headstrong and unscrupulous action of Garnet's superiors.

The college at Rome before long became a bear-garden. The English students, irritated at Clenock's manifest indulgence of their Welsh brethren, raised disturbances and appealed to the Cardinal-Protector of England, who told them to go and be hanged—*in malam crucem abire*. This suave advice was immediately followed by none of them, though some of them bravely met the *malam crucem* in England long afterwards. New disturbances arose which, if not fostered, were used by the Jesuits, in order that their supremacy over the seminary might be established. The chief Jesuit agent at this time was Father Parsons, one of the most wonderful men of his age. Steeped in the political doctrines of Macchiavelli, able, utterly unscrupulous,

an eager supporter of the cause of the Infanta (whose claim to the throne of England he derived from John of Gaunt), he was at once the Hector and the Ulysses of his order. His zeal was indefatigable; his power of conceiving "long designs" was only equalled by the energy which he brought to their execution, and the bravery with which he supported his cause when all seemed lost. Now in Flanders urging the English exiles to new efforts, now at Madrid inflaming the king and the passive dons, now at Rome quelling disturbances and pressing new schemes upon the Pope; all the while writing learned treatises, pouring forth streams of argument, appeal, eloquent invective, disgusting and groundless vilification. All weapons were the same to him; but, like Molière's "Dom Juan," he thought that the vices of his century were to be used by the ambitious man. The vice of his was prevarication. Consequently, interesting as much of his writing is, very little trust can be placed upon it. Dr. Law (who, indeed, treats the secularist writers similarly) allows no statement of his to pass unchecked, or, if necessary, uncontradicted. As in the dispute itself, so in the study of its origin and consequences, Parsons is the chief complication.

Parsons succeeded in having the college placed under Jesuit control. This was assented to by the students, but a party of them before long began to accuse the Fathers of having entered into other men's labours, of reaping where they had not sowed. On the advice of Parsons, Allen was sent for to mend the dispute. He was a man of the gentlest and most magnanimous character, but fanatically eager to reduce England to Romanism. Although he afterwards came to dread "new and endless stirs" from the Jesuit rule, he readily fell in with their plans, and furthered a design by which the society might join the seminaries in the English Mission. Parsons and a man named Campion (whose earnestness and simplicity were such that he believed that England could be won over by his preaching, and to that end induced the Pope to mitigate the severity of the Bull, and allow Catholics to obey Elizabeth in purely political matters) were the first Jesuit missionaries. Their adventures were so romantic as to read like a novel of adventure. Campion kept to his religious designs; Parsons dabbled in politics, corresponded with influential Catholics, made calculations, and finally brought about the Spanish Armada.

This was no less important in separating England finally from Rome than in fixing the attitude of the secular priests towards the Jesuit designs. They proclaimed their disgust at the desertion of spiritual means for the aid of the "temporal arm," and urged that the Mission should be purified from the taint of statecraft. In Wisbeach the dispute was heaviest; there the prisoners were led by an intractable but able priest, Dr. Bagshaw, a man intolerant of discipline, and proud equally of his abilities and the acquaintanceship between himself and Allen. His "True Relation" of these stirrings is reprinted by Dr. Law, and a capital piece of work it is. The writing is forcible, clear, and anything but elegant; but its rough eloquence is convincing. Dr. Bagshaw writes like the man he was—no saint, little regarding the virtues known as "Christian," expecting no mercy, giving none; but his book throbs with character, it is "personal" from title-page to colophon. Of course there is no need to repeat that Dr. Law does not accept his authority as final.

The only Jesuit in Wisbeach, Father Weston, whom Bagshaw roundly styles a cunning hypocrite, but for whom Dr. Law has the kindlier description of a tactless fanatic, professed to be greatly disturbed by certain abuses and the absence of discipline in the prison. That the priests were not as well regulated as they should have been is undeniable, but it is equally certain that when Weston induced eighteen out of the thirty-five to petition Garnet that he might be appointed their superior, he moved towards a personal end. The minority so regarded his action, and refused to submit to the decree which Garnet gave after much shuffling. The two parties were not on speaking terms, and when the "bejesuited" party turned the chapel into a buttery, the scandal grew so intolerable that Garnet must withdraw his decree. The secular priests, fearing some repetition of Weston's attempt at Jesuit superiority, and dreading both the political and religious consequences should such be established, formed a society of their own, and, with the petition sent for its legalisation to the Pope, they prayed for the re-establishment of episcopal supremacy. Parsons, seeing in this "an unsanctified hankering for mitres," had the request refused, and proposed the establishment of an archpriest over the secular clergy, taking care that the appointment should be given to George Blackwell, a "bejesuited" secular. He was to "direct, admonish, reprehend," to

chastise and to remove priests ; also to determine controversies. Hitherto the archpriest had in the Roman hierarchy performed functions similar to those of a dean in an English cathedral ; and it was naturally to be expected that this new appointment, the creation of a new office, should be made by the usual Papal Brief. Blackwell, however, was appointed by letters from the Cardinal Protector, which in themselves carried no authority. He had private letters also, ordering him to take no step without consulting Garnet. Such irregularities appeared inconceivable to the seculars ; and they not only declined to recognise Blackwell's position, but expressed doubts whether it existed. A flood of controversy was let loose, discreditable to both parties, which we need not stay to consider. The secularists sent two ambassadors to Rome, appealing for some confirmation of Blackwell's authority. They were separated, imprisoned, bullied, banished from England, but they won their point, and a Papal Bull was issued confirming the appointment of Blackwell. The submission was immediate and loyal. Had any other man held Blackwell's post the dispute might have ended there. But he was an "Englishman Italianate," and ruled utterly by Garnet ; therefore he refused to accept the submission of any priest which was not accompanied by a confession that his previous conduct in withholding it was schismatical. This, of course, kindled the fire anew. Blackwell, strong now in his full powers, suspended priests wholesale, and this meant starvation. The alms of the faithful he divided equally between the Jesuits and seculars, and as there were sixteen of the latter to every Jesuit, this meant little better. There was an appeal to the University of Paris, which upheld the seminary priests in their refusal to confess themselves guilty of schism. Again a stream of personalities and abominable accusations poured forth from both sides. But the Jesuits were to find that they had overreached themselves.

Bluet, one of the leaders of the secular priests, had been transferred to the custody of Bancroft, Bishop of London, with whom he made friends, and who exerted his influence with the Queen to have the matter settled. Six priests were "banished" to Rome, under the protection of the Queen's ally, Henry IV. of France, and there they made complaint to commissioners appointed by the Pope. Parsons worked with almost superhuman energy ; he quibbled, disputed, equivocated, argued, procrastinated, and, finally, was so hard put to

it, that, to save himself from the disgrace of a defeat, he proposed a reconciliation. All this availed him nothing; and the finding of the commissioners (which condemned the controversial literature of both parties) was in favour of the seculars. The importance of this can hardly be exaggerated when we reflect that it practically allowed the policy which the seculars had always advocated, of loyalty to the Crown in State matters and loyalty to the Pope where religion was concerned; and that it was followed by Dr. Bishop's Protestation of Allegiance, which declared their allegiance to the Queen, even if she were to lie under sentence of excommunication or any such censure.

For the further story of the English Mission to its passing into the hands of the Franciscans, for the minutest information where we have been unable to give more than the slightest sketch, for biographies of the chief actors, and for many interesting matters concerning the Catholic remnant under Elizabeth, the reader must go to Dr. Law's masterly and impartial work. It only remains to say that the execution of it—the printing and so forth—justify Mr. Nutt's rapidly-increasing reputation as a publisher of beautiful books.

Bishop's Stortford.

JOHN STUART.

BISHOP WESTCOTT ON THE EPISTLE TO THE HEBREWS.*

A SPECIAL interest has been given to Dr. Westcott's Commentary on "The Epistle to the Hebrews" by the fact that, since its appearance three months ago, its author has been nominated by the Crown as the successor of Bishop Lightfoot in the See of Durham. While his translation in no wise increases the intrinsic value of the work, it awakens curiosity about it, and will attract to it more than ordinary attention. The late Bishop enjoyed so high a reputation as a scholar and a thinker, he had proved himself so capable an administrator, and the diocese of Durham is so unique in its history and privileges, that the question of Dr. Lightfoot's successor naturally awakens deep interest, and was discussed both by the secular and religious Press with a degree of eagerness which is not often displayed on such occasions. An opinion has already been

* "The Epistle to the Hebrews. The Greek Text. With Notes and Essays." By Brooke Foss Westcott, D.D., D.C.L. Macmillan & Co.

expressed in these pages as to the fitness of Dr. Westcott's appointment, and we must here be content with avowing our conviction that as he was, throughout a long course of years, Dr. Lightfoot's most intimate friend and associate, so he will be his worthiest successor.

It would, however, be a mistake to suppose that the chief interest of this commentary arises from its author's elevation to the episcopal bench. Its announcement in the autumn of last year was hailed with delight by all Biblical scholars, and not a few predicted that it would be the book of the season. Dr. Westcott has for many years occupied a place in English theological scholarship not less distinguished than Dr. Lightfoot's. He stands in the foremost ranks of our English apologists, and more recently he has shown not less power in exegesis and hermeneutics. It is impossible to ignore his pre-eminence in textual criticism. The "New Testament in the Original Greek ; with Introduction and Appendix"—the joint work of himself and his friend Dr. Hort—has on its own lines no rival. All scholars, even those who belong to an opposite critical school, recognise its unique worth, and it is needless to recall the fact that Dr. Westcott's services in fixing the text of the Revised New Testament have been again and again cordially acknowledged. Since the publication of his Notes on "The Gospel according to St. John" in the *SPEAKER'S COMMENTARY*, and still more since the issue of his work on "The Epistles of St. John," it has been evident that his services as an apologist and a textual critic were being equalled by those which he was rendering as an exegete. His are the only English commentaries which can claim to stand side by side with those of Lightfoot. We have never been able to join in the fashionable depreciation of the late Dean Alford's Greek Testament, which admirably prepared the way for subsequent labourers, though its aim was too comprehensive to be accomplished by one man. Bishop Ellicott's range is more restricted, both as to its extent and its character, and, in respect to grammar and pure exegesis, he will not easily be surpassed. But, while Dr. Westcott is not less skilful as an exegete and as a scientific interpreter, he has a finer spiritual insight, a more glowing imagination, and can use more readily and with greater effect the analogies between the natural and the spiritual worlds. He has at command all the resources of a highly-trained and exact scholarship—whether ancient or modern. There is in his nature a vein of mysticism which, if it leads to

occasional vagueness and sometimes renders it impossible to state his ideas in a definitely practical form, has yet a great charm, and never fails to be fruitful in suggestion. Other commentaries there are on "The Hebrews" of great and abiding value, and quite recently we have had several which prove that our own age is in no degree inferior to its predecessors.*

But no single commentary on this Epistle possesses so many excellencies as Dr. Westcott's, nor is it likely that this generation will see one superior or even equal to it. It has its defects—"the defects of its qualities," we perhaps ought to say. Here and there it lacks clearness; it occasionally errs from over-refinement, and some of its renderings and interpretations are open to question; but, taking it as a whole, it—more than any other—is the work which every reader of the Greek Testament will be anxious to have always at hand in his study of this wonderful Epistle.

As in his "Christus Consummator," so here the author asserts that this Epistle deals in a peculiar degree with the thoughts and trials of our own time:—

"The difficulties which come to us through physical facts and theories, through criticism, through wider views of human history, correspond with those which came to Jewish Christians at the close of the Apostolic age, and they will find their solution also in fuller views of the Person and work of Christ."

As might be expected, he devotes considerable space to the question of the text, giving a careful comparison of MSS. and versions, and marking their variations. Instances in primitive errors which have passed into all our existing copies are set down at six.

In regard to the destination of the Epistle, Dr. Westcott does not accept the hypothesis which has recently found favour with, perhaps, the majority of critics, that it was addressed to a Hebrew congregation in Rome. He inclines to the belief that it was addressed to the Church of Jerusalem, or some sister church dependent upon it. This conclusion, while not beyond doubt, seems to him on the whole

* The Handbook by Dr. A. B. Davidson (Messrs. T. & T. Clark), and a small volume by Rev. F. Rendall (Messrs. Macmillan), are specially worthy of mention. And if the section on the Hebrews by Dr. Angus, in Schaff's Popular Commentary on the New Testament, were published separately, it would meet with wider appreciation.

the most satisfactory. The evidence, it must be confessed, is by no means decisive in favour of either Jerusalem, Rome, or Alexandria as the destination of the Epistle, and Dr. Westcott scarcely meets the difficulties against his conclusion which have been raised on the grounds, *e.g.*, of the salutation of "them of Italy" (xiii. 24), and of the special interest which the readers of the Epistle are assumed to have in Timothy (*ib.* 23), with whom the writer promises to visit them.

The authorship of the Epistle is, however, a more difficult and important problem, and in regard to it Dr. Westcott's conclusion is purely negative.* Various names have their advocates—Paul, Apollos, Luke, Clement, and Barnabas. In Dr. Westcott's opinion, as in that of the majority of critics, the idea of the Pauline authorship is altogether untenable, although the evidence, both internal and external, is too slender to warrant a definite conclusion in favour of any of the other names. The trend of modern opinion is decidedly in the direction of Luther's hypothesis that the writer was Apollos. This suggestion Dr. Westcott rejects, as there is not the least evidence that Apollos wrote anything, or that he was the only man, or the only Alexandrian, in the Apostolic age who was learned and mighty in the Scriptures. But the glimpses we obtain of Apollos in the Acts of the Apostles and in 1 Corinthians prove that he certainly did possess the requisite qualifications. He was a man of exceptional power and eloquence, and the character of his preaching harmonises with the doctrinal standpoint of this Epistle; nor do we know of any other Alexandrian Christian who was so prominent as he in the age of the Apostles. However, we are willing to leave the question where Dr. Westcott leaves it, especially in view of the important lesson which he so beautifully enforces on us:—

"The wide acceptance of the conjecture as a fact is only explicable by our natural unwillingness to frankly confess our ignorance on a matter which excites our interest. And yet in this case the confirmation of ignorance is really the confirmation of an inspiring faith. We acknowledge the Divine authority of the Epistle, self-attested and ratified by the illuminated consciousness of the

* The date of the Epistle Dr. Westcott fixes "in the critical interval between A.D. 64—the government of Gessius Florus—and 67—the commencement of the Jewish war—and most probably just before the breaking of the storm in the latter year."

Christian Society ; we measure what would have been our loss if it had not been included in our Bible ; and we confess that the wealth of spiritual power was so great in the early Church that he who was empowered to commit to writing this view of the fulness of the truth has not by that conspicuous service even left his name for the grateful reverence of later ages. It was enough that the faith and love were there to minister to the Lord."

In the body of the work Dr. Westcott has paid the most minute attention to grammatical forms, to synonyms, distinctions in case, mood, and tense, in prepositions and in particles. As this fact is the very warp and woof of his method, and has led to sundry criticisms, it will be best to let him speak for himself :—

"Some perhaps will think that in the interpretation of the text undue stress is laid upon details of expression ; that it is unreasonable to insist upon points of order, upon variations of tenses and words, upon subtleties of composition, upon indications of meaning conveyed by minute variations of language, in a book written for popular use in a dialect largely affected by foreign elements. The work of forty years has brought to me the fullest conviction that such criticism is wholly at fault. Every day's study of the apostolic writings confirms me in the belief that we do not commonly attend with sufficient care to their exact meaning. The Greek of the New Testament is not indeed the Greek of the classical writers, but it is not less precise or less powerful. I should not, of course, maintain that the fulness of meaning which can be recognised in the phrases of a book like the Epistle to the Hebrews was consciously apprehended by the author, though he seems to have used the resources of literary art with more distinct design than any other of the apostles ; but clearness of spiritual vision brings with it a corresponding precision and force of expression through which the patient interpreter can attain little by little to that which the prophet saw. No one would limit the teaching of a poet's words to that which was definitely present to his mind. Still less can we suppose that he who is inspired to give a message of God to all ages sees himself the completeness of the truth which all life serves to illuminate."

There is truth in this position, but it needs to be received with caution. It must be the first business of an interpreter to understand the precise contents of his author's message, to see his exact meaning, and not a meaning or meanings of which his words are capable. Truth is many-sided and far-reaching, and no man can see it "in its completeness." It is therefore susceptible of applications of which its first speaker might have no conception—applications which can arise only under new conditions ; and hence a method of interpretation which, with no unnatural strain, brings out of a text new and unsuspected meanings which are specially applicable to the needs of our own day,

goes far to prove that the Bible is a living Book, and that the inspiration and supervision of the Holy Spirit have descended to more minute details than is generally supposed.

The study of each chapter and paragraph, of each verse and word, has been most thorough. We are never hurried over the ground, or allowed but a superficial glance at points which demand long inspection. The analysis is conscientious to the point of painfulness, and Dr. Westcott has been determined that the force and progress of the writer's thought shall, if possible, be made clear. His plan necessarily involves repetition, as the analysis of each chapter is followed by an analysis of each paragraph and each verse. But better this than slipshod work. Of still greater value in theological inquiry are the additional notes appended to the successive chapters. We thus obtain careful discussions of the teaching upon sin in the Epistle, of the origin and constitution of man, of the præ-Christian priesthood, the sin for which there is no renewal to repentance, Melchizedek, &c. Some of the key-words of the Epistle are admirably dealt with, as *τελείωσις*, *λειτουργῆν*, *λατρεύειν*, *συνείδησις*, *λύτρωσις* and *διαθήκη*. The notes on the præ-Christian priesthood and the præ-Christian idea of sacrifice contain material which might easily have been expanded into a volume. Dr. Westcott had, indeed, hoped to write essays on these themes, but, being unable to do so, has set down the leading points of his intended discussion. As aids to the study of the great subject of our Lord's Atonement, the notes are of special value—proving how He fulfilled in Himself the idea of the Aaronic priesthood, and of the kingly priesthood of Melchizedek, as well as of the sacrifices prescribed under each dispensation. The view entertained of Christ's sacrifice, as will be known to readers of Dr. Westcott's "Victory of the Cross," is not widely different from that of Dr. Macleod Campbell's.

We had purposed discussing several of Dr. Westcott's renderings, but must be content with a bare reference to them. Thus i. 8 is translated "God is Thy throne for ever and ever"; iv. 2, "the word of the message did not profit them, because they were not united by faith with them that heard"; v. 10, "addressed by God as High Priest"; vi. 1, "Wherefore, leaving the word of the beginning of Christ, let us be borne on unto perfection"; x. 20, "a fresh and living way through the veil, that is to say, a way of His flesh" (this is surely a little strained); x. 34, "Knowing that ye had your own selves for a better possession

and an abiding one" (the marginal reading of R. V.); xii. 3, "Consider Him that hath endured such gainsaying by sinners against their own selves"; xii. 13, "that the limb which is lame be not put out of joint" (a decidedly happy rendering). Here, however, we must bring our remarks to a close, although there are several matters to which, if opportunity allows, we may subsequently return. It is certainly matter for congratulation that we have received from the foremost theological scholar of the English Church a work which all Christians will welcome, and which will greatly aid a sound and fruitful method of Biblical study.

A SAIL TO ST. KILDA:

THE REMOTEST OF THE HEBRIDES.

THE title of a recent article in one of the monthlies, "How we failed to get to St. Kilda," would be quite inapplicable for our purpose, as we did not fail to get there. Some of our number, who were not the bravest of sailors, seemed at one time as if they would not have been sorry if we had; for, though the weather was both clear and calm, they were not soothed by "the Atlantic roll," and were amazed at their own boldness in venturing to so outlandish a place. To the majority of us, its loneliness and its distance formed its chief attractions, and a more favourable opportunity for carrying out a long-cherished wish we could scarcely have had. We had often heard of this lonely isle, so unique and wonderful. Of the thousands of tourists who every year "take a run" through the Highlands, not one in a hundred—until the last few years, at any rate—had ventured so far into the open sea as St. Kilda; nor, indeed, was there much opportunity of reaching it. On board the *Columba*, the *Clansman*, and the other West Highland steamers, you invariably meet with men who have travelled in well-nigh all parts of the world; but while in the course of a week you may get into conversation with scores who have climbed the Matterhorn, stood below the Falls of Niagara, crossed the Rocky Mountains, explored the diamond fields, and roved in Australia, you will come across few who have seen St. Kilda.

The island was brought prominently into notice some five years

ago, when anxiety on behalf of its inhabitants was aroused by several "messages from the sea" which were washed ashore at different parts of the West coast, telling of terrific storms which had done great damage to the crops. There was a fear that the islanders would be reduced to starvation, but, as it turned out, it was the seed for the next year's crops that had been destroyed, and it was this which was needed rather than immediate food. Under the auspices of the Rev. Dr. Rainy, of Edinburgh, an appeal was issued to the public, a steamer was chartered to make a special trip to the island (this was in October, 1885), and seed corn, barley, meal, potatoes, &c., were sent, to the value of £110. Amusing stories were told by a special correspondent of one of the Glasgow papers of the primitive condition of the island, and of the mingled superstition and piety of its inhabitants. Since then there have been occasional sailings to it every summer, and the tourists who set foot upon it are steadily increasing in number. I was last year one of a party which had gone for that most delightful of summer experiences, a holiday in the Highlands. Most of us had—though on separate days—joined the *Columba*, the magnificent steamer of whose fame everybody has heard, at Gourrock, sailing down the Clyde and through the Kyles of Bute. We then crossed the Crinan Canal, and thence, by the *Chevalier*, to Oban. Here we learned that there was likely to be at any rate one trip to St. Kilda during the limited time at our disposal, as the *Clydesdale*, one of Mr. MacBrayne's deep-sea boats, was advertised to go with the mails. We left Oban on a Friday morning. The day was not brilliant, but it was neither wet nor stormy, and it was fairly clear. With much of the scenery through which we passed I was already familiar. The sail through the Sound of Mull, where the coast and mountain scenery is so richly varied, took us past the grand and romantic district in which the Lords of the Isles held sway, many of their ruined castles and holds still existing. Sir Walter Scott has rendered it impossible for us to view these legendary regions with indifference, nor will the readers of Norman MacLeod's "Reminiscences of a Highland Parish" fail to look out for the manse in which he spent his early life, and the hills he has made so many of us wish to climb. We touched at Tobermory, and then struck out for Coll and Tiree, flat and uninteresting islands, which excited perhaps more than their due share of curiosity because of "the peasant revolt" of three years ago,

for the suppression of which one of Her Majesty's gunboats was absurdly sent down! Leaving these islands behind, the *Clydesdale* ploughed her way across the Minch to Barra, our point of call being Kishmul or Castlebay. This bay forms one of the finest harbours in the Hebrides, sheltered so as to be almost landlocked by the Isle of Watersay, and accessible from the Minch on the one side and the Atlantic on the other. The sail into the bay, with the lofty and massive rocks on either side, is very fine.

The castle from which the bay derives its name still remains. It was the dwelling of the McNeills of Barra, and is about 700 years old. It stands in solitary state on a rocky islet in a corner of the bay, its massive ruins forming, as has been said, perhaps the most picturesque scene in the Hebrides, having a strong likeness to Chillon as it rises from the waters with its fine, hilly background. I shall never forget the first time I saw Kishmul. It was on one of those rare summer evenings which are peculiar to the Highlands, when the setting sun leaves behind him a glow which forbids the approach of darkness, or makes it but a subdued light. It was near midnight, but we saw the whole surroundings distinctly. The chaste outlines of the hills, the curious curves of the bay, the deep blue of the water, the gentle plash of the waves, exercised over the senses and the imagination alike a spell as of fairyland. The scene was simply enchanting. The population of Barra is almost entirely Roman Catholic. With their crofts and their fishing they make a fair livelihood, and the present proprietrix, Lady Gordon Cathcart, takes a deep interest in their welfare, and has spent many thousands of pounds to promote it. The sufferings caused by evictions in former days must, however, have been terrible.

From Kishmul, we sailed to Loch Boisdale, in South Uist, a distance of some forty miles. South Uist is said to be a paradise for sportsmen, fish and fowl of every kind being found on it in great abundance. The entrance to the loch in the semi-darkness was another of the pleasures to be remembered, and the difficulty of backing out of the harbour, with islets here and there in the water, and massive rocks on either side, could only have been overcome by skilled and careful seamanship. We all watched the process eagerly, and felt the greatest admiration for the genius of the good captain of the *Clydesdale*.

After leaving Loch Boisdale we were told that we might go down for a few hours' sleep, as there would be no special point of interest until we reached the Sound of Harris, which lies between North Uist and Lewis. It is, roughly speaking, some thirty-five miles in length, but its peculiarity arises from the fact that it is dotted with innumerable islets, which often rise sheer out of the water, and the vessel has to thread its way through a labyrinthine passage which a landsman would pronounce impassable. To plough steadily through such a network of opposing forces is, of course, a keen pleasure, all the more that the wild and rugged grandeur of the scene forms so fitting an environment.

St. Kilda is about sixty miles west of Harris and 140 from the mainland. When it first came into sight it was like a mere speck on the horizon. It gradually became larger and more distinct, and for an hour or two it looked not dissimilar to the Bass Rock, or Ailsa Crag; but as we neared it, the forenoon being brilliant, its uniqueness forced itself more and more on our minds, and all comparisons were abandoned as beside the mark. St. Kilda is not a single island, but one of a group called Hirt, the only one, however, that can be inhabited, the others being Borrera, Soa, Dune, Levenish, &c. Borrera is the one which we first approach; it is about three and a half miles north of St. Kilda proper, and is a mile and a quarter long, and a quarter of a mile broad. As we first see it, it presents a steady slope towards the east, but on the opposite side its cliffs rise sheer out of the sea, and are close upon 1,100 feet high. But what most attracted our attention was the whiteness of the slopes—the appearance in the sunlight as of a rocky surface covered with snow. We knew the cause of this strange lustre when we were reminded, by the multitudes of birds which flew about, that we were in the realms of the sea-fowl; the regions tenanted by myriads of white-feathered tribes which would speedily disappear before the advancing tide of civilisation, and the haunts of men which invariably follow in its wake. Here are the fulmar, the puffin, the gannet, the guillemot, and various other birds which make “a never ceasing snow shower.” When we were within half a mile of the island the captain blew the loud, shrill whistle of the steamer, and instantly the birds took alarm and flew from their nests or from their rocky resting places, and it seemed as if the sky were suddenly darkened by vast masses of cloud

which whirled rapidly round. Those who have not seen the sight can scarcely conceive it, and yet, strange as it may sound, the sides of the island lost none of their whiteness, but were apparently as thickly covered with white plumage as if the shrill whistle had not raised its scare and sent what seemed whole armies to flight.

Borrera is altogether a wonderful formation. After rounding it we get a full view of two remarkable needles—Stack an Armin (the hero's rock) and Stack Lü (the sloping rock)—the latter of which, about a third of a mile from Borrera on its west side, is not a great height, but has a remarkable configuration. The sharp edge on its summit has immediately below it two gradual slopes from opposite ends and then there is a sharp descent into the sea. St. Kilda itself is three miles long and two broad, and as we see it on its north-east side and from almost every point it forms a range of precipitous and rugged cliffs, some of them 1,400 feet high, wild, jagged, and fantastic, with deep indentations and giant caves at their feet. There is only one spot in the island where dwellings can be fixed, a deep crescent-shaped bay, of which the northern horn is formed by the hill behind it, and the southern by the Dune, which is itself one of the most rugged and weird-looking stretches of rock, with a profusion of buttresses and battlements, we have seen, at places almost perpendicular, its sharp jagged outline broken here and there by deep circular cuttings.

Dr. Angus Smith says of his approach to St. Kilda, "Had it been a land of demons it could not have appeared more dreadful, and had we not heard of it before we should have said that, if inhabited, it must be by monsters. The proper inhabitants are the wild fowls, since they can make their homes on an exposed rock, and are very pleased with a ledge a few inches wide. It is to most people a fascinating sight, a mere perpendicular rock; but here we see a land apparently made up of them, not a mere tableland raised above the sea with steep sides, such as we had seen abundantly, but a series of rocks, connected together by the central mass in most cases, all standing out with a character of their own." The houses, about eighteen in number, stand between two and three hundred yards back from the shore, which slopes gently up to the village, the land to the extent of some thirty acres being under cultivation, and the only land in the island that can be cultivated.

The inhabitants are about eighty all told, and as we disembarked from the steamer it seemed as if the whole population had turned out to welcome us, and, more singular still, it seemed as if each man had with him two or three sheep dogs. The people were strong and healthy in appearance, and in their own way well clad. We could scarcely say with Martin, who wrote in 1697, "What the condition of the people in the golden age is feigned by the poets to be, that theirs truly is, I mean in innocence and simplicity, purity, mutual love, and cordial friendship, free from solicitous cares and anxious covetousness, from envy, deceit, and dissimulation, from ambition and pride, and the consequences that attend them." But some of us were reminded of the stories we had read of the Pitcairn islanders. The St. Kildans are, comparatively speaking, comfortably off. The children did not offer shells for sale, as at Iona, but they were evidently expecting sweetmeats, and the men were on the look out for tobacco, some of them also asking for fishing-lines. For their cottages, with about two acres of arable land attached, they pay £2 rent, but their "farming" does not apparently come to much. Each family owns between fifty and sixty sheep, which graze in St. Kilda and in Borrera. The women spin the wool and the men weave it into a light grey tweed (its natural colour), which they now try to sell to tourists at a price which, at any rate, proves them to be alive to the value of money. There are no better cragsmen in the world than the St. Kildans, and their fowling exploits are a source of gain in every way, furnishing them with food, with oil for use and export, with feathers and eggs, which they also sell. They are not good fishermen; if they were they might secure large "takes." The odour of the oil unpleasantly pervades the island, and this, together with a general want of cleanliness, makes the houses the reverse of pleasant. The disorder and muddle we witnessed in some of the cottages we would rather not attempt to describe. In no place is there more need to enforce the lesson, "Cleanliness is next to godliness."

We had a long and interesting conversation with the Rev. Angus Fiddes, who had gone to the island as the Free Church]minister but two or three weeks previously. He is a genial-minded and intelligent man, and though he had only gone (in the first instance) for twelve months, he was evidently determined to do his utmost for the people.

His impressions of them were favourable. There had been unfortunate disputes in connection with the removal of the former minister, and a good deal of party feeling existed, but Mr. Fiddes had been well received, and did not apprehend any serious want of unanimity. He was struck with the general religiousness of the people, and especially with the gift of the men in prayer. This he considered quite remarkable. We also spent some time with the schoolmaster, a Divinity student, who was supported during the summer vacation by the Ladies' Association in Edinburgh. His teaching was restricted to English. The children at school were not more than a dozen or fifteen, and some of them were showing great aptitude. One at least (we think more) had passed the sixth standard.

The problem, "How best to help the people of St. Kilda," is one that must continue to engage the minds of Christian philanthropists in the North. However comfortable they may be in ordinary circumstances, the frequent recurrence of destructive storms is a contingency that must be reckoned with. Periods of destitution cannot be avoided. The complete abandonment of the island has been suggested as the only feasible solution. Some part of the population might, it is thought, find a home on the mainland; another part might emigrate to Australia, where already some St. Kildans have prospered. State aid has been invoked, and it is certainly a case where it might wisely be given. It will, however, be long before any such scheme can gain the concurrence of the entire population, and emigration should not be made compulsory. In the meantime, we anticipate improvement in the character and habits of the people from the religious and educational agencies which are at work among them. Should Mr. Fiddes determine to continue his voluntary exile, we feel sure that it will be greatly to the advantage of the island. By the last mail which was despatched to St. Kilda last year (the *Clydesdale* left Oban August 30th) a small parcel of magazines and newspapers was sent to Mr. Fiddes. A week afterwards (September 8th) he sent an acknowledgment by the proprietor's vessel, which was then at the island, and was on the point of returning to Skye. "I assure you (he wrote) the periodicals are highly appreciated, and will help in no small degree to entertain me during these long, dreary months of winter in my island home,

fifty-one miles out in the Atlantic, shut off from all communication with the civilised world for six months. . . . I came here with no other object than the moral, educational, and spiritual elevation of these poor people. I am delighted to think you are among my numerous friends who will remember me and my work. . . . This is my last letter for the next six months. God bless and prosper you in your work." Often in the course of the winter have we wondered how this brave-hearted missionary-pastor and his people have fared during the six months of their solitude, and eagerly shall we await the first news of the year from the lonely isle.

SUNDAY MORNINGS WITH THE CHILDREN.

THE TALKING TREE.

IN the Old Testament there is a beautiful apologue or moral fable about talking trees. The trees wanted a king. They asked the olive, but he refused to leave his fatness, for his business was to provide oil for the offerings and the lamps of the sanctuary. They asked the fig tree, but he was too much occupied in providing food for the people. They asked the vine, but he was too busy furnishing grapes for the wine-press. So they were obliged to be content with the bramble, a poor insignificant shrub, covered with nasty thorns, and only fit for the fire. The cedars of Lebanon, the oaks of Bashan, the palms of Jericho, had to acknowledge the sovereignty of the wretched little bush, because they had been so foolish as to ask for a king. Jotham's parable was a lesson to the people of Israel. Their kings were to be a trouble to them. They were to suffer because they were dissatisfied with the form of government given to them by God.

The other day I saw a tree that talked to me, and I should like it to talk to you. There is a lovely spot in Derbyshire called Darley Dale. It is beautified by the presence of a very old church, and in the churchyard is the most wonderful thing in the district, a magnificent yew tree. Its great trunk bears marks of very old age. Its gnarled roots strike, no one knows how deep, into the ground. Doubtless they descend far beneath the ancient tombstones, and probably right under the foundations of the church. There would be a great cavern in the ground, and, perhaps, the church would topple over, if anyone tried to uproot the tree. It is fenced with an iron railing, against people who would cut their names upon its bark or carry bits of it away as relics. Nobody really knows how old it is, but most of the folk in the village believe it has stood for two thousand years. If so, it was there before the beginning of Christianity. Little children played under its green leaves when Jesus was a babe. This is not unlikely. There is very little doubt that the olive trees in the garden of Gethsemane are the very trees under which the Saviour wept,

and prayed, and agonised. What a venerable old patriarch is this yew tree ! Our grandfathers, at eighty or ninety years of age, seem as if they belonged to another world. It is so long since they were children playing with toys, chasing the butterflies, and robbing the birds' nests. But two thousand years ! Why that is twice the age of Methusaleh himself. A tree is worth listening to whose history reaches back so far.

Who planted you ? Ah ! the hand has turned to dust long ago. A little boy or girl, perhaps, just in fun, to see whether it would grow, put a tiny sapling in the ground, and it struck root and refused to die. There it is to-day. How marvellous ! So, our actions live long after we are dead. They leave marks for centuries. They affect eternity. The woman who went behind Jesus that she might secretly anoint Him never thought that the sweet perfume would fill the house, and the dear Master accept the act as a tribute of love, the story of which all the world should hear. When you children do an act of kindness, especially if you do it for Jesus' sake, you may be blessing future ages. A loving word may strengthen a companion to bear the burdens of life, and he may grow up to do brave deeds which shall inspire other ages yet unborn. It is just the same with evil actions. A Scotchman once took to Australia a little bagful of mischief, in the form of a packet of thistle seed. He wanted to see the beautiful flowery heads of the old country thistle in his garden. He forgot that every seed in each of those heads would have wings. Alas, they were blown afar by the wind until the whole land was covered with the noxious weed, and many people wished that the Scotchman had been wrecked and drowned before he reached the shore of the new world. You may be sowing thistle seeds. Every sin is such a seed. Take care. You do not live for yourself, or for to-day alone ; watch your words and actions lest you scatter death instead of life.

That yew tree spoke to me of the great changes that have taken place since its birth. Two thousand years ago England was the home of naked savages roaming through forests as wild as Central Africa to-day. You have heard of the Druids, their strange customs and religious rites. They overspread the land. Scattered over Great Britain, there still remain circles of large stones where they worshipped and offered sacrifices. We are told that some of these sacrifices were very cruel. They would twist together osiers, or reeds, or straw, and construct baskets a great many yards high and fill them with cattle and human beings, men, women, and children, and great logs of wood for fuel. Then they would set fire to the pile, and amidst the shrieks of the burning people it would be consumed, as an offering to their great god, the sun. They had many other strange customs which were carried out by the priestesses as well as by the priests, for paganism made the women as cruel and as wicked as the men. Perhaps under that very tree some of their religious rights were performed.

The invasion of the Romans put an end to all this. It made way for the entrance of Christianity, which triumphed over all the dark superstitions of the past ages, until Britain became what it is to-day, the home of Christian freedom.

It may be that under that same tree some of the early preachers of the Gospel met their little congregations and told them of the loving Jesus, who will complete His conquest over every false religion and reign in every heart. Let the young people compare their condition with that of the children of two thousand years ago, and, assuredly, they will thank God for the days in which they live.

In the churchyard are some very old graves. How many generations have come and gone during the lifetime of that tree! You call life long, but the branches of that tree laugh at you as the wind shakes them. Long! It is only a little span. It passes like a dream. It burns away as quickly as a candle. It fades and drops as a leaf that falls upon the ground and mingles with the soil.

The tree spoke to me again. "Think of the storms that have swept around me, the thunder that has crashed above my head, the lightnings that have stripped my branches, the winds that have scattered my leaves. Many trees have been stricken down at my side, but I stand as a witness of the mighty power of God." These were some of its whispers. It became to me a symbol of my God's protecting care. There is a Divine guardianship over your life and mine. We are in danger at every moment. If our Heavenly Father's love did not watch over us day by day, we should be stricken down by the arrows of death. We cannot protect ourselves, but He can keep us. The hymn is true which says :—

"Not a single shaft can hit,
Till the God of love sees fit."

Let every child learn and hide in his heart this text :—

"My times are in Thy hand."

Trust your life with God. This will make you happy whatever storms may beat upon your head.

The tree said many other things to me. But this little sermon is long enough if you remember it all.

Bristol.

G. D. EVANS.

THE UNSEEN SAVIOUR.

O UR heart in Thee rejoices,
O Christ, our Lord and King;
Whom all the heavenly voices
Unite to praise and sing.
In higher strains than earthly
Proclaim they in their song,
Wealth, wisdom, glory, blessing,
And power to Thee belong.

The Unseen Saviour.

Thou shalt be praised, O Saviour,
 And not alone in heaven,
 But by Thine earthly lieges,
 To whom Thy grace is given :
 For Thou their souls hast ransomed
 By purchase of Thy blood ;
 In love Thou laidst Thy life down
 To bring them back to God.

Our eyes have not beheld Thee,
 But we in Thee believe,
 And from Thine unseen presence
 Life, strength, and joy receive.
 E'en now to those who serve Thee,
 And seek Thy grace to prove,
 Thou dost make known the secret
 Of Thine eternal love.

What though on earth we've trials,
 And sorrows wring the heart,
 Thou'rt touched with all we suffer,
 And comfort dost impart.
 What though the world oppose us,
 Thou bidst us be of cheer ;
 And by Thine overcoming
 Dost banish all our fear.

What though the way Thou lead'st us
 Be toilsome, long, and lone,
 It leads to rest and glory,
 To palm, and crown, and throne.
 What though some things we know not
 Make sad our hearts and sore ;
 These things we'll know hereafter,
 Their secrets deep explore.

Then help us, Lord, to trust Thee,
 And on Thy care depend,
 Assured Thou ne'er wilt leave us,
 But be our faithful Friend.
 And when life here is ended,
 And passed are death's alarms,
 O, then, good Lord, in safety
 Receive us to Thine arms !

NOTES AND COMMENTS.

THE WIGNER TESTIMONIAL FUND.—Our honoured friend, the Ex-President of the Baptist Union, will shortly complete his fiftieth year of ministerial service, and it would be altogether unseemly to leave the public recognition of this fact exclusively in the hands of the church at Brockley. Mr. Wigner has, throughout his long career, laboured for the interests of the entire denomination. Only those who have been in close association with him know how assiduously he has endeavoured to promote the welfare of our village churches. He has, notwithstanding the multiplicity of his duties, been ever ready to help them, and his visits, his sermons, and speeches in their interests have been innumerable. He has twice acted as President of the London Baptist Association, and rendered to it unique services. His occupancy of the chair of the Baptist Union has increased the esteem in which he is held. He could not have displayed greater zeal and energy if he had been at the beginning, rather than at the close, of fifty years' hard and continuous work. Indeed, when we remember the number of committee meetings over which he has presided, the delicate negotiations in which he has taken part, his visitation of the churches—east, west, north, and south—we find it difficult to believe, notwithstanding his “silver locks,” that he is really about to celebrate his jubilee. All honour to this “grand old man,” so bright, vivacious, and genial, so wise in counsel, so loving and conciliatory in spirit, so energetic and practical in action. We trust that there will be a wide and hearty response to the circular issued by the officers of the Baptist Union and the London Baptist Association conjointly.

THE REV. J. GUINNESS ROGERS.—Though the space at our disposal is so small we cannot refrain from offering our sincere congratulations to the Rev. J. Guinness Rogers on the completion of his twenty-fifth year as pastor of Grafton Square Church, at Clapham. Few men have done more for the promotion of the great principles of civil and religious liberty. An earnest and eloquent preacher, a powerful lecturer, a ready speaker, Mr. Rogers has devoted his best energies to the service of Christ and of his fellow-men. We have often listened to him with intense pleasure, and envied him his (in some respects) unrivalled powers of work. During the last few years his services to Evangelical religion have been peculiarly opportune and valuable. We believe he is true to the Gospel to the very core of his being. With him loyalty to Christ is a passion, but he has none of the narrowness which has been too often associated with Evangelicalism, and which has wrought incalculable mischief. The church at Grafton Square has acted nobly in presenting to its pastor eleven hundred guineas. May our friend long be spared to continue his work as pastor and preacher, lecturer and editor, in which last capacity he is rendering, through the *Congregational Review*, no mean service to his denomination.

THE COMING CENSUS.—Next year, in the month of April, the time will come for taking the decennial census. A committee has been appointed by the House

of Commons to prepare the Bill. All kinds of statistical faddists have sought interviews and tried to get additional columns for some information they have desired. Amongst others, certain persons connected with the Established Church have represented a wish to have the religious opinions of the people inquired into. Pressure is brought to bear, and it is probable this may be recommended. If so it must have the most decided opposition of Nonconformists. It has been tried on in the past, and failed, but with this autocratic administration it may be pushed forward. The proposition is grossly impertinent. Religion is a matter between the soul and God, and the State has no business to make the inquiry. If made it will be misleading. It is thought that most irreligious persons will put themselves down as members of the Church of England. The aim is therefore to make capital for a declining establishment by the agency of fraud. The proposal is certain to provoke a vast amount of ill-feeling, and religious quarrelling is ever an enemy to true religion. Already a number of men in a prominent position in our midst have stated their resolve that should the proposal be made law, they will refuse to fill up the schedules and take the consequences; and, further, that they will induce others to do the same. It is a grievous pity when crooked-going legislators cannot let well alone. The census in the past has been most successful, it has been popular, and the whole nation has helped to secure its accuracy. If this obnoxious feature be introduced the returns may prove to be utterly worthless. Possibly, however, it is not intended to push the crotchet into a legal enactment, but only, as it was shrewdly imagined in relation to similar proposals in the past, to create an occasion for another snarl at Nonconformity.

NATIONAL EDUCATION.—At the present time there is a retrograde movement, which we must regard as a slight ebb before the incoming of a fuller tide. The cities of Salisbury and York have acted with a sectarian narrowness which ought to be severely censured. In Salisbury the Bishop has, to do him justice, boldly stated that so long as he has a penny in his pocket, there shall be no Board school in that city. A School Board was elected, but its existence was a farce. Some time ago this pliant board received a precept from the Education Department, calling attention to the fact that the condition of elementary schools in the city was unsatisfactory, and that there was a deficiency of accommodation for 800 children. Instead of taking action, the Bishop was allowed to make arrangements with the "Kilburn Sisters," and the education of these children was handed over to a company of Anglican nuns. At York the proceedings were parallel. The shame of the matter is that the Education Department has sanctioned in both cases this discreditable violation of the spirit of the law. In both, subservient School Boards have been elected, who have used their powers, not to establish Board schools, but to hand over the elementary education of the masses to sectarian influences. All this must prepare the way for further legislation. We must not be satisfied until we have secured a comprehensive system of national education, free from sectarian guidance, and under the direction of elected representative boards.

THE CHURCH'S RELATION TO AMUSEMENT.—This topic has all the way along elicited marked variety of opinion, and frequently as it has been discussed, the discussions have not always been conspicuous for charity and wisdom. Disputants are too anxious to have it decided according to their own tastes or proclivities, rather than on any clear principle. Tradition, too, has had far too much influence. The term "ministry of pleasure," which has lately been introduced, begs the question; for if pleasure be indeed a ministry for God, it naturally belongs to the Church. The term pleasure also needs definition. The true question at issue is not of pleasure, but of amusement. We live in an amusement-seeking age, and the Church has to beware lest this fever enter her fold. The glory of the Christian's faith is that it brings "a joy unspeakable and full of glory." So that whatever may be the prevalent opinion, she can only rightly regard lesser pleasures as stepping-stones to this. The true touchstone for the Church is "for Christ's sake." If pleasant entertainments are organised, with the definite and avowed aim of attracting to the sanctuary, that souls may be led to the true fountains of joy, such a work cannot be wrong. But if it be, as current statements imply, simply that the people want amusement and that we must, therefore, supply it for the people's sake, who can contend that that aim bears the mark of true Christian effort? As for the talk about theatre-going, dancing, card-playing, and such like, we have not so learned Christ. Our observation leads us to the belief that, however attractive at a distance, these pursuits yield no solid joy, and their associations have so much of evil that the grand principle, "for Christ's sake," leads us to avoid rather than to embrace them. After all, the great need of the Church to-day is a fuller sense of the glories of Christ and the blessedness of His grace. When these are realised the glitter of worldly amusement disappears like the light of glow-worms at sunrise. No axiom is more strikingly true than that pleasure-seekers are not pleasure-finders. The man who makes pleasure his end will *ipso facto* fail. There are some things which we can only have by renouncing them, and this is unquestionably one.

PRINCE BISMARCK'S RESIGNATION is now an accomplished fact, and the prophecy he made at the time of the Emperor's accession has proved correct: "The Emperor will be his own Chancellor." Differences between the great statesman and his new master have been known to exist for some time past, and the Social Manifesto, with the subsequent invitation to foreign Governments to send representatives to the Labour Conference, have brought them to a head. Bismarck is said to profoundly distrust the Emperor's socialistic policy, and to rely as much as ever on a stringent application of the Expulsion Laws. The resignation has not unnaturally thrown the capitals of Europe into a state of commotion. The removal of so important a figure from active political life cannot but have momentous consequences. On the whole, while it may be true that the strength of Germany in her international relations has lain in "blood and iron," Bismarck has seen that her true interests were in peace, and his influence has largely contributed to the maintenance of peace. We have often had occasion to differ from him, especially in his colonising policy. His action

on the West Coast of Africa at the Cameroons ought not to have been allowed, and on the East Coast he made of our Government something like a catspaw. But the greatness of such a man is indisputable, and it remains to be seen whether the Emperor can for long dispense with his services.

THE GERMAN KAISER.—Some short time ago the Emperor Wilhelm II. was on the deck of his yacht by night driving through the raging waves of the Northern Sea. He looked up at the speechless stars, they spoke to him in their silent eloquence, and his mind was filled with solemn epoch-making thought. In a speech he made in March he said, "I have seen the starry firmament at night on the high seas, and ever after I have been able to look at political questions from the outside." This is noble; but he went on with frankness, "All who assist me in my great task I shall heartily welcome, but those who oppose me in this work, I shall crush." And his next act was to take the cane, which could make rock walls vanish, out of the hand of Bismarck, sending into retirement the strongest man in Europe and taking his place. Hitherto he has done well. The Labour Conference was good. His conclusions were that considerable legislative restriction ought to be placed upon the employment of women and children. Under ten years of age they should not be employed at all; and one day in every week ought to be observed as a day of rest. This admits several great fundamental principles. One is that public opinion is a great force, and should be appealed to before legislation. Another is that nations are not to act for their own interests alone, but in harmony with other nations. Another is that it is the duty of the State to protect labour against capital. The next step the Emperor took was an endeavour to destroy the aristocratic exclusiveness of the officers of the army, and to introduce a simple mode of living amongst them. So far all is well. But it must be kept in mind that the military spirit of unquestioning submission to superiors in rank is very strong in Germany. How far that will continue under a more liberal administration of affairs remains to be seen. To wear an iron glove requires an iron hand. Anyhow we do not love this imperiousness, even when it seems to be for good. We do not like to see so much power in the hands of any man. The world would have been better without its Emperors, and we look to this one not without fear. His power is inherited, and not of his own creation; and, as a rule, young men do not use inherited wealth with the most perfect wisdom.

CURRENT TOPICS.—The annual meeting of the London ministers of the three denominations, Presbyterian, Independent, and Baptist, was held April 15th, the Rev. J. Hunt Cooke presiding. This conference was organised in 1727, and has played no unimportant part in the development of our religious freedom. Its object is to give expression to Nonconformist opinion. The subjects discussed are an indication of the topics which may be regarded as important for consideration at the time. At this meeting resolutions were passed: 1. Strongly condemning "The Tithe Rent-charge Recovery and Redemption Bill." 2. Requiring the removal of the civil and religious disability arising from

the fact that professed adherence to one section of the Church is a condition for the holding of certain high offices in the State, such as those of the Lord Chancellor of England and the Viceroy of Ireland. 3. Expressing dissatisfaction with the proceedings of the Education Department in relation to the sectarian action at Salisbury and York. 4. That no system of free or assisted education can be satisfactory unless governed by unsectarian School Boards. 5. Expressing indignation at the shameful interference with poor and dependent electors in villages, in the discharge of their sacred duty as voters. 6. Noting with pain the progress of Romish doctrine and ritual in the Church of England. 7. In favour of Dr. Cameron's resolution for disestablishment and disendowment in Scotland. 8. Congratulating the London County Council on its action with regard to music halls. 9. In favour of international arbitration. 10. In sympathy with Home Rule in Ireland. And 11. Affirming that, in the judgment of the body, the disestablishment of the so-called national churches in Scotland and Wales is ripe for settlement. These are all urgent, present-day subjects, and it cannot be said of any of them that they are out of the region of practical politics.

FREE LIBRARY FOR ST. KILDA.—Mr. J. G. Campbell, of Sunderland, is making an effort to raise a library for St. Kilda, consisting of books on History, Travels, Agriculture, Chemistry, Sanitation, &c. To be generally useful the books must be in Gaelic, as the older people do not understand English. The young people do, and it is desirable that they should have specimens of our best books, both secular and religious. They ought to have a good supply of healthy juvenile literature. There are scores of children's books and periodicals which would be specially welcome. Mr. Campbell's circular informs us that he expects to leave Oban, on Whit Tuesday, by the steamer *Clydesdale*, and reach St. Kilda on the Wednesday. Should any of our readers not be able to send so early as Whit Week, they may do so by some later mail. The Parcels Post can, of course, be utilised. In response to a communication on the subject, Mr. David Macbrayne informs us that the *Clydesdale* will probably sail to St. Kilda at least once every month during the summer, and that he will be glad to convey, carriage free, from Glasgow, all parcels that may be sent to him for the library, We will gladly undertake to convey parcels to Glasgow.

REVIEWS.

THE CHRISTIAN MINISTRY: Its Origin, Constitution, Nature, and Work. A Contribution to Pastoral Theology. By William Lefroy, D.D., Dean of Norwich. London: Hodder & Stoughton.

MORE than one article has during the last few months appeared in our pages showing the importance of sound and Scriptural views of the origin and functions of the Christian ministry, and the mischief which arises from the exaggerated claims so persistently advanced by a powerful and, we fear, a growing section of the Anglican Church. It is not to be expected that a dignitary of that Church will regard the subject in precisely the same light as ourselves, and there is

much in the earlier part of this volume to which we could by no means assent. We are Congregationalist in Church polity and not Episcopalian, and hence we do not believe with Dr. Lefroy that Episcopacy, as the word is now understood—"the historic Episcopacy"—is a Divine institution, or that the New Testament sanctions in his sense of the words the three orders of Bishops, Presbyters, and Deacons. Our position is nearer to that of the late Dr. Hatch than to Dean Lefroy's, although we believe that there is a ministry of Divine appointment, and that the lines on which it was to be developed were adequately laid down by Christ and His apostles. The contention that the origin of the three-fold ministry is to be traced to our Lord's interviews with His disciples during the interval between His resurrection and ascension is plausible but inconclusive. At the utmost it tells us what may have been, not what was, and no structure so elaborate as that which is here erected can rest on a mere peradventure. We do not know all that passed between Christ and His disciples during the great forty days; but if they had received instructions on a theme so intimately connected with the government and progress of the Church, they would surely have declared it, and thus have prevented a prolonged and embittered controversy. Happily there is no approach to bitterness in the tone of these lectures. They are strong, vivacious, and incisive. They display great dialectical skill. Their argument is generally trenchant and their rhetoric telling. They not seldom rise to the height of manly and impassioned eloquence, but they are free from every trace of discourtesy, and are written with fine Christian chivalry. Dr. Lefroy opposes the pretensions of the sacerdotal party with all the vigour he can command. His sympathies and judgment are on this point at least with Dr. Hatch, who declared that "an exaggerated conception of the place and functions of the Christian ministry has operated more than any other single cause to alienate the minds of men from the faith of Christ," and equally, therefore, is he opposed to the position of the Rev. Charles Gore in his well-known work on "The Church and the Ministry." How wide is the divergence between the Dean and Mr. Gore may be inferred from the following passage: "I do not believe the grace of God is limited to Episcopacy. If, for instance, through some terrible accident or visitation or plague all the bishops in the world died, the loss would be, I sincerely believe, incalculable. We should lose the great and spiritual influence of their piety, their devotion, and their conspicuous self-denial. We should lose their vast learning and their varied patient and studied moderation. We should sorrowfully and reluctantly have been severed from the remote past and from historic connection with an antiquity compared with which the oldest thrones in Europe are but as yesterday. But I do not believe the calamity would affect either the flow or the fulness of the grace of God. I do not believe the Church to which the Eternal Presence has been promised would thereby come to an end." The doctrine of Apostolic Succession Dr. Lefroy treats as a figment, a foolish and mischievous figment, hurtful to the minister himself, to the individual believer, and to the Church. It is "the lowest Church view of the Christian ministry which has yet been propounded." The Dean closes his

lecture on this question with the following weighty words: "Apostolic succession, as it is stated in the most recent apology which has been made on its behalf, is, as regards the unity of the Church, schismatical; as regards the means to be employed in doing the Lord's work, heretical; as regards the theory of the finality of grace and its flow, unscriptural; and as regards the patristic literature of the first and second centuries, unhistorical. Such apostolic succession has no place in Christianity." Sacerdotalism is shown to be equally irrational and unscriptural, and rarely have its pretensions been more completely refuted than in the closing lecture of this eloquent series. Throughout this volume we are in contact with a genial, lively, and vigorous mind. The Dean has ample learning, a full mastery of his complex materials, a pithy and racy style, and a moderation and candour which should commend his lectures to readers of widely different schools. We should like to close our inadequate review with words which, amid the controversies of the hour, are worthy of being wrought in letters of gold:—"My prayer is that the Church may, through God's overruling mercy as against man's exaggerated claims, realise her sacerdotal character. If every true believer in our blessed Lord devoted himself to the sacrifice of his time, of his talents, of his sympathy, of his substance, to the advancement of the Kingdom of Christ and in accordance with the needs and in sympathy with the labours of the ministry, the spurious claims of a caste clergy would be cancelled by the moral weight of individual and of corporate sanctification. . . . Christian believers (would be) actually the high priestly race of God. Christian ministers can claim no more. They are no less."

THE BOOK OF EXODUS. By the Very Rev. G. A. Chadwick, D.D., Dean of Armagh. London: Hodder & Stoughton.

THE Dean of Armagh is the author of a volume on the second Gospel which rivals Archdeacon Farrar's "Life of Christ" in picturesqueness and force, and excels it in suggestiveness and in sobriety of judgment. He has now written a volume on "Exodus," which is as brilliant as the late Dean Stanley's "Lectures on the Jewish Church," with a power of historical imagination scarcely, if at all, inferior, and with a fulness of doctrinal insight to which Stanley could lay no claim. The editor of the "Expositor's Bible" has been fortunate in securing the co-operation of one whose preaching—if we may judge from this book—is akin in its eloquence to the Bishop of Derry's. The plan of the work neither requires nor admits of a discussion of the numerous critical questions which have been raised regarding the authorship, the date, and the literary structure of the book, and it is possible that Dean Chadwick's studies do not specially qualify him for such a discussion. He is an adherent of the views held by the majority of Christians on these points, and avails himself of the opportunities which naturally occur in the course of the lectures of showing that they are most thoroughly in accordance with the facts presented by the book itself. He has no sympathy with the sceptical spirit which is so rife on these subjects, and does not start back at the presence of miracles as if they must at all costs be not so much explained as explained away. He is not afraid to recognise the direct intervention of God in the infliction of the plagues (though he shows that the hardening of Pharaoh's

heart was but the judicial sealing of the wicked king's own acts), in the dividing of the Red Sea, and the giving of the ten commandments from Sinai. So, too, he contends for the typical character of the history, though without going into the weak and exaggerated sentimentalities which have been too often associated with Scriptural typology. We have here but the substance of lectures. Perhaps the best feature of the volume will be found in the extent to which it will open to the judicious preacher rich stores of expository and practical truth. It is in truth a mine which abounds in precious ore, and which no skilful searcher for treasure will work in vain.

MANSFIELD COLLEGE, OXFORD : its Origin and Opening, October 14—16, 1889. London : James Clarke & Co., 13 and 14, Fleet Street.

THIS handsome volume forms a worthy memorial of a movement which is sure to have a profound and beneficial influence on the future of the Free Churches of England ; for although Mansfield College is a Congregational institution—the successor of Spring Hill College, Birmingham—it will be conducted in a broad and generous spirit, and students of all churches will, in various degrees, take advantage of its classes and lectures. Few things are more certain than that as time goes on an increasing number of Nonconformists will find their way to Oxford and Cambridge, and the fact is one that all our churches will be compelled to recognise. The advantages to be gained from having a theological faculty of this kind at the great centres of the intellectual life of the nation are obvious, and it is one means by which Nonconformist students may be kept in touch with Nonconformist principles. It should raise the tone of our ministry intellectually, and ensure a broader and more scientific knowledge of theology. The inaugural address of Dr. Fairbairn ably expounds the aim of the College and its relation to the larger life of the University. Not less important is Dr. R. W. Dale's noble and inspiring sermon, which we noticed at the time of its delivery. We again congratulate our Congregational brethren on the wise and courageous step they have taken, and we should like all Baptists to procure a copy of this memorial volume and "read, mark, learn, and inwardly digest" its contents. The printing and general get up are excellent. It is in every way a model of what such a volume should be.

STRANGELY LED. The Personal History and Experience of Arnold Edwards. By H. E. Stone. London : E. Marlborough & Co., 51, Old Bailey.

MR. STONE has written a vivid and interesting story, whose avowed aim is the moral and spiritual good of its readers. He writes with a knowledge of London life—its perils and temptations, its safeguards and advantages, which could only have been gained by personal experience. Many a young man will, by his wise and sympathetic words, be both warned and instructed, and, better still, encouraged to seek help where alone it can be effectually found. Much of the story is evidently autobiographic. We are introduced to scenes with which many among us are thoroughly familiar. There is a very pleasing sketch of the revered and beloved Baptist Noel. We have glimpses into the work of the Pastors' College, and are told certain things which occurred in connection with evan-

gelistic work in the Baptist Union. The work is well calculated to awaken deep spiritual conviction and to stimulate fidelity to Christ. Baptists will be specially interested in it.

THE BOOK FUND AND ITS WORK. 1889. London : Passmore & Alabaster.

THE commendation which has often been given in the pages of the BAPTIST MAGAZINE to the work of Mrs. Spurgeon's Book Fund we most cordially renew. We all know that the work is good in itself, and greatly to be commended, but how urgent the need for it, and how strong its claims on the generous support of Christian men, only they who read this beautiful *brochure* can imagine. Apart from the beneficence of its purpose, it should receive a welcome. Many of its pages, written, we are assured, amid intense pain, read like prose poems.

MEMORIES OF A LONG LIFE. By Lieutenant-Colonel David Davidson, C.B., H.E.I.C.S., &c. Edinburgh : David Douglas.

IN following a custom which of recent years has become widely prevalent, Colonel Davidson cannot be charged with having acted unwisely. His life has not only been long, but eventful, and its incidents will appeal to readers of very different types. His career in India is very graphically depicted, and few scenes are more exciting than those in which he describes his tiger hunting—generally in company with Sir James Outram. He commends Outram's treatment of the Bheels, the wild plunderers of India, to the attention of our rulers there. Nor need we go so far afield to see how Sir James's mild and generous treatment might be copied with advantage. Many of our readers will be particularly interested in the manly and straightforward account which Colonel Davidson gives of his conversion. Dr. Chalmers' Essay on Booth's "Reign of Grace," was that which finally led him to Christian decision, and ensured him perfect peace. Young men should read these Memoirs for an example of high Christian courage maintained amid severe difficulties. The picture given of life in India, in all its aspects, forms a fine study. Colonel Davidson was an early friend and comrade of Mrs. Carlyle, and not the least interesting part of the volume consists of a number of letters she wrote to him on the renewal of their acquaintance after his absence of thirty years, while Carlyle's own letters, written after his wife's death, contain statements on religious matters which, as the gallant Colonel says, we are not likely to get from either Froude or Tyndall. Want of space alone prevents us from reproducing these notable letters.

THE WITNESS OF THE PSALMS TO CHRIST AND CHRISTIANITY. By William Alexander, D.D., D.C.L., Lord Bishop of Derry and Raphoe. Third Edition. London : John Murray. 1890.

THE Bampton Lectures of the poet-preacher of the Irish Church have long been held in high esteem by students of the Old Testament. They deal on lines of their own and in an effectively popular style with the Messianic character and scope of the Psalter. With no unwarrantable strain the Bishop enables us to see Christ in these hymns of the ancient Church, and shows that, apart from the anticipation of His advent and work, they would lack coherence and truth. The

style of the lectures is brilliant but not gaudy, and the illustrations, whether from nature or history, are invariably pointed and memorable.

THE PEOPLE'S BIBLE : Discourses upon Holy Scripture, by Joseph Parker, D.D.
Vol. XII. The Psalter. London : Hazell, Watson, & Viney, Limited, 1,
Creed Lane, Ludgate Hill, E.C.

IN strenuously endeavouring to compress the People's Bible within twenty-five volumes, Dr. Parker has been compelled to leave the Psalter almost untouched. Even his 464 pages deal but with a selection of the psalms, and pass over many of the most precious and memorable. Few of his readers would have complained if he had given them at least two volumes on these sacred and immortal songs of Zion, although his self-restraint in keeping to the limits he has assigned himself is to be commended. The sections which deal with the character of God and with Divine Providence, as revealed in the Psalms, are full of wise suggestiveness, so are those on "I will," and "I know." We find throughout the volume that robust sense, combined with exquisite delicacy of feeling, that glowing imagination, united with practical shrewdness and keen knowledge of life, which have given Dr. Parker his unique place among preachers. The devout evangelicalism and the high spiritual power of the discourses are remarkable.

A HUMBLE ROMANCE, and other Stories. By Mary E. Wilkins. Edinburgh :
David Douglas.

MR. DOUGLAS'S series of American authors has brought to our notice no worthier or more beautiful volume than this. Miss Wilkins has a knowledge of lowly life in the villages of New England, and a power of presenting it in vivid portraiture, which has not been surpassed even by Mr. Thomas Hardy in his Wessex Tales. There is humour enough in these stories for two or three volumes, but perhaps their pathos is their most prominent and attractive feature. The simplicity, the honesty, and the kindness of the people with whom we are brought into contact are as marked as their ruggedness, their quaintness, and their pride. When we reached the end of this volume we were sorry that we had not another like it at hand.

FROM STRENGTH TO STRENGTH. Three Sermons on Stages in a Consecrated
Life. Macmillan & Co.

OF the many tributes which have been paid to the memory of Bishop Lightfoot, this, by his friend and successor, Dr. Westcott, is the foremost. The sermons were preached on the occasion of the late Bishop's consecration to the See of Durham, on his partial recovery from a serious illness, and immediately after his death. The delineation of his character is as true as it is beautiful.

THE POEMS OF WILLIAM LEIGHTON. London : Elliot Stock.

WE have here the verses of a young and finely-cultured poet, who was early called to bliss and died before his prime. The healthiness and delicacy of their feeling, the frequent beauty of their expression, their no less frequent power of imagination, will commend them to a large circle of appreciative readers. The touching poem, "Baby died to-day," is the best known, but by no means the

best piece in the collection. The get-up of the volume, apart from the illustrations, is most attractive.

THE SERVANT OF THE LORD IN ISAIAH XL-LXVI. Reclaimed to Isaiah as the Author from Argument, Structure, and Date. By John Forbes, D.D., LL.D. Edinburgh : T. & T. Clark.

DR. FORBES may well be congratulated on having been enabled in his eighty-seventh year to complete a work so vigorous and opportune as this. The hypothesis as to a deutero-Isaiah, or the great Unnamed as he was designated by Ewald, is now widely accepted by modern scholars, and, as is well known, even Delitzsch withdrew his opposition to it. The question is one that must be fearlessly and honestly faced, and not met by bitter and uncharitable denunciations. To say nothing of higher considerations it is to us inconceivable that a writer of transcendent genius, of lofty spirituality, and of unique eloquence, could have been content to pass off work which even he could not hope to surpass as the production of another, and it is equally inconceivable that the Jews should not have detected the pious fraud. The philological argument is altogether too slender to bear the strain to which it is subjected by modern critics. There are local allusions which are easily understood if the prophecies were written in Jerusalem, but which would be entirely out of place if they were written in Babylon. Writing in Babylon the prophet would not have spoken of God as calling Abraham from the ends of the earth. Writing in Jerusalem he would naturally so speak. These are but a specimen of many similar instances which Dr. Forbes advances. The objection based on the impossibility of predicting a definite historical personage more than a century before his appearance is one that can have weight only with those who reject the supernatural as *per se* impossible. Dr. Forbes shows that the modern theory is less reasonable and more difficult of belief than the one it aims to supplant. We are thankful to receive this book which, with its new translation of chapters xl.-xlvi., its outline of their argument and its notes, is worthy of the profoundest attention.

THE OLD-FASHIONED BOOK on the Old-Fashioned Religion. By an Old-Fashioned Man. Second Edition. London: Passmore & Alabaster.

THIS, as many of our readers are doubtless aware, is a plain, popular, and forcible refutation of Unitarianism. Its arguments are, to our thinking, unanswerable, and if reasoning alone could ensure the acceptance of the Trinitarian faith we should need no further demonstration than we find here. We commend this new and revised edition not less cordially than we commended its predecessor.

MESSRS. MACMILLAN'S "THREE AND SIXPENNY SERIES."

ADMIRERS of the late Charles Kingsley will be pleased to learn that Messrs. Macmillan's reissue of his works in their "Three and Sixpenny" series has been so successful that they propose to include in it the whole of his

writings. We have now before us the volume of "Literary and General Lectures and Essays," which comprises as great an amount of matter as originally appeared in three volumes, though both paper and type are as good as the most fastidious reader could desire. The studies in English poetry go over a wide range—Shelley and Byron, Alexander Pope and Alexander Smith, Tennyson, Burns and his school, and the Poetry of Sacred and Legendary Art. These are all marked by that clear insight, that sound judgment and vigorous sense, and that charm of style which gave to Mr. Kingsley so powerful a hold on the best minds of his generation. Another part of the volume contains the memorable review of Alfred Vaughan's "Hours with the Mystics," and the graceful and affectionate tribute to Frederic Denison Maurice. "Marzio's Crucifix," and "A Tale of a Lonely Parish," are two admirable instances of the versatility of Mr. F. Marion Crawford's genius. The story of the clever but half-crazed maker of silver chalices and crucifixes, with his passionate devotion to his art and his wild socialism—the contrast between him and his gentle-souled brother—the priest whose order from the Cardinal for a crucifix which is to be Marzio's masterpiece, and in connection with which the occurrences are so tragical—all this is set before us with a vividness and delicacy of touch which it would be impossible to surpass. Nor is Mr. Crawford less at home in the "Tale of the Lonely Parish," and in depicting the character of the scholarly old vicar and his wife, of the squire who enters late in life on the possession of the Hall, and the other actors in the terrible scenes which result from the crime of the convict Goddard. The idyllic close of the book is an exquisite calm after storm. We shall have other opportunities of referring to the similar edition of Mrs. Craik's works (the author of "John Halifax, Gentleman"). The first volume is "Olive," which was published as far back as 1850, will be read with as keen an interest as ever. The story is well constructed. It deals with phases of human life which are restricted to no single generation. The old problem of sin and sorrow is discussed with wisdom and gravity, relieved by the spirit of Christian mercy, and the reader will be instructed as well as charmed with the story.

LITERARY NOTES.

OUR friend, the Rev. T. Vincent Tymms, has issued, through Mr. Elliot Stock, a fourth and cheaper edition of "The Mystery of God." The success of the work has been most gratifying, and we trust that this new edition will greatly enlarge the circle of its readers. We know of no abler or more manly consideration of the chief intellectual difficulties to faith.

WE learn that Dr. John Pulsford has in preparation a volume of sermons or essays, to be entitled "These Sayings of Mine; or, Loyalty to Christ."

DR. JAMES MARTINEAU'S work on "The Seat of Authority in Religion" is a marvellous production for an octogenarian. There is much in it of great value, but, as we shall have to point out when we review it, it bristles with disputable and mischievous statements. In several directions it will act as a disintegrating force. It will not take so high a rank as "A Study of Religion."



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Yours sincerely
David Davies.

THE
BAPTIST MAGAZINE.

JUNE, 1890.

REV. DAVID DAVIES.

THE Rev. David Davies, whose portrait appears with this number of the BAPTIST MAGAZINE, was born June 16th, 1849, at Rhydegean, a small hamlet in Carmarthenshire. The child of humble and godly parents, breathing a Christian atmosphere, he was moved at a very early age to Christian decision, and was baptized when only ten years old.

It was customary in the Sunday-schools of Wales to learn by heart chapters in the Bible. These were recited on anniversary occasions, and not unfrequently in the regular services of the Sabbath. Instead of the minister reading a lesson, a boy would mount the pulpit and recite a chapter. For such services David Davies was in constant requisition; this was the foundation of his Bible knowledge. When he was thirteen he preached his first sermon. In our soberness this seems a somewhat precocious and daring thing to do; not many preachers who have been useful and honoured have begun so early their life work. Mr. Davies has certainly escaped the dangers of such precocity. He was not soon worn out; he was not spoilt; his early blossoming has ripened; he has grown and strengthened into an earnest and useful preacher of Christ's Gospel.

Mr. Davies is a Carmarthenshire man. It is interesting to note how this country is the birthplace of gifted and useful preachers.

Hugh Price Hughes, Morlais Jones, R. H. Roberts, and Timothy Richards, the missionary, are Carmarthenshire men ; so, too, is Lewis Morris, the poet. All these men possess in full measure the characteristics of Welshmen. Yet they are men of marked individuality, exercising their own gifts, and filling with effect and honour their appointed spheres.

Mr. Davies, at the age of sixteen, made rapid progress, and so far mastered the English tongue that he began preaching in English. When seventeen he entered Bristol College, where he pursued his studies for some six years. The bent of his mind was toward scientific and mathematical subjects. These studies he pursued with much zest, and so his emotional and sympathetic nature became united to a disciplined and logical mind.

Mr. Davies, in his second session, matriculated at the London University, and obtained a Ward scholarship.

In 1870 he closed his college life and settled at Mount Stuart Square, Cardiff. Here he laboured with growing power and increasing usefulness. Mr. Davies' first sermon was preached to less than fifty persons ; when he left there was a regular congregation of six hundred.

In 1877, having accepted an invitation from the church at Weston-super-Mare, he laboured there some seven years quietly, growingly, and effectively. During his ministry the chapel was enlarged, and new schools were built. Mr. Davies was the second pastor of the church at Weston. His predecessor, Mr. Rodway, was the founder of the church and built the chapel ; he laboured with diligence, self-denial, earnestness, and a sweet Christian spirit for over thirty years. He did foundation work, and holds, with many thousands, a place of honour amid quiet, steady, patient workers, "whose names are in the book of life."

During these seven years Mr. Davies became known as a preacher. In the course of this ministry he published his first volume, "The New Name, and other Sermons." He also prepared for the press his "Echoes from the Welsh Hills," a book well known to all interested in the religious life of Wales. We believe Mr. Davies is not only listening for but has caught more echoes, and we shall hear them soon.

When Dr. Landels left his church at Regent's Park, Mr. Davies accepted a call to the oversight of this important church. It was a

difficult post to occupy. Large, attractive, in many respects inspiring, too, as was this sphere, Mr. Davies did not see his hopes fulfilled. During his three years' ministry at Regent's Park Chapel, he lost after a trying illness his wife and one of his children. While in London he wrote "Christ Magnified," "The Life of Mrs. Thomas, of Cardiff." He also published a small volume of sermons, "Christian Themes and Famous Paintings," a volume which witnesses that Mr. Davies has a gift for interpreting pictures which tell a story, or elucidate and enforce a truth. The sermon in this volume on Muncaskey's great picture of "Calvary" fell into the hands of the painter himself, who was so charmed with Mr. Davies' interpretation that he sent him a first proof on vellum. The preacher is proud of this picture, as well he may be.

Leaving London in 1887, Mr. Davies settled in Brighton as pastor of the new church built in Holland Road by Mr. Congreve, and generously given by him to the Baptist denomination. The church is handsome in design, carefully finished, and comfortable in its arrangements; it is built on the borders of the handsome streets and avenues that make up West Brighton, and is in touch with poorer and busier districts. The choice of the first pastor was a happy one, and now that nearly three years have passed away, Mr. Davies and his people have to rejoice in a success which surpasses all their expectations. The membership is now about 240. The Sunday-school is steadily growing. The somewhat heavy financial requirements of the church are met by the people themselves.

Last year Mr. Davies began to issue sermons weekly, and at the close of the year published them in a volume entitled "Talks with Men, Women, and Children." The chief interest in this volume to many will be the talks to children. Many of them are types of what talk to children should be—simple, picturesque, instructive, and practical. So great has been the success of the venture that the weekly issue still continues.

Among Mr. Davies' characteristics as a preacher we place his readiness in speech. There is not only an easy flow in his language, but there is a large variety which gives fitness and picturesqueness to his style. To Mr. Davies as well as others there are dangers in this fluency of speech; he largely escapes them by his mental quickness and alertness and by his well-arranged line of thought. He may

lose himself, yet no one knows it but himself, and his hearers are quite calm and happy. We have listened to sermons in which not only was there an interesting sequence of thought, but the language was careful, compressed, and effective.

Another secret of his interest as a preacher is a full and careful knowledge of the Bible. He makes the Bible interpret itself. He understands what is meant by the analogy of Scripture. His studies of Bible characters in sermons to the young show his careful study of detail—no circumstances are lost, and side-lights reveal points and lessons full of interest and impressiveness.

Mr. Davies has a vein of humour, a bit of sarcasm, and a certain dramatic gift in his nature, all under a wise restraint. A voice not powerful, but clear and pleasant, a sympathetic spirit, a genuine humanness, a resolute faith, and a practical purpose. His preaching is textual rather than topical, practical rather than doctrinal—not, however, that he lacks a creed. We judge his convictions and sympathies are with the Puritan rather than the Progressive school. He does not preach in definitions; his sermons are neither hard nor elaborate statements of doctrine; he neither reduces his sermon to a syllogism nor refines it into an essay, neither does he indulge in lamentations and anathemas against ideas which do not win his approval. The faith of Pippa's song is in him:

"God is in Heaven;
All's right with the world."

Mr. Davies holds the truth as he has found it in the Scriptures, but he is by faith and love in sympathetic contact with the source and sun of all Christian truth, Jesus Christ, the personal Saviour, and friend of man. He is now almost in the fulness of life and in the ripeness of his powers; there is yet before him in this gay London-by-the-Sea opportunities for service; it needs men who can speak with force and clearness of the grace and authority of Jesus Christ. Such an one is David Davies.

W. S. D.

Too late to do more than record the fact, we hear of the death of the Rev. F. W. Gotch, LL.D., a man greatly and deservedly beloved. We hope to make detailed reference to his career in our July number.

THE SALUTATIONS OF PAUL.

“I commend unto you Phœbe our sister, who is a servant of the church that is at Cenchreæ : that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you : for she herself also hath been a succourer of many, and of mine own self.”—ROMANS XVI. 1, 2 (R.V.).

GREAT interest attaches to the personal salutations of this last section of Paul’s great Epistle to the Romans as mementoes of affectionate and Christian remembrance. The persons mentioned, it would seem, were well known to the Apostle. The manner in which he speaks of them intimates this. Although as yet he had never been to Rome, they were persons with whom he had probably come into contact in his various journeys ; persons, perhaps, who had resided in the imperial city for purposes of commerce or other callings, but who had been driven hence by persecution. The Apostle learning, it may be, from Aquila and Priscilla, whom he had met at Corinth and Ephesus, that these persons were now in Rome, took occasion to append to his Epistle, to the “beloved of God called saints in Rome,” tokens of kind and Christian remembrance to his personal friends, saluting them by name.

Herein Paul beautifully displayed that Christian spirit which so pre-eminently shone in him as a servant of Christ. The subjects which daily claimed his attention were multiplied and most important. “The care of all the churches” came upon him, in addition to many matters of intense personal solicitude. Yet this general anxiety for the churches and the followers of Christ in their varied perils did not prevent him from cherishing and manifesting special affectionate remembrances. He had been dwelling upon the most sublime matters of Christian doctrine, following up a long chain of close and profound argument pertaining to the mightiest mysteries of the Kingdom of God ; mysteries which called forth, in his sanctified and awestruck soul, the exclamation : “O, the depth of the riches both of the wisdom and knowledge of God ! How unsearchable are His judgments, and His ways past finding out !” Yet, in the midst of all, he had loving thought of personal friends, of individual brethren and sisters, and found time and space to mention them by name in his apostolic letter for all time.

The Christianity he was expounding brought persons who were before united by no other ties than those of common humanity into a new and sacred relationship. But for this, these Christians—the men and women, recognised, commended, and greeted in this chapter—would, in all probability, never have known Paul nor Paul them; would never have been brought into the bonds of holy brotherhood with him and with each other. Besides, nothing so tends as the faith that is in Christ to produce a feeling of mutual interest and regard between persons of different countries, climes, and tongues. That selfishness which is natural to man it directly tends to counteract. Its mission is to produce brotherhoods of faith, truthfulness, honesty, love, generating mutual helpfulness and, consequently, spiritual power.

Some expositors see in the commendations and greetings of this chapter intimations of what a Pauline Christian church was meant to be. A body made up of different classes as to races and circumstances, meeting it may be in a private house—a body of mutual helpers in spiritual edification, missionary and other labours, braving even dangers in serving the Master and each other for His sake—well would it be—well for the Church, well for the world—if all communities calling themselves Christian truly answered to these intimations.

But the Apostle's greetings in this chapter are not only interesting and instructive in these views of them, but moreover and specially so on account of the fact that comes up out of them, that so large a proportion of the persons honourably mentioned in them were women—Christian women who, notwithstanding the natural timidity of their sex, had nobly come forward in that age of persecution to avow themselves the disciples of the despised Nazarene, had done so in the face of danger and death, and were still maintaining the Christian profession in the imperial city itself, though surrounded by Pagans who hated the very name of Christian, and under the eye of a Pagan emperor who hated the very name of the Christian's Lord, and who would fain banish all faith in Him from His dominions. A noble memorial have we in the devotion of these Christian women of the power of Christian principle—of the might of the faith that works by love. From what is here said about them it is clear that they were women who, earnestly engaged in Christian work, engaged in it under the eye and

with the authority of an inspired apostle. Hence important instruction may be gathered from this chapter, which, at first view, may appear only as a record of names, respecting matters amongst others of vital moment, the employment of female agency in the work internal and external of the Church.

In the verses which we have now to look at—the opening verses of a comprehensive and remarkable record of apostolic personal commendations and greetings—Phebe, a Christian sister and a servant of the church at Cenchrea, is so presented to our view as to challenge earnest thought, such thought as ought to win sympathetic admiration of her character and a practical copying of her noble example as the succourer of many.

Cenchrea was a seaport of Corinth, a few miles away from the city. From this place, as we read in the Acts of the Apostles, Paul sailed on his return to Syria from his second missionary tour; and now fulfilling as he was his third tour, he finds there a Christian church. Of the planting and training of this church we know but little. Clement in his Apostolic Constitutions tells us that its first pastor was one Lucius, and notes his ordination by Paul. Probably the church here, like that of Corinth, had been originated by the Apostle himself. Of this church, at any rate, Phebe was a ministering helper—a deaconess in the sense of being appointed to minister to the sick and poor of the community, as also to look after strangers and catechumens of her own sex, an office most needful in that day on account of the rigid separation of the sexes in the cities of the empire and of the East generally.

Whether there existed in the apostolic age an order of deaconesses alike in functions to that of the deacons, as some suppose, and which certainly did exist in the post-apostolic age, may be doubtful. Whether Paul, in his instructions to Timothy respecting the episcopate and the diaconate of the Church of Christ meant, when he defined the character of the females, he had before his mind the deacons' wives as the helpers of their husbands, or a class of women who were themselves invested with diaconal position, may still be, as we know it has been, a debatable question. The former view was probably that of our old translators. "Even so must their *wives* be grave" is their rendering of 1 Tim. iii. 11. But the Revised Version seems to favour the latter: "*women* in like manner must be grave." Whether, however, we are to think of them as the wives of deacons.

or as themselves deaconesses, they were to "be grave, not slanderous, temperate, faithful in all things."

Of this character was the noble woman of the text. Therefore, although some doubt may surround her true official position in relation to the church of her membership, we can have no doubt that she was in that church a helper of inestimable worth. Conybeare speaks of her as "a Christian lady, a widow of consideration and wealth." Let widows and Christian ladies of wealth note this woman, and aim at being like her, and thus secure to themselves distinctions vastly higher and nobler than any which merely earthly surroundings, however commanding, can ever confer.

This woman we are told, and I do not know that we have any valid reason for doubting the representation, Paul made the bearer of his Epistle to the Roman Church. No greater proof of his confidence in her could the Apostle have given than this. He knew that the letter was inspired of God, and that it was full of God's thoughts and God's love; but such was his estimate of Phebe—this deaconess of the little church at Cenchrea—that he said to her, finding that she was going to Rome: "Sister, take this letter with thee, and give it to the 'Beloved of God called to be Saints' there," and with all trust committed the precious MS. to her care. This, I doubt not, she regarded as a sacred trust; and yet it was but little, I venture to think, that she comprehended the vastness of the honour which was now hers from the Great Head of the Church. As she voyaged from Macedonia across the Adriatic Sea to Italy, and then journeyed on to Rome, she but little grasped the Divine vitality of the words in her possession—words which should be light-giving and life-inspiring in the Church, when the splendours of the proud city to which she was going should be no more, and that she was helping to transmit them to the peoples and the ages to come. Such, however, was her honour.

But we must hasten to note the reception which the Apostle bespoke for this woman, on the part of the brethren at Rome, on her arrival amongst them, a reception worthy of her character as a sister in the Lord and of themselves as saints. "I commend unto you our sister: receive her in the Lord. Receive her worthily, and assist her in whatsoever matter she has need of you."

Some business of a personal character, possibly "a trial at law" as it has been conjectured, required Phebe's appearance at Rome. But

she was a Christian; she was in the Lord, "accepted in the beloved"; and, therefore, between her and those in Rome, whose "faith was proclaimed throughout the whole world," there was a Divine oneness. They were alike members of one spiritual body; hence it was for them of the church in the imperial city to receive this ministering servant, this sister of the little church at Cenchrea, in a Christlike spirit—"in the Lord," "worthily of the saints." Then would certainly follow the practical sympathy and help she might require, as far as lay in their power to give it.

No one can doubt that we have, in this exhortation of Paul, a quickening word not unnecessary in our day. Christians, some especially, need to ponder it. Our social intercourse and our public recognitions are often more regulated by the usages of society and the claims of adventitious circumstances than by our common brotherhood in Christ. Hence, while giving to common usages and claims due consideration, as those who would and ought to honour all men, we need to take home to ourselves the admonition of the text: "Receive one another in the Lord, worthily of the saints." One is our Lord and all we are brethren.

The worthiness of Phebe of the attention which the Apostle bespoke for her at Rome we must, in the next place, just touch upon. This the Apostle emphasises in words of tender appreciation: "For she herself also hath been a succourer of many, and of mine own self." As a ministering angel this woman had gone about among the poor, the sick, and the dying, sailors and others, in the gay commercial seaport in which her lot was cast, and her words had dropped, like the dew, with gentle force upon their ears and into their hearts, while to strangers she had been a protectress, affording them shelter and assistance according to her ability and their needs.

In some way, how we are not told, this woman had been a succourer of the Apostle himself. She, like Lydia, may have been brought through his preaching into the fellowship of Christ, and in whom, for this reason, he may have found much comfort. He may have been a lodger in her house, and when weary with his abundant labours, or when sadly tried by false brethren, or threatened and pressed by persecuting malignity from Jew and pagan, her delicate attentions may have been not only helpful in themselves, but also agencies of God which made him feel that his Lord still stood by him,

and that in His strength he could do all things. But we need not speculate here ; this simple record is enough. Nothing nobler can we have : “ A succourer of many, and of mine own self.”

In view of this record, we may well take up the note of admiring gladsome exclamation : How immense the ministering power for good possessed by woman ! Our Lord had proof of it, and recognised it. The greatest of the Apostles had proof of it, and recognised it. His great heart was touched and strengthened by it. To-day Christian ministers, Christian households, and Christian churches have proof of it, and hail it as amongst the richest of heaven’s gifts to them as “ fellow-citizens with the saints and of the household of God.” Of this power there will be thrilling recognitions in the great winding-up day, not only from the throne, but also amongst all the ranks of the redeemed.

What a model for imitation, let me therefore say, lastly, does this woman Phebe present ! In the order of means, no more helpful energy is there in the Church ; no more evangelising force is there in the world ; no diviner, no lovelier embodiment of heaven’s saving health can angels find on earth than womanhood such as hers—womanhood impregnated with the Spirit of Christ, and consecrated to holy ministrations. Womanhood, alas, is not always this. Myriads of women, as well as of men, are far from being in spiritual temper and life what Phebe was. “ Too many mothers,” says another, with whose words I close this discourse, “ make their first request for their sons that of the mother of Zebedee’s children—that they may sit on thrones of wealth and power. What wonder if those sons are worldlings and godless ? Too many train up their daughters with no loftier aim than to be beautiful brides, or the centres of meretricious observation in parties and at summer watering-places, or to value a husband by his income, or not to be overnice in their estimate of men. And thus are reared, generation by generation, those successive ranks of artificial and perverted things called ‘ women of the world.’ Not such—O very far from such!—is the mother that has sat, with the sisters of Bethany, at the feet of Jesus ; that has entered into devout communion with the Redeemer in His Church ; that has made her quiet dwelling fragrant with the odours of the prayers of the saints. She stands in her household—the priestess of an immortal faith—the reconciler of human love with the Divine. She

moves amongst sons and daughters, folding the hands of infancy in prayer, joining the hands of all in worship, opening them in charity, and pointing with her own to heaven."

Torquay.

EVAN EDWARDS.

RICHARD JEFFERIES, THE MAN WHOSE EYES GOD OPENED.

WHEN the 19th century has gone from us, and men begin to count up the treasures it has left behind it, a place will surely be found for the work of Richard Jefferies. Never did a keener eye look out upon the face of the English fields, and never did a more sympathetic heart throw itself open to the impressions which nature always makes on those who love her.

His life was sorrowfully pathetic in this, that not till late did he discover his true line of work, and no sooner had he made the discovery than the shadows of the end began to close round him. Some of his best work was done when he lay in the grip of poverty and pain. The mind conquered all these depressing conditions, and when he was a worn invalid gasping for breath, and feeble as a bruised reed, he wrote pages that are redolent of country air, and full of summer sunshine; pages, some of them, that are as richly wrought as the jewelled robe of an Eastern king.

Men never knew the man they had lost until sympathetic pens drew out lengthened obituaries; then it was asked, who was this man about whom these people grow so eloquent? That is the question I am going briefly to answer.

Richard Jefferies was born in a tiny hamlet near Swindon, in Wiltshire, in 1848. His father was a farmer, living in a plain homestead, with a garden, orchard, and hedgerows, and country sights and sounds in plenty. Round about Coate (that was the name of the place) there are wide, open downs, where a man may breathe the fresh air, find ample sky-room, and watch the clouds cast their shadows over the landscape and then break away. His father was a broad-shouldered, solid-thoughted man, silent for the most part, only thawed into speech by the beauties of the field and the trees; upon those he would expatiate to the little lad trotting at his side as a man would do who loved them. Thus did the child,

before he knew it, drink in that minute knowledge of what his eyes looked upon that was to serve him so well in future days.

He was sent to Sydenham for a while, to lodge with a kind motherly aunt, but when he was ten years old he came home, "for good," as we say, and went to school at Swindon. What the education was we know not, nor did it much matter, for he was already beginning to educate himself. He read everything he could lay his hands on, he borrowed all he could, and by dint of much hard saving of odd pence he added to his library books which he valued, as children who get them easily never do. But we must not think of him as buried in books; the studious lad kept his eyes open, saw everything in ditch and pasture and ploughed field. He knew the boughs of the rugged oak, twisted like forked lightning, and the slender branches of the willow, the stately elm, and the bonnie hawthorn tree. He photographed in his memory every detail, and could have given off-hand a perfect picture of every bit of the old farmhouse and its belongings; barn and byre, he knew it all.

He had one boyish adventure which remains upon record. When he was about sixteen years of age it was borne in upon him that he ought to see the world, and, further, that he would see it. His purpose was magnificent, it was nothing less than that he would walk across the whole breadth of Europe from Calais to Moscow. This serious undertaking, in which he had enlisted another boy, was to depend for its initiation upon the wagging of a dog's tail. Some of us remember that when we came to cross roads in the country, and did not know which one to take, we put a stick upright, and, allowing it to fall which way gravity dictated, let it indicate the line of march. But Jefferies was much above such a mechanical expedient. Shall we go—or shall we not go—that was the question. Well, if this dog keeps his tail quiet, when, in a gentlemanly way, the question is put to him, then we won't go. But if he wag his tail when addressed, then go we will. Of course, the dog, well pleased to be consulted, wagged his tail, as any educated and sensible dog would, and the travellers set out. They managed to cross the Channel to France. But then they made a discovery which plainer lads would probably have made before; unless you are rich, and can afford to be swindled, it is, on the whole, desirable to know something of the language of the country in which you travel, or at least to affect

to know it. But the lads neither knew nor affected to know a word of French, and the country people knew no English. Thus did the grand scheme ground upon the prosaic fact of mutual ignorance. The travellers gave up Moscow, and returned to England. Still the spirit of adventure was not yet wholly quenched; they saw an advertisement of a cheap passage to New York, the tickets covering the cost of the railway journey to Liverpool, but when Liverpool was reached a second disappointment awaited them—the tickets did not provide either cabin outfit or food for the voyage. Now a noble spirit of adventure will do much, but it will not provide bed and board for a fortnight, unless the adventurers have cash; these had none, and so there was nothing for it but to give up New York, as they had given up Moscow. With empty pockets, and on fares paid for with borrowed money, they travelled back home. History is silent as to the reception they got, and we need not inquire.

Young Jefferies was now, as I have said, sixteen years of age; his family was poor; the question became urgent, What shall he do? Do something (happily for him) he must, for the household cannot bear the expense of his keep. He was free to choose, his mind was made up, he would work for the press—a charming idea, but meaning often a desperately hard life. He knew the editor of a country paper, a kind-hearted man, who seems to have done all he could for him. He began to report, to visit courts and political meetings, auctions, and inquests; he picked up odds and ends of information and dressed them up for the press. At this work he continued for twelve years, *i.e.*, from 1865 to 1877. He did many other things, as we shall see, but this work was the ground-plan of all else, and helped to keep him in modest funds. He had ideas, indeed more of them than he well knew what to do with. He would become famous; he would gain the public ear; he would compel attention; he would be a writer of books. So in 1872, he being then twenty-four years of age, his first published work appeared. It was entitled "Reporting, Editing, and Authorship." It was a decidedly young book, and certainly a very bold one; it was nothing less than audacious for a young fellow writing his first book to undertake to instruct the generation in the history and mystery of authorship. From this book, it may safely be said, no mortal man could ever have foretold the sort of work the author of it was going to turn out

before his day was done. For a good while Jefferies had a stiff, uphill life. He worked hard, but for the most part his work was unremunerative; the only work that paid him was press work, and that did not pay much. We find him making various excursions into the field of literary adventure. He wrote novels which those who ought to know say are almost worthless. He wrote about society life, and he knew as little about it as he did of authorship; he was wholly innocent of Piccadilly or St. James'. His strong will urged him on; the rebuff of finding that publishers would only print at his expense angered, but did not hinder him.

Thus matters went on in a dull humdrum way until, in 1872, a great opportunity came to him. A man of another sort would have made it carry him to the winning post; but such practical seizing of an occasion was not in Jefferies. It came about in this way—a good deal of interest was being excited in the public mind about the condition of the agriculturalist, both farmer and labourer. Jefferies, who for years had been making his observations, thought he had something to say upon the subject worth hearing. He wrote a long letter, which was refused by one London editor; nothing daunted, the returned MS. was sent to the *Times*. The editor had the sense to see the worth of the letter, and, though it filled two columns, printed it, and, in addition, based an article upon it. Other papers took the subject up, and in a week the obscure country reporter had leapt into notice. People asked who he was, and shoals of letters poured in upon him. Wonderful to say, though the young man was honestly ambitious, and had a new spur to exertion in his engagement to be married, he let a whole year go by without taking advantage of the tide that might have carried him on to fortune. He had written a letter the subject of which was only one remove from that world of nature which he knew and loved so well; he had but to take a step, and he would have reached the field in which he could work as no other man in England could, and yet he did not see it, and did not move. Instead, he took to novel writing again; another, and yet another came from his pen, and the cost of them from his pocket. Was ever anything more foolish? He needed some plain man at his elbow to bid him go out into the fields and write about what he knew so well and saw so truly. After all, genius cannot get on without a bit of home-spun sense thrown in somewhere.

At last, nearly two years after he had written his celebrated letter, Jefferies touched upon the vein which, the more he worked it, the richer it became. He wrote a paper on Farming, and another on the Farmer at Home, in both of which he showed a complete acquaintance with rural life, and a singular ability in marshalling facts. Then he advanced a step further, he let his delicate fancy play round his facts, lighting them up with the airiest grace; writing prose, he spread his wings for swallow-flights of song. He breathed a personality into trees, and ferns, and brambles, and rushes by the river's brim. He wrote a paper on Marlborough Forest; he who reads it leaves the bustling pavement, and walks abroad amongst the mighty trees, catching the music which the sunbeams make as they play upon the myriad twinkling leaves. One can see the squirrels darting up the trunks so daintily impudent, and hear the doves cooing to their mates. He wrote another paper about Village Churches, with their *visible* silence, peopling them with the shadowy generations that had walked up the quiet aisles, and now lay buried in God's acre without.

Even yet he dabbled in novel writing, it was a sort of craze with him; poor as he was, he would earn a few pounds by some exquisite bit of writing, and then spend them in paying a publisher for printing a tale which the reviewers scoffed at and nobody read. I suppose it is always hard to give up an idea as to what we can do, it takes a long training and many a buffet before a man accepts his limitations, and ceases to plague others and himself with useless efforts after what is for him the impossible.

Let us see this man at his work. He was most simple in his habits. At 8 o'clock he breakfasted, and then went to his study till half-past 11; then, come wind, come weather, sunshine or storm, Jefferies went out for a walk till 1 o'clock. He did the like after dinner for another hour and a half, and then worked in the evening. These walks were his harvesting times. Stooping somewhat, and moving swiftly, he was all the while making keenest observations, jotting them down anyhow (though always under date) in a note-book which he carried in his pocket. Each sense was awake. He saw the flight of the birds, the curvature of the wing, and the colour of the plumage. The snake in the hedge, the veining of a leaf, its under and its upper tint, the changing colours of the foliage under the touch of wind and wet, cold and sunshine, he knew them all, until the leaves, the

rushes, and the birds became to him what a calendar is to duller people, they told him the time of the year. He marked the shadows fall, noted the direction and the tone they took; a shadow looking different as it fell on a white road, or on a mossy wall, or on a field of grass. His ears were quick to catch every sound; sometimes he would lie motionless under a tree or upon a bank until the myriad animal life disturbed for a moment by his coming, forgot him, and he could see the field mice scurry by his feet, the squirrel pick the best nuts and contemptuously refuse the rest; the bumble bees, the vicious wasps, the gorgeous dragon-flies, he knew them by their sound. He could even analyse the curious hum which in midsummer days the quickened life of the fields makes under the sunshine. He passed his hand lovingly over the face of leaves and flowers and the stems of plants, and recognised the distinctive odours they gave out when he pressed them.

His observations were not those of the scientific man; so far as appears, in the formal sense he knew scarcely anything of ornithology or entomology and the like, under which science has classified animated nature. He was not exactly the artist, who notes the balance of colour of light and shade, he was the lover of nature, pure and simple, using his senses as so many avenues through which that nature should be laid hold of and made his own. It is plain that such an eager worker must have accumulated an inexhaustible store of facts. These he wrought up, throwing over them a personal element, until they became illumined and glorified. Occasionally he brings in some character upon his pages, or attempts a story; but the characters do not live, and the story has no clear thread or end; these are but the garments on which he embroiders his jewelled story of the fields. Here and there one comes upon a scene so described that for a moment our natural heaviness vanishes, and we can not only see it, we can *feel* it.

“Dim woodlands made him wiser far
 Than those who thresh their barren thought
 With flails of knowledge dearly bought,
 Till all his soul shone like a star
 That flames at fringe of heaven’s bar,
 There breaks the surf of space unseen
 Against Hope’s veil that lies between
 Love’s future and the woes that are.”

One book he wrote—he called it “The Story of my Heart”—in which he discusses those questions which, after all, are the greatest man can handle, the questions of the spirit’s life, the eternal future; the Great God above. It is a book hard to be understood, an attempt, as it would seem to some of us, to reach through nature those higher ends which can only be reached through Him whose dwelling is the bosom of the Father, and who alone can fully declare Him. It is an endeavour to get out of the visible world a sense of things beyond it, and so to open the heart to its own strength, and gain a new vision of what is possible to man. There is no passionate declamation in the book, no denial of the old faith, but rather an ignoring of it. Many sweet and solemn passages it contains, which could have been written by no other man than Jefferies. Later we find him coming back to the old faith, if indeed, in his heart, he had ever left it.

In noting this book I have a little anticipated. It was written in 1883, he being then thirty-five years of age. But in 1881 he was attacked by illness of a most painful nature; usually it is cured by one operation; in his case the operation failed, and had to be repeated four times within twelve months. Before he had properly rallied from the shock of these, a new disease attacked him—inward ulcerations, exquisitely painful, and, as it proved, fatal, but not fatal at once. He died in 1887; for six long years he was battling with the three giants that kill men—disease, poverty, and despair. He saw all his hard-earned savings melt away; proudly independent, he had to accept the help of others to keep his family in bread; loving to walk forth abroad and look upon the fields, he was chained to his chair or to his bed; a hard worker, and loving to work, he had to lie for weeks helpless as a sick babe, his helplessness aggravated by an ever-active brain. He had to bear almost ceaseless pain, pinching poverty, overwhelming weakness, exhausting sleeplessness, and at times semi-starvation from inability to take food, and yet it was in the very midst of this fiery furnace that his best work was done. Is not this something to think of, evidence of the mastery of spirit over matter and circumstance? You may read pages that glisten with the sweet freshness of a dewy morning in Spring—cool, calm, clear pages; others that are full of the quick-beating life of Midsummer, the very air full of laughter and gladness; and you picture to yourself a healthy man, in the full enjoyment of life, and the æsthetic

luxuries of life too. But instead of such a one you must think of a wan invalid, lying in a narrow house, watched, indeed, by a most noble and loving wife, but she with no other help than a country maid-of-all-work, who makes up for her lack of skill by her affection. This is a wonderful spectacle, humbling to the last degree, and yet touched with blessed hope; here is courage greater than that which faces the cannon's mouth or rides calm-hearted in the storm.

How he felt his loss of contact with the outside world of nature he tells us in the last paper he ever wrote with his own pen. He says, and how touching it is:—

“I wonder to myself how they can all get on without *me* to keep the calendar for them, for I noted it so carefully day by day. . . . They go on without me, orchis, flower, and cowslip. I cannot number them all; I hear as it were the patter of their feet, flower and buds and the beautiful clouds that go over, and the sweet rush of the rain and burst of sun glory amongst the leafy trees. They go on, and I am no more than the least of the empty shells that strew the sward of the hill.” Not so, brave heart, thou art infinitely more, for in thee is a living soul that shall presently leave the prison-house, and look upon sweeter scenes than these, with tireless eyes and a strong heart!

At last the end came; the brain was clear and full of ideas, the will remained unbroken, but the body could no longer bear the burden of its weakness. His wife and he had been reading together the Gospel by Luke, which so exquisitely depicts the Son of Man, the brother born for adversity; they prayed together, and then the mists fell, almost his last words being:—“Yes, yes; that is so. Help, Lord, for Jesus' sake. Darling, good-bye, God bless you and the children, and save you from such great pain.”

No more need be said. Even now we are glad to think of his release, sure, quite sure, that still the man who saw so much of God in His works in this vanishing world has found still richer fields in which to reap a richer harvest. This man fulfils the ancient words: “Whoso is wise and will observe these things, even they shall understand the lovingkindness of the Lord.”

Nottingham.

EDWARD MEDLEY.

OLD TESTAMENT CRITICISM: OUR ATTITUDE TOWARDS IT.

AMONG several significant passages in the inaugural address of the Rev. James Owen from the Chair of the Baptist Union, the paragraph relating to Old Testament criticism deserves to be specially pondered. Its wisdom, its courage, and its timeliness are equally conspicuous. During the next few years, the origin and structure, the composition and interpretation, of the Old Testament are likely to be discussed with a thoroughness and zest such as we have rarely witnessed. Hebrew scholarship, or rather Oriental scholarship of every description, has made rapid strides, and never were its resources so ample as they are to-day. The most momentous of controversies for the Church will, as heretofore, necessarily centre around the person and work of our Lord. Christ Himself is Christianity. He is the Gospel which must be believed for our personal salvation, and preached for the salvation of the world. Everything that we need care to retain stands or falls with Christ. His authority is final and decisive, and we are guilty of no inconsistency when we maintain the most perfect composure as to everything else. This, however, cannot blind us to the fact that we shall be called upon to justify our belief in the Divine inspiration and authority of the Old Testament as an integral and necessary part of the Divine revelation. It is being analysed and dissected by philologists, historians, and antiquarians in a fashion which seems to many of us irreverent and merciless. Difficulties of every kind—literary, and scientific, historical, and ethical—are paraded, often in coarse and exaggerated language. The miraculous elements of the book are contemptuously set aside. Its narratives are declared to be legendary or parabolic. The old views as to the date and authorship of its different books are boldly discarded, and the majority of our accepted opinions are ruled out of court as antiquated and effete.

This critical activity cannot fail to have a disturbing effect on devout and earnest Christians. It seems to them as if the very foundations were being destroyed, and as if the forces of scepticism, continually gathering strength and increasing in volume, would be overwhelming, leaving behind them nothing but ruin and desolation. It is well for us in such times to remember that the Bible reveals to

us a living and ever-present God, supreme in wisdom, power, and love. The Author of the Bible is greater than the Bible, and we may be assured that He will not suffer His Word to be made of non-effect, nor should Christian men be faithless and desponding, and so become guilty of what has been aptly termed a thoroughly atheistic way of shuddering at atheism. So far as criticism in any direction and on any lines of inquiry is sincere, reverent, and loyal to the truth of which we are assured, it will be purely and absolutely beneficial, and its results will enlarge and ennoble our conceptions of God and His Word. So far, on the other hand, as criticism is shallow and dishonest, arrogant and incompetent, it will achieve no permanent results, but will speedily be brought to shame. Let us welcome all frank and candid inquiry. The more thoroughly we investigate that which is Divine, in the spirit of men who are reverently searching for truth, the clearer and stronger will our convictions of its divinity become. And if in the course of our investigations we have to modify or even surrender some of our previously formed ideas as to the method of the Divine working, our newly acquired knowledge will be a gain and not a loss. Very wisely does Mr. Owen remark :—

“ I would not complain of the winnowing and sifting to which the inspired writings are subjected. I would not call the critic an infidel, or the searcher an enemy of the truth. Let us not commit the serious blunder of fighting for a traditional and unimportant interpretation of a book or a verse of the Scriptures, as if the whole authority of Revelation depended on the maintenance of that view. A man might say, ‘The earth does not move, for it is written : “ Who laid the foundations of the earth that it shall not be removed ;” “ Thou hast established the earth and it abideth ;” it is impossible that the earth moves. The Inquisition was right, Galileo was wrong.’ Suppose a man said this, his sincere but mistaken reverence for the authority of the Book would be an attack upon it ; for if we take as literally and scientifically accurate that which is a popular and poetical description we involve ourselves needlessly in all kinds of difficulties, and without any reason weaken the Divine authority of the Word. Whatever view we may hold in regard to Old Testament criticism, let us not imagine the sum and substance of the Gospel to be bound up with such a question as that of the authorship of the Book of Deuteronomy, or the Second Part of the Book of Isaiah. Let us not stake the fate of Christianity on any interpretation or theory in regard to the structure of the Old Testament. Let us not say that the Gospel stands or falls with the failure or success of some daring Old Testament critic. The national life of the Jews was a part of the education of the race, and it was full of revelations of the supernatural ; but it does not follow, nor is it very important, that the lists of names we have in the books of Chronicles are absolutely correct. What most

concerns us is the spirit, or aim, of the revelation. Moses wrote of Christ; Christ quoted from the Old Testament as an inspired revelation; and the great use of the Book is to lead to Him 'to whom all the prophets bare witness,' and 'who expounded in all the Scriptures the things concerning Himself.' "

This does not mean that we are blindly to accept the teaching of our modern critics as to the age of Deuteronomy, or the dual authorship of Isaiah. For ourselves we resolutely decline to do so, not having seen any evidence to establish that teaching. Indeed it is, as yet, so hypothetical, so conflicting, and self-contradictory, that unlearned readers may well be excused from taking part in the conflict and from surrendering their old beliefs. Many of the processes of criticism can only be carried on by specialists, and in their hands we may leave, at any rate, its details, insisting only that the great and indispensable laws of all valid and fruitful investigation shall be observed, and that the conflict shall, in the fullest sense of the words, be fair and honourable.

The paragraph we have quoted from the presidential address of Mr. Owen is in singular harmony with one of the latest utterances of Dr. Westcott on the subject. It occurs in his Commentary on the Epistle to the Hebrews, in the Excursus on the Use of the Old Testament in the Epistle. It is somewhat lengthy for quotation. But on account of the intrinsic importance of its ruling idea, the literary charm of its expression, and its calm, strong confidence, we will venture to transcribe it:—

"The lessons of the Old Testament to the Church—the lessons of the Law and the Prophets and the Psalms—have not as yet been completely learnt. Each age must find in the Divine record new teaching. Our fathers were not in a position to learn the social lessons which the Old Testament contains for us. They could not distinguish the many sources from which precious fragments were brought together to contribute to its representative fulness. They could not compare the Sacred Books of Israel either as to their contents or as to their history with the Sacred Books of other nations. Fresh materials, fresh methods of inquiry, bring fresh problems and fresh trials. Difficulties of criticism press upon us now. It is well then to be reminded that there have been times of trial at least as sharp as our own. When the Epistle to the Hebrews was written, it might have seemed that there was nothing for the Christian to do but either to cling to the letter of the Jewish Bible or to reject it altogether. But the Church was more truly instructed by the voice of the Spirit; and the answer to the anxious questionings of the first age which the Epistle contains has become part of our inheritance. We know now, with an assurance which cannot be shaken, that the Old Testament is an essential part of our Christian Bible. We know that the Law is neither a

vehicle nor a veil for spiritual mysteries as Philo thought, nor a delusive riddle as is taught in the Epistle of Barnabas. We know this through the trials of other men.

“For that new ‘voice’ on which the Apostle dwells in the Letter was not heard without distressing doubts and fears and sad expectations of loss. Such, indeed, is the method of the discipline of God at all times. Many must feel the truth by their own experience in the present day, when, as it seems, He is leading His people towards a fuller apprehension of the character of the written Word than has hitherto been gained. New voices of God are heard ‘to-day’ as in old time, and there is still the same danger of neglecting to hear them. The Hebrews had determined in their own minds the meaning which the Divine message should bear ; they had given a literal and outward permanence to the institutions of the Old Covenant ; and when the voice came to them to leave that which they had identified with their noblest hopes, they were in danger of apostasy. It may still be so with us, and that, too, in respect to our view of the Old Testament. It is likely that study will be concentrated on the Old Testament in the coming generation. The subject is one of great obscurity and difficulty where the sources of information are scanty. Perhaps the result of the most careful inquiry will be to bring the conviction that many problems of the highest interest as to the origin and relation of the constituent books are insoluble. But the student, in any case, must not approach the inquiry with the assumption—sanctioned though it may have been by traditional use—that God must have taught His people and us through His people in one particular way. He must not presumptuously stake the inspiration and the Divine authority of the Old Testament on any foregone conclusion as to the method and shape in which the records have come down to us. We have made many grievous mistakes in the past as to the character and teaching of the Bible. The experience may stand us in good stead now. The Bible is the record, the inspired and authoritative record, of the Divine education of the world. The Old Testament as we receive it is the record of the way in which God trained a people for the Christ, in many parts and in many modes, the record which the Christ Himself and His Apostles received and sanctioned. How the record was brought together, out of what materials, at what times, under what conditions, are questions of secondary importance. We shall spare no effort in the endeavour to answer them. Every result which can be surely established will teach us something of the manner of God’s working and of the manner in which He provides for our knowledge of it. At the same time we must remember that here as elsewhere His ways in the fulfilment of His counsel are for the most part not as our ways, but infinitely wider, larger, and more varied. And when we strive to realise them on the field of life, we must bear ourselves with infinite patience and reverence as scholars in Christ’s school, scholars of a Holy Spirit, who is speaking to us as He spoke in old time.”

These are wise words, and show a clear grasp of the conditions and responsibilities of our age. They cannot fail, amid the turmoil and perils of controversy, to reassure and strengthen us.

ELIZABETHAN RELIGIOUS LIBERTY.

THE Elizabethan era is rightly regarded as one of the most glorious periods in English history. The struggles and achievements of that age did very much to mould the national character, and to complete the foundations of the national greatness. The Divine hand manifestly appointed the long reign of Queen Elizabeth, who, in spite of many faults, was nevertheless a great and wise ruler, as the set time for the increase of material prosperity, the advance of constitutional government, and the enlargement of personal liberty throughout the land. Its literature remains unrivalled. In religious zeal and devotion probably it has never been surpassed. At the same time it must be remembered this zeal and devotion were directed in the dim light of that day, which seems comparatively dark to us now on looking back. One achievement of that period calls for much attention now. Then were laid down the lines on which the Established Church of this country has ever since been governed and administered. And probably the whirligig of time has never wrought a more remarkable change than in bringing the Bishop of Lincoln under Queen Victoria to plead before the Archbishop's Court in our day for precisely that liberty in relation to the details of public worship which the Puritans begged for in vain under Queen Elizabeth. This circumstance may give special interest to a review of the idea of religious liberty cherished in that earlier time, and of the religious settlement of the nation then brought about.

Elizabeth, like her predecessor, entered upon her high stewardship with a deep religious purpose. When she received the news of her peaceful accession to the throne, "she fell on her knees, and, drawing a long breath, exclaimed, 'It is the Lord's doing, and it is marvellous in our eyes.' To the last these words remained stamped on the golden coinage of the Queen. The sense never left her that her preservation and her reign were the issues of a direct interposition of God." Her chief counsellor was Sir William Cecil, a far-seeing and clever statesman, who had been enriched by Church lands under Edward VI., and, by conforming to the established religion and sagacious trimming under Mary, had succeeded in keeping a prominent place at Court. Taught by the terrible experience of the past reign, the policy he now advocated was to grant to all full liberty of

conscience, but to demand from all conformity of worship. Elizabeth and her statesmen "followed the accepted doctrine of the time, that every realm, through its rulers, had the sole right of determining what should be the form of religion within its bounds. What the Marian persecution was gradually pressing on such men was a conviction, not of the falsehood of such a doctrine, but of the need of limiting it. Under Henry, under Edward, under Mary, no distinction had been drawn between inner belief and outer conformity. Every English subject was called upon to adjust his conscience as well as his conduct to the varying policy of the State. But the fires of Smithfield had proved that obedience such as this could not be exacted save by a persecution which filled all England with horror. Such a persecution indeed failed in the very end for which it was wrought. Instead of strengthening religious unity, it gave a new force to religious separation; it enlisted the conscience of the zealot in the cause of resistance; it secured the sympathy of the great mass of waverers to those who withstood the civil power. To Cecil, as to the purely political statesmen of whom he was the type, such a persecution seemed as needless as it was mischievous. Conformity indeed was necessary, for men could as yet conceive of no State without a religion; or of civil obedience apart from compliance with the religious order of the State. But only outer conformity was needed. That no man should set up a worship other than that of the nation at large, that every subject should duly attend at the national worship, Cecil believed to be essential to public order. But he saw no need for prying into the actual beliefs of those who conformed to the religious laws of the realm, nor did he think that such beliefs could be changed by the fear of punishment. While refusing freedom of worship therefore, Cecil, like Elizabeth, was ready to concede freedom of conscience."

Here then we come upon a distinct advance in the religious history of the nation. The royal supremacy, as interpreted by Henry and his successors, claimed the absolute control of religious beliefs as well as the forms of worship. The repeated and violent changes in the State religion developed a time-serving facility in accepting any prescribed forms of worship among the great bulk of the people, who were comparatively indifferent to the issues raised; and they estranged from all State religion the few who were more thoughtful and devout. The martyrdoms of Mary's reign had proved conclusively the impossibility

of controlling the *beliefs* of men. In the policy of Elizabeth we see this part of the royal claim abandoned, only, however, that the remaining part may be as rigorously demanded as before. The men who believed that the civil power had no more right to interfere in public worship than in private beliefs, and that the outer form should be determined in every case by the inner substance of religion, and who therefore found themselves conscientiously bound to resist this policy of the State, became the backbone of the party known for the next hundred years as Puritans, and later as Nonconformists or Dissenters.

We have now to see how this State policy was inaugurated and administered. With the accession of Elizabeth, the "burnings" ceased; the prison doors were thrown open to all who were suffering for conscience' sake. "Through all her long reign, save a few Anabaptists, . . . no heretic was 'sent to the fire.' . . . She would hear of no inquisition into a man's private thoughts, or into his personal religion."

In the spring of 1559 Parliament re-invested the Crown with the ecclesiastical supremacy which had been relinquished by Mary. The Act of Supremacy was soon followed by an Act of Uniformity, enforcing the use of the Prayer Book of Edward VI., with a few alterations, intended to conciliate the Catholic party. This same Act enjoins "all persons, having no lawful or reasonable excuse to be absent, to resort to their parish church, . . . and then and there to abide orderly and soberly during the time of Common Prayer, preaching, or other service of God," under a penalty of twelve pence on every absentee for each offence, "and correction and punishment by ecclesiastical censures." By a later Act, "every such offender, being above sixteen years of age, was to forfeit £20 for every month he should forbear frequenting the church, and threats of further penalties were added if he still continue obstinate." A passage from the trial of one of these offenders in 1593 shows how much the authorities made of this attendance at church at least once in the month, and how entirely they disregarded all "weightier matters of the law." The culprit in this case is a William Smith, a preacher, who had already been in prison eleven months. He protests to his judges "that he should but dissemble with them, and play the hypocrite, if he should, to please them, or to avoid trouble, submit to go to

church, and to join with the public ministry of those assemblies, as it now standeth; he being persuaded in conscience that it was utterly unlawful." To this the Commissioner makes answer: "Come to the church, and obey the Queen's laws, and be a dissembler, be a hypocrite, be a devil, if thou wilt."

This demand for attendance at church was the more oppressive upon conscientious objectors, because of the confusion and chaos which for years prevailed in the ritual of worship. In some parishes "a priest would celebrate mass at his parsonage for the more rigid Catholics, and administer the new communion in church to the more rigid Protestants. Sometimes both parties knelt together at the same altar-rails, the one to receive hosts consecrated by the priest at home after the old usage, the other wafers consecrated in church after the new. . . . The new services sometimes turned into scenes of utter disorder, where the ministers wore what dress they pleased, and the communicant stood or sate as he liked; while the old altars were broken down, and the communion-table was often a bare board upon trestles." In many cases churches had "neither parson, vicar, nor curate, but a sorry reader: no sermons; not one in seven years, and some not one in twelve." Only in a few places where the more zealous of the reformers had settled was there any religious instruction. "In many places," it was reported after ten years of the Queen's rule, "the people cannot yet say their commandments; and in some not the articles of their belief." Naturally enough, the bulk of Englishmen were found to be "utterly devoid of religion," and came to church "as to a May game."

This chaos was gradually resolved into a modified Protestant ritual. But this could only be established by a fierce conflict with both the extreme parties in the religious world of that day—the Roman Catholics and the thorough-going Protestants. Leaving the conflict with the former, we must remember Elizabeth was an avowed Protestant. Nevertheless she entered upon her reign with the purpose of making no violent break in the relations of England with Rome, and, acting on Cecil's counsel, she announced her accession to the Pope. This only served as fuel to the anger of Paul the Fourth, who "reproached Elizabeth with her presumption in ascending the throne, recalled the Papal judgment which pronounced her illegitimate, and summoned her to submit her claims to his tribunal." Such

an answer admitted of no compromise. Elizabeth was driven, as her father had been before her, "to assert the right of the nation to decide on questions which affected its very life." The rupture with the Papacy was thus virtually—though not formally—completed in the first year of the young Queen's reign. She was soon compelled against her inclinations to take decided measures against recalcitrant Catholics. For, in August, 1562, these were forbidden by the Pope to attend at church, or to join in the Common Prayer. This called forth in the January following the Test Act, "the first of a series of penal statutes which weighed upon English Catholics for two hundred years." By this statute an oath of allegiance to the Queen, and of abjuration of the temporal authority of the Pope, was exacted from all holders of office, lay or spiritual, within the realm, with the exception of the peers."

In February, 1569, Elizabeth was declared by a Papal Bull a heretic, and excommunicated. She was "deprived of her pretended right to the said kingdom"; her subjects were commanded "not to dare to obey her," and anathematised if they did obey. When this Bull was published (March, 1570), it led many Catholics in the North, and some elsewhere, to withdraw from attendance on worship at the parish church, and brought to an end the religious truce which had prevailed. "From that hour the cause of Catholicism was lost. England became Protestant in heart and soul, when Protestantism became identified with patriotism." Fierce persecutions against Romish priests, and especially against Jesuit missionaries, followed. To proselytise, or to be a proselyte, was made "high treason." The persecution of Catholics, although based on political grounds, helped on the cause of religious liberty. It deepened the sense of personal religion. It caused Catholics to realise, as Protestants had realised under the reign of Mary, how cruel and tyrannical the civil power must be when it takes in hand the task of giving effect to the principle of the royal supremacy in matters of religion.

Our chief interest centres in the earnest devout men who were brought also into opposition to the policy of Elizabeth, but by wholly different causes. These were the thorough Protestants, who, on political as well as religious grounds, believed that Rome was the worst enemy of England, and any attempt at compromise was altogether a mistake; and who found themselves, as the new ritual

was set in order and enforced, conscientiously unable to attend the established worship where so much that seemed to them Romish was incorporated. The influence of this party was powerfully felt in the House of Commons. As early as 1566, when the Commons dared to cross the royal will, Elizabeth lost her temper, but was compelled to yield in part the point at issue. "I cannot tell," she broke out angrily to the Spanish Ambassador, "what these devils want!" "They want liberty, madam," replied the Spaniard, "and if princes do not look to themselves and work together to put such people down, they will find before long what all this is coming to." As Rome advanced step by step to fiercer measures against Elizabeth, the Protestant feeling and conviction naturally grew more intense and widespread; until at length, as the deadly struggle of the Armada approached, the Crown was thrown for its chief support on Protestant zeal and valour. The House of Commons attempted again and again to purge the Book of Common Prayer from its Romish admixture, but the Queen angrily forbade all such measures, and shrewdly gauging the temper of the great bulk of the nation, who, in comparative indifference preferred an easy compromise, she resolutely and successfully restrained the extreme men on either side, and to the end of her reign would hear of no change in the order of worship established.

JOHN BAILEY, B.A.

(To be continued.)

THE LITURGY OF ST. JOHN THE DIVINE.*

MINISTER :

O COME let us worship and bow down : let us kneel before the Lord our Maker, for he is our God : and we are the people of his pasture and the sheep of his hand !

* In the number of this magazine for October, 1886, appeared a brief liturgy, wholly in the words of Scripture, the responses consisting of the successive clauses of the Lord's Prayer. The following is a companion liturgy, short enough to be used in public worship without encroaching on the time allowed for free prayer, or occasionally in the family. The thanksgivings of the Apocalypse are here collected, and so arranged as that the responses should echo the several themes of praise. The Revised Version has been chiefly followed, but occasionally the older has been reverted to on the ground of euphony. In one instance

PEOPLE :

O Lord, open thou our lips, and our mouth shall show forth thy praise!

MINISTER :

(Praise for the Kingdom.)

Give praise to our God, all ye his servants, and ye that fear him, both small and great.

PEOPLE :

Hallelujah : for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad.

MINISTER :

(Praise for Creation.)

Fear God and give glory to him, and worship him that made heaven, and earth, and sea, and the fountains of waters.

PEOPLE :

Worthy art thou, our Lord and our God, to receive glory and honour and power : for thou hast created all things, and because of thy will they were, and were created. Great and marvellous are thy works, O Lord God, the Almighty.

MINISTER :

(Praise of the Holy Name.)

Righteous and true are thy ways, thou King of the ages. Who shall not fear, O Lord, and glorify thy name ? all the nations shall come and worship before thee : for thou only art holy.

PEOPLE :

Holy, holy, holy, is the Lord God Almighty, which was, and which is, and which is to come.

MINISTER :

(Praise for Salvation.)

Salvation be ascribed unto our God which sitteth upon the throne, and unto the Lamb.

PEOPLE :

Blessing, and honour, and glory, and dominion, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

("a Kingdom of priests") a freer rendering than that of either has been chosen in harmony with the root-passage in the Old Testament. If preferred, the responses may be read by the minister as well as the other parts, the congregation being invited to join in the former.

MINISTER :

(Praise for Redemption.)

Worthy art thou, O Lamb of God, for thou wast slain, and hast redeemed us unto God by thy blood, and has made us unto our God a Kingdom of priests, and we shall reign on the earth.

PEOPLE :

Unto him that loveth us, and loosed us from our sins by his blood, and made us a Kingdom of priests unto his God and Father, to him be glory and dominion for ever and ever. Amen.

MINISTER :

(Praise for future glory.)

Behold the tabernacle of God shall be with men, and he will dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God; and he shall wipe away all tears from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: for the former things shall pass away.

PEOPLE :

Amen. Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

MINISTER :

Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city.

PEOPLE :

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing.

MINISTER :

(Praise for the future Kingdom.)

The Kingdom of this world shall become the Kingdom of our Lord, and of his Christ, and he shall reign for ever and ever.

PEOPLE :

We give thee thanks, O Lord God, the Almighty, which art, and which wast, and which art to come, because thou wilt take to thee thy great power and wilt reign.

MINISTER :

(Doxology.)

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only God, our Saviour, be glory and majesty, dominion and power, now and for evermore !

PEOPLE :

Amen.

H. C. L.

SUNDAY MORNINGS WITH THE CHILDREN.

VI.—SEEING CHRIST.

MY DEAR YOUNG FRIENDS,—Should you be spared to become men and women, you will find that one of the chief pleasures of life arises from recollection—the calling to mind and living over again the events and experiences of long ago. Some of these events will stand out as vividly as if they had occurred but yesterday, and in order to see them again you will need no aid either from speaker or writer or painter. The impression they have made on your mind can never be erased.

One such event from my own young days I can distinctly recall. Our Gracious Queen Victoria, and Prince Albert, with the Prince of Wales and the Princess Royal, visited the town in which I lived, and it was arranged that all the Sunday-schools of the town should have an opportunity of seeing them. For days and weeks before the event there was great excitement about it, and it was, if not the only, at any rate the chief topic of conversation among us, so that we thought and spoke about it very frequently. Large stands, with row after row of seats, were erected, and between these stands, as they were occupied by some thousands of Sunday-school children, the Queen passed in stately procession. At a certain point in its progress, the procession stopped, and how pleased we children were that we were to sing before the Queen ! Her carriage stood almost in front of the school to which I belonged, and some of us were greatly delighted with the view we had of the Queen and of the good Prince whose death made the brightest earthly crown “a lonely splendour.” We all looked back on that day with especial pleasure, while few of us, I imagine, have forgotten it.

If any of you were to be told that during the next few weeks Jesus Christ would pass through the streets of your town or village, how eager you would be to see Him ! You would be able to think and speak of little else ! What a delight it would be to look upon His face, and to listen to His words, to see the Son of God and the Saviour of the world ! You would all be anxious to get a good place, so that there might be no difficulty in your seeing Him, whether it were at a street corner or from the window of a house. You would want to

hear His voice and to feel the touch of His hand. What would you not give if you could but secure such a sight of Christ as I have supposed ! But, alas, say some of you, it cannot be. Christ will not come so that we can see or hear or touch Him ; He is far away from us, in heaven and not on earth. He is now as invisible to us as is the Father, of whom it is written, "No man hath seen God at any time." All this is quite true, and sometimes we feel it keenly and bitterly and wish that it were not so. As we read of His beautiful life on earth, long, long ago, we have perhaps most of us felt, "I should have liked to have been with Him then." And yet the presence of Christ may be very real and very near to all of us. Even in the earliest age of the Church there were multitudes of Christians, bright, happy, and faithful Christians, who in this respect were no more favoured than you and I are. It was said of them in their relation to Christ, "Whom, having not seen, ye love, and in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." And there are thousands of men and women to-day who feel that Christ is nearer to them than their nearest earthly friend. In the streets of crowded cities and in quiet villages, in busy thoroughfares and amid mountain solitudes, in schools of learning, in grimy workshops, in walks of pleasure, and on beds of weariness and pain, Christ is holding converse with men, and causing their hearts to glow with thankfulness and praise, or to rest in a quietness and confidence which, apart from Him, they could never have. There are moments when some of us have been awed by the thought of Christ's presence, when we have been moved to tenderness by the vision of His love, and quickened to lofty aspiration by the remembrance of His commands. Our hearts are often like cities with strong walls and heavy barricades. Through the massive gates no mortal can pass. From the life within we can shut everybody out, and keep ourselves to ourselves. But Christ has the golden key which unfastens the strongest lock and throws open the firmest gate. The King of glory can enter the innermost citadel and shrine of our nature, and there manifest Himself to us, and take up His abode with us.

We see Christ, we know Christ, we live in friendship with Christ by faith—"In Whom though now ye see Him not, yet believing." Faith is at once the eye and the ear of the soul, and if, therefore, we have faith we shall be neither blind nor deaf. There are still places where "Jesus of Nazareth passeth by." In the services of the Christian church, in the classes of your Sunday-school, in your family worship, in your private reading of the Bible, and in prayer, Christ will be seen of you ; the Son of God will stand at your side, and you, like thousands of others, shall feel that you are not alone, but in the presence of a greater and holier than yourselves. These places of which I speak are indeed "means of grace." They are the spiritual highways along which the Lord Jesus moves in kingly majesty. They are the green pastures in which He causes us to rest, the Delectable Mountains from whose heights we catch a glimpse of the Celestial City, with its walls of jasper and streets of pearl. Christ will reveal Himself to all who are sincerely anxious to see Him, to all who believe on His name ; and evermore as they go through life, He whom they trust and love shall be with them, to inspire, to guide, to console, and to save, so that their life on earth shall be a

preparation for that more perfect life of which it is written, "It doth not yet appear what we shall be, but we know that when He shall appear we shall be like Him, for we shall see Him as He is."

Let me close this address by quoting to you a very beautiful poem about a little boy who is supposed to have lived when Christ was upon earth. Such an incident may well have occurred :

"The Lord was teaching folk by the sea shore,
His voice had quelled the storm ; it raged no more ;
His word was like a balm, and did impart
Joy to the righteous, hope to the broken heart.
'Whoso shall love Me perfectly,' said He,
'Shall look upon My Father and on Me.'
And people listened humbly to His word.

Now, on the other side of them that heard,
A certain woman, leading by the hand
Her child, had halted, passing on the way,
And, hearkening for a while, the twain did stand.
She had grown old with gleaning, and that day
The load she carried was of straw, not wheat,
And all her mother's heart heaved full of sighs ;
But, lo ! the boy was rosy-hued and sweet ;
A fair small child he was, with smiling eyes,
That shamed the miserable rags he wore.
The child said, 'Mother, who speaks there on the shore ?'
'Child, 'tis a prophet ; holy laws they be
He gives to men.'

'I wish that I could see
The prophet, mother.' And the child strove hard.
Stood on tiptoe, and pressed to find a breach
In the thick crowd ; but many tall folk barred
And hemmed him in, so that he could not reach
To look upon the Master, whose kind speech
Wrought in his ear. Then eager still he cried,
'I should behold Him, mother dear, if thou
Would'st lift me in thine arms.'

But she replied,
'Child, I am tired, I cannot lift thee now.'
Then a great sadness came upon the child,
And tears stood in the eyes that lately smiled ;
But Jesus, walking through the crowd, drew near,
E'en to the child, and said, 'Lo, I am here.'"

So it is still. To all of us the loving Christ *draws near*, and to see Him is the highest joy and blessedness of life.

JAMES STUART.

THREE CHILDREN IN JERUSALEM.

THREE happy children sat in the twilight on a house-roof in Jerusalem—a girl and two boys. The youngest boy was prattling fast to his sister. The elder boy was quiet, and a little apart.

“I spread His breakfast for Him. Mother told me to carry Him a bunch of grapes, and Rabbi Jesus looked so kind that I went back for the loaf. I carried it all by myself; I really did, Esther, all the way upstairs, and I went back for the honey, but mother would bring the fish. He had put His head down on His hand, and did not eat, so I reached up and put a grape in His mouth.”

“O! Joseph.”

“What do you say ‘O! Joseph’ for? He was not angry. He looked up and took me on His knee, and ate His breakfast, and gave me mine, and then He blessed me.”

“What did He say?”

“What father says, and some more. I don’t know it all; there was ‘service’ in it and ‘goodwill.’ But I’m so happy!” And the feet of the four-year-old boy danced as merrily as his tongue had talked fast.

Esther wondered whether David was asleep, he was so still, but a ray of moonlight showed his eyes wide open.

“Did you see Him, David?”

“Yes, and heard Him, and He spoke to me.”

“Did He, David?”

“Yes, I heard Him speak; He told us lovely stories with a meaning, and some very sad things as well. I got close behind Him. Presently He called me, and gave me something to do for Him. Think of that, Esther; something real, not made up just as an exercise.”

“What was it?”

“He pointed out a blind man who was trying to get through the crowd, and bade me fetch him. Poor old fellow! He had felt his way as he could, and got among a knot of men who hate Jesus. I wonder why they are always there, and always scowling. Only think, Esther! they were trying to persuade the poor blind man that it was wicked to go and be cured, because Jesus had something to do with Beelzebub. They don’t know our Master! And when the blind man would not give up they were leading him a wrong way. When they saw me they moved about to keep me from him, and as I slipped past one of them, he hit me a blow on the head. I had hold of the blind man by that time, or I think it would have knocked me down. The blind man heard the blow and held me tight, and then we got away from them somehow, and I showed him the way. And he can see, Esther, see quite well—he brought me home.”

“But your head, David, dear!”

“O, never mind; mother has washed it. I am rather glad I got the knock, do you know. It is like real service for Him. And He blessed me, too, and told me I should work for Him always, bringing the blind to Him.”

"But are you always to be fetching blind people?" Esther did not quite like the idea of the crowd and the knocking about for her brother.

"I think He means telling people whose hearts are blind about Him, as well as guiding people whose eyes are of no use. Now, Esther, what did you see and hear?"

"I have not seen Rabbi Jesus at all."

"Why not? Did you not go? You wanted to go so much, and father gave you leave?"

"So I did, dreadfully; but you know Sarah and her little boy who has fits. She fretted so because she could not leave her mother and take him, that I offered to stay with the grandmother and let her go."

"O, how good of you!" says David, who knew that this particular grandmother was not a pleasant person to do with.

"I thought it was good—then—perhaps it would have been good of me if I could have given up without feeling so disappointed, but I was not glad to do it, only it seemed so selfish not to offer. The old woman frightened me, and I could not please her, though I tried hard, and now I have no blessing, and you both have *done* things for Him."

Poor Esther! She was tired out; her pleasure in what her brothers told her gave way, and she began to cry, repeating, "I have done nothing for Him; I have no blessing." She was so weary with a task too hard for her that, having once broken down, the boys could not stop her tears.

A man came up the stairs. "I have a message," said he, "for Esther, the daughter of Samuel." It was Matthew whom they had seen with Jesus. Esther rose up and tried to stop crying.

"The Master sent me. I am to say from Him to you, 'Inasmuch as thou hast done it for one of the least of these, thou hast done it unto Me.' He blesses thee, damsel, and takes all thy patient service to thy poor neighbour as done to Himself."

"But, sir!" cried Esther, "I don't deserve it; I was not glad to do it."

"Our Master does not promise always to give work that we like. We must deny ourselves, He says. That means we must love Him well enough to do disagreeable things sometimes for His sake." And, sitting down with the children, he told them all that he wrote down afterwards for us in the 25th chapter of his Gospel. (Matt. xxv. 34—46.)

* * * * *

"But Jesus is not here now. I can't bring Him grapes or go His errands."

"Can you not? He is alive now, and has left us all sorts of things to do, not in thoughtless good nature, mind, *but for His sake.*"

"And when you have done His errand, Matthew will give you His message in words just as fresh and true as when he first wrote them from the Master's lips—

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

S. M. E.

A CONTRAST.

(Reminiscences of two visits, long apart, to Llanstephan, a charming little watering place at the mouth of the River Towy, opposite Ferryside Station, and about eight miles from Carmarthen.)

THIS little village 'neath the hill,
 The castle on its brow,
 The gentle Towy calm and still,
 And the boats with dashing prow ;
 These always had a charm for me,
 Like nothing else on earth,
 Save that old hamlet on the lea,
 And the home where I had birth.

I stood, just thirty years ago—
 'Tis now but like a dream—
 Upon this spot, when in full flow,
 The tide rushed up the stream ;
 My childish heart was full of glee,
 And Nature throbbed with life,
 Nought in the world was dead to me,
 But all with spirit rife.

It was a gladsome summer morn,
 When as a child I glanced
 On yonder side, across the bourn,
 With all my soul entranced,
 For there I saw a stealthy form
 Glide by the river's brink ;
 Then boom—then dash with rush of storm—
 I stood to gaze and think,

When suddenly, with anxious care
 And childish tones, I spoke :
 " Oh, mother ! see that creature there
 Is running from the smoke ! "
 Soon as my words had reached her ears
 The smoke left scarce a trace,*
 And with it vanished all my fears
 That it would win the race.

o * * *

Once more I greet this charming nook,
 And see the self-same sight ;
 But now things wear an older look,
 And the tide is near its height ;

* The engine had thrown off steam as it approached Ferryside Station.

And I am lone upon these sands,
 Where once, as child, I stood,
 And looked for guidance to the hands
 Of gentle motherhood.

And thirty years—a yawning pass—
 Divide that child from me ;
 And what I *am*, and what I *was*,
 Do now but ill agree ;
 Yet here's the Towy, here the tide,
 And here a day as fine ;
 And there, upon the other side,
 The train swoops down the line.

But now I view with other eyes
 The train and smoke below,
 Than those which gazed with wild surprise
 That summer long ago ;
 That moving form I know is dead,
 Its motive force is steam,
 Its fiery pulse with coal is fed—
 Thus vanishes my dream !

That throbbing thing consists of cranks
 And pistons, wheels and tubes,
 And, though nigh worshipped, only ranks
 As god of squares and cubes.
 Ah me ! in cold geometry
 My fancy long since froze,
 And what I've lost in poetry
 I ne'er shall gain in prose.

Brighton.

DAVID DAVIES.

NOTES AND COMMENTS.

THE BAPTIST UNION ASSEMBLY.—The proceedings this spring were full of interest. Never has there been a better session, though complaints are heard that we had, as usual, too many papers. Nothing could have been more stimulating and instructive than the debate on Adult Classes on the Wednesday afternoon, when ample time was allowed, and a capital discussion ensued showing that the art of brief, bright, extemporaneous speaking has not been lost amongst us. It was certainly far more entertaining and profitable than listening to a lengthy paper. The conference on Adult Sunday Morning Classes will probably produce fruit, as it indicated a new and very promising line of service. The papers on "Centre and Suburb," by Rev. J. Jenkyn Brown, and on "The Growth of Clericalism," by Rev. C. W. Vick, were excellent. It was unfortunate

that they could not be adequately discussed. The concluding address of Rev. W. Medley, M.A., was full of poetry and fine spiritual insight, and was received with delighted attention.

OUR PRESIDENT'S ADDRESS.—The Rev. James Owen, the new President of the Baptist Union, showed a true understanding of the signs of the times when he selected as the theme of his address “An Effective Ministry of the Word.” There never was a time when the power of the Christian ministry was greater than it is to-day, and this fact furnishes a strong reason for fearlessly studying the question. The demand for good preaching grows. With a large and increasing number of persons the one consideration on Sunday is to go where they can hear sermons they admire, and from which they will profit. Churches, and especially Nonconformist churches, stand or fall by their pulpits. Mr. Owen's address was a fine piece of eloquence. He contended that the Gospel is adapted to and competent to meet all the real needs of men. The present may be an age of doubt, but the Gospel is well fitted to deal with it. Having shown that the old message is thus ever abreast of the times, Mr. Owen noticed that profound conviction and fearless expression are necessary for effectiveness. This was, perhaps, the best part of the address. “If we have not firm conviction, we had better remain silent. If we and our preaching are honeycombed with doubt, then, instead of entering a pulpit again, we had better retire to quiet obscurity.” This is a point that should be strongly emphasised. One great secret of pulpit success is clear, definite statement. Honest doubt may suit the philosopher's chair, but honest faith is needed in the pulpit. There is a place for our questionings. Destructive criticism has its legitimate functions, but there is no questioning with God, whose word is Yea and Amen, and the preacher is God's messenger. The pulpit is for themes on which the preacher has passed the stage of doubt and reached that of manly and enlightened faith, and on which he speaks with the accent of clear conviction. A study of our great preachers shows that one chief secret of their success is here. Sunday is a day for the rest of certainties.

MR. A. H. BAYNES.—The Secretary of our Foreign Missionary Society has returned from India, we regret to say, not in as vigorous health as we could wish. As yet he has only made one public appearance, at the Zenana Breakfast on April 30th, when he spoke with unusual power and enthusiasm. Two things were evident, first, that his belief in Zenana work has been intensified by what he saw in India; and second, that he is assured that the great mission enterprise in that land is now reaping, and will continue to reap, a glorious harvest. As a proof he told of a pamphlet he had found in circulation by thousands in India, addressed to “All faithful Hindus.” It had been translated into several vernaculars, and was drawn up by a punchyat of learned pundits. He gave the following important extract:

“Missionaries have come from Great Britain at a great cost, and have cast their net over our children by teaching them in their schools, and they have already made

thousands of Christians, and are now continuing to do so. They have already penetrated into our most out-of-the-way villages and built their churches in them. If we continue to sleep as we have done in the past, not one will be found worshipping in our own temples in a very short time, and what is worse, the temples themselves may be converted into Christian churches! Do Hindus really understand that the number of Christians is increasing, while the number of Hindu religionists is decreasing every day? How long will water remain in a well which continually lets out, but receives none in? If our Hindu religion is incessantly drained by Christianity without receiving any accessions, how long can it last? When our country is turned into the wilderness of Christianity, will the heart of Hinduism continue to grow? Let us remember there is no connection between the British Government and Christianity, for the Queen-Empress proclaimed neutrality in all religious matters in the year 1858. We must, therefore, oppose these Christian missionaries with all our might. Whenever and wherever they stand up to preach their Gospel, let Hindu preachers stand up and start rival preachings, and then they will soon flee away. Let all caste differences be entirely forgotten, and let all faithful Hindus join as one man to banish Christianity from our land. Let us use all possible efforts to win back the vast numbers that have already embraced the Christian religion, and at once withdraw all our children from mission schools. Above all else, let us most vigilantly watch the efforts of these Christian ladies in our zenanas. Let them only once get hold of our women—our wives and our mothers—and our religion is doomed. The strength of Hinduism lies with our women, for they have the training of our future sons and daughters. As the mothers so the children. At all cost we must do our utmost to stop the work of these lady missionaries in our zenanas, or soon our women will all become Christians, and our religion will be lost for ever. Let us awake out of sleep, or soon it will be too late. Christianity is making rapid progress, and we must take action at once."

THE DISESTABLISHMENT QUESTION.—This great cause is advancing far more rapidly than many imagine. The annual meeting of the Liberation Society showed that its supporters are enthusiastic and jubilant. "Never," said the Chairman, "were circumstances so auspicious. The cause of Liberation moves forward in Parliament by leaps and bounds." Dr. Cameron's motion for Disestablishment in Scotland was a grand success. Its supporters have increased from 127 to 261, the hostile majority of 112 having been cut down to 38, and that in a Parliament where Liberal opinion is so inadequately represented. On this occasion, for the first time, the machinery of the Liberal party was brought into use for a Disestablishment vote, and, what is of far more importance, Mr. Gladstone committed himself, as the Lord Advocate expressed it, "irretrievably and irrevocably" to Disestablishment, when demanded by the people. One valuable outcome of the present unsatisfactory state of politics is that the principle of Disestablishment and Disendowment of religion has become part of the programme of the Liberal party, which is so rapidly advancing to authority and power.

BAPTISTS IN THE UNITED STATES.—The new “Year Book”—that for 1890—of our denomination in the United States, has just been issued. From it we learn that the membership of our churches there, which, at the close of 1888, was about three millions, is now 3,070,047. The baptisms reported were 144,575. This is about double the number of the actual increase, and indicates considerable leakage. The churches are 33,588, and ministers 21,175. Averaging 100 members to a church, and two ministers to three churches this would indicate that the grouping or affiliating system is well at work. The number of Sunday scholars is given at 1,211,696, not half that of church members. Is there not some mistake here? In Great Britain the proportion is 448,796 scholars to 299,126 members. We have heard so much of the Sunday-schools of America, that the proportion of the number of scholars is surprising, and appears to be not one-third of what it ought to be. One other point we note. The value of church property is reported to be fifty-eight million dollars, and the aggregate of contributions ten million dollars; that is to say, church property pays seventeen per cent. in contributions to religious effort. Surely, then, chapel building is a good investment. It indicates, too, a liberal spirit in American Baptists, who subscribe each year one-sixth part of the value of their church-property.

LIABILITIES OF TRUSTEES.—The trustees of a chapel recently erected in Ferme Park, a northern suburb of London, have just been mulcted by the local magistrates in the sum of £200 for paving expenses. Mr. Macmorran, a barrister, who has given considerable attention to the subject, appeared for the local authorities, and stated that the case was one of unusual importance, as it involved the question whether places of worship, whereof any part was used for purposes for which charges for tickets of admission were made, were liable to be rated. Strange to say, this question has never been decided by the High Court. It appears to be generally understood that the law may be evaded by selling tickets off the premises. The law is, undoubtedly, that chapels, to be free from rating, must be registered, and exclusively appropriated to public religious worship. In this case a concert, on behalf of the chapel debt, had been held in the school-room, for which there had been a charge for admission, but the result had been a loss. The magistrates ordered the amount apportioned to be paid, and that by the trustees. The question is a serious one, and there will doubtless be further litigation upon it before long.

THE PUBLIC-HOUSE COMPENSATION QUESTION.—Just when the moral sense of the community has received a terrible shock by the revelations of the Chancellor of the Exchequer, showing the sad increase in the consumption of intoxicants, there comes on the part of the Government some proposals on the question of licensing public-houses that have filled the Temperance party with alarm. There is scarcely a second opinion upon the subject that where a respectable man has carried on a legal trade in a legal manner, if his business be taken from him, he ought to have sympathy and help. But that is a totally different question.

This Bill, if carried out, will establish a principle which the public-house party have long sought to get established, namely, that there is a real estate in licenses. According to law to-day, the whole of the public-houses and beer-shops in the country could be closed within a year, and no one have a right to compensation. This operates beneficially upon those engaged in the traffic. Could a legal right be established in these licenses, it is estimated that the amount of compensation required would be more than two hundred millions sterling, an awful check to the efforts of the Temperance party. It is, in a sentence, the endowment of the drink traffic with this amount of wealth. The whole business looks very like a reckless bid for the votes of the tap-rooms. It ought to have the sternest disapprobation and most resolute opposition of all Christian men and women.

AFRICA.—The safe return of Mr. H. M. Stanley has been the occasion for a most enthusiastic reception. Sincerely do we hope that the grand saying of his great predecessor in discovery, Dr. Livingstone, may be the outcome of his travels:—"The end of the geographical feat is the beginning of the missionary enterprise." The Prime Minister in the House of Lords recently asserted that negotiations with Portugal in relation to Africa were still in progress. The Government definitely declines to recognise distant historical traditions as an adequate foundation for territorial claims, which means a distinct snub to the Portuguese for their preposterous assumption of territorial rights. They considered the Zambesi and the Shiré to be international highways, and the action of Portugal in stopping vessels on those rivers was a matter on which there could be no negotiation.

IMPERIAL PENNY POSTAGE.—The proposal of the Chancellor of the Exchequer for reducing the rates of postage to India and the Colonies, and the jubilee of the penny postage system, have given rise to an agitation for a penny postage through the length and breadth of Her Majesty's dominions. By the reduction of the charge to 2½d. there will be a loss of £180,000 per annum, but the further reduction to one penny would only entail an additional £75,000, the Chancellor of the Exchequer tells us. But even this is doubtful, for the vast increase would probably change the supposed loss into an actual gain. One penny per letter is £300 per ton. Goods go for £2 per ton. Letters could be well conveyed for £100 per ton, and the charge of collection and delivery the other £200 might meet. We can now send 4oz. of literary matter to India for 1½d., whilst having to pay 5d. an ounce for letters. But, apart from all financial considerations, the weaving together of the various parts of the Queen's dominions by a large extension of postal communication cannot but be an Imperial boon. It can be done, it ought to be done; let the people say it shall be done, and it will be done.

REVIEWS.

THE LIFE AND WRITINGS OF ALEXANDER VINET. By Laura M. Lane. With an Introduction by the Ven. F. W. Farrar, D.D. Edinburgh: T. & T. Clark.

COMPARATIVELY few English readers are acquainted with the masterly biography of Vinet by M. Rambert, and even the slighter sketches by Sainte-Beuve, Scherer, and De Pressensé are but slightly known. Miss Lane has therefore laid us under great obligations by this lucid, compact, and adequate account of the life and writings of the great Swiss teacher, who has been not inaptly termed the Pascal of Protestantism. Vinet was distinguished as a critic and man of letters, not less than as a philosopher and a theologian, and men who ordinarily care little for theology were proud to acknowledge the pre-eminence of his genius. His main claim to distinction arose from the fact that he was an advocate of spiritual Christianity, and engaged in what Miss Lane rightly describes as a magnificent struggle on behalf of religious liberty, both within and without the Church. A true child of the Protestant Reformation, he contended that the Reformation was not simply an historical fact, but a vital principle whose force, unexhausted and inexhaustible, ensures continuous progress towards the perfection of God. The appearance of the book at the present juncture is specially useful, and will offer to many the guidance of which they are in need. Vinet's struggle for truth was carried on amid constant suffering and depression. The real heroism of his life can only be understood by those who are acquainted with its conditions. How with a constitution so frail, and with pecuniary resources so limited, he could accomplish so much we do not know. Miss Lane gives a capital epitome of Vinet's principal writings, and her biography ought to make more widely known one of the sweetest and gentlest, as well as most vigorous and profound of modern thinkers, and one of the noblest Christians who has ever lived.

THE SEAT OF AUTHORITY IN RELIGION. By James Martineau, Hon. LL.D. (Harv.), S.T.D. Lugd. Bat., D.D. Edin., D.C.L. Oxon. London: Longmans, Green, & Co.

DR. MARTINEAU'S latest volume is not, as we hoped it would be, his best. It is able, brilliant, and learned; the work of a man who is worthy of the long array of letters which follow and adorn his name, and who unites in an altogether unique manner subtlety of reasoning with splendour of imagination and luxuriance of style. As the work of an octogenarian it is a marvellous production, and yet we wish with all our heart that the greater part of it had not been written. The first book virtually traverses the same ground as the author's "Study of Religion," and forms a spirited and powerful plea for the theistic interpretation of the universe. But in the subsequent books Dr. Martineau ranges himself among the destructive critics, and, while indicating with sufficient distinctness the negative conclusions at which he has arrived, he spends his main strength in opposing the ordinarily accepted beliefs as to the source and origin of Scripture, the person and work of our Lord, and, indeed, in refuting everything that is distinctively Evangelical. We did not, of course, expect Dr. Martineau to

produce a work which might have proceeded from the pen of either the late or the present Bishop of Durham, but as little did we expect to find him a disciple of the author of that grossly one-sided book, "Supernatural Religion," nor did we believe that he would reproduce the exploded absurdities of the Tübingen school. The voice which here speaks to us is not that to which we have so often listened with reverent delight in the "Endeavours after a Christian Life." It is the voice of a prejudiced and partisan critic, who treats the beliefs of his opponents with palpable unfairness and ruthless severity. We have no idea whether the work will be widely accepted as representing modern Unitarianism, but a man like Dr. Channing would have stood aghast at its conclusions. After Book I. it is little more than a protest against supernaturalism, and an endeavour to account for Christianity on purely evolutionary or humanitarian principles. To say that there are many points in which we agree with Dr. Martineau is altogether beside the mark. We reject as firmly as he does the preposterous pretensions of the Catholic hierarchy; we allow that Christianity has often been presented in a corrupt and mischievous form; we know, too, that certain advocates of the authority of Scripture have claimed for it what it nowhere claims for itself, but we do not thereby get rid of facts for which nothing but supernaturalism can account. We know of no wise Evangelical theologian who ignores the functions of the moral sense as a test of truth; indeed, the proverbial saying, "The voice of conscience is the voice of God," contains the gist of all Dr. Martineau's elaborate reasoning on this point. But our moral sense is not the only authority, and is it not, like all our faculties, liable to err, open to corruption, and subject to many an evil bias? If, instead of starting from the assumption that all the Evangelical narratives are, in their present form, the product of a later than the apostolic age, the author had more carefully weighed the force of his own admission that "of the New Testament writings, six letters of Paul—viz., 1 Thessalonians, Galatians, Romans, 1 and 2 Corinthians, and Philippians—must have the full benefit of the presumption which accepts a book on its own word," he would have reached a widely different conclusion. We do not know the exact grounds of his exception in favour of these six epistles (logically they carry other writings with them), but even if we had no other authentic remains of the apostolic age we should be compelled to construct from them a doctrinal system which corresponds with the teaching of the Synoptists and of John. Without such a foundation of fact, as is laid down by the evangelists, the superstructure which we find in fair and strong proportions in these six epistles would crumble to the ground. To us it seems absurd to assign the Fourth Gospel to some unknown author in the latter half of the second century. There are many touches in the narrative which, as Bishops Lightfoot and Westcott and Dr. Sanday have conclusively shown, could scarcely have been written by any but an eye-witness. But apart from that, who was this unknown genius, a man greater and more wonderful than the original disciples? Is it likely that a writer of his unrivalled power would be content to remain absolutely unknown? Or would he, with his high ethical and spiritual standards, wish to palm off his work, or allow others to regard it, as the work of an apostle? And would not the "pious fraud" have been detected?

Dr. Martineau leaves us but the scantiest materials from which to form our conceptions of Christ. He rejects as spurious, as inventions of a later date, many characteristic sayings of our Lord, discredits the accounts of the miraculous, and reduces us to a state of utter perplexity and confusion. Nothing but hideous uncertainty can result from the reasonings of these chapters. The Christ that is left will be largely the creature of each man's imagination, the reflex of his "subjectivity." The position that the seat of authority in religion is to be found in our moral intuitions necessarily throws us on ourselves with all our ignorance, darkness, and doubt. The voice of the intuitions is not one and consistent, but manifold and conflicting, and Dr. Martineau's argument that, under the pre-engagement of a dominant feeling or idea, even historical materials may become soft under the pressure of a man's hand, and mould themselves to the shape of his own thought, is exactly what we have felt in reading this able but destructive volume.

THOMAS BAKER, the Apostle of Boroughbridge, Somerset. By Samuel Newnam.

London: S. W. Partridge & Co.; Bridgewater: John Whitby & Sons.

WE welcome this unpretentious but valuable biography, first of all as the record of the career of a worthy village pastor, who, unknown to fame, and living on a salary which a capable workman would scorn, nevertheless laboured with a zeal and fidelity which proved him to be a true Christian hero. Such men are indeed the glory of our churches. The volume has a further value, as showing the real difficulties with which our village churches have to contend, and the need there is that the larger churches should take a kindly and practical interest in their welfare. "I rejoice," said Mr. Baker, "that the Baptist Union has been aroused to the struggles going on in our villages to avoid extinction, and grateful am I for the sympathy being shown; but I fear that to many minds and many hearts home is farther away than India, China, or Africa." This testimony is true. But a work like this will promote clearer views. Thanks are due to Mr. Newnam for so bright and stimulating a book.

"UNTIL THE DAY BREAK," and other Hymns and Poems left behind by
Horatius Bonar, D.D. London: Hodder & Stoughton.

WE can easily understand the desire of Dr. Bonar's son to gather up the fragments of his father's verse that nothing should be lost. Remains such as these are very precious, and will be prized by a large circle of friends in all sections of the Church. We are not sure that any of them reach Dr. Bonar's highest level, or will take rank with those of his poems whose worth is universally recognised, and which, so far as we can judge, have on them the stamp of immortality. And yet we would not on any account surrender such pieces as "Until the day break," "In Me ye shall have peace," "Under Thy shadow," "The day of satisfaction," and several of the New Year's hymns—not to mention those suggested by the Luther Commemoration. For purity of feeling, depth of evangelical faith, and brightness of hope Dr. Bonar is unsurpassed, and though in this volume we meet with occasional defects of rhythm, its music is sweet and inspiring, and it forms a most welcome legacy.

VENI CREATOR : Thoughts on the Person and Work of the Holy Spirit. By the Rev. H. C. G. Moule, M.A., Principal of Ridley Hall, Cambridge. London : Hodder & Stoughton.

CONSIDERING its importance, it is surprising that we have so few systematic treatises on the personality and work of the Holy Spirit. During recent years the most important we have received are Professor Smeaton's Cunningham Lectures, the handbook by Professor Candlish (in Messrs. Clark's well-known series), and a small work, entitled "Your Comforter," by the Rev. J. P. Lilley, of Arbroath (Religious Tract Society). Mr. Moule's "Veni Creator" has, we imagine, grown out of a series of addresses, and though it lacks the formal and scholastic completeness of the works of Smeaton and Candlish, it has a directness, a simplicity, and a fervour which fit it for a wider popularity and more general usefulness. It presents us with a clearly arranged *consensus* of the principal passages in the New Testament, expounds them with ripe Christian wisdom, and applies them with force and skill which is difficult to resist. This is a book which every Christian worker ought to read, mark, learn, and inwardly digest.

THE VOICES OF THE PSALMS. By W. Pakenham Walsh, D.D., Bishop of Ossory, &c. London : Hodder & Stoughton.

WE noticed last month the issue of a third edition of the Bishop of Derry's "Witness of the Psalms to Christ," and now we have another valuable work on the Psalter from the Bishop of Ossory. It is a work which has grown out of a series of Bible-class lessons—delightful and instructive lessons they must have been—and all who appreciate the worth of the Psalter, and understand its influence on Christian thought and life, will find in these pages congenial and inspiring studies. There are eighteen chapters based on a simple and useful classification of "The Voices of the Psalms," unveiling the spirit and indicating the lesson of each separate voice : as of Praise, Prayer, Immortality, the Sanctuary, Music, the Shepherd, the Monarch, the Penitent, the Pilgrim, voices of the Church and the Mission-field, voices of Benediction, &c. This careful analysis of the Psalter and the comparison of one part of it with another will prove, to all who follow it, one of the most fruitful sources of instruction and edification. The work is brightly and vigorously written.

THE MAKERS OF MODERN ENGLISH : a Popular Handbook to the Greater Poets of the Century. By W. J. Dawson. London : Hodder & Stoughton.

SOME of the essays in this volume have already appeared in a popular serial, and we suggested at the time of their appearance that they should be collected into a volume. Wiser, more lucid, and often more discriminating dissertations on the great poets of the century we have rarely seen. Mr. Dawson is himself a poet of no mean order. He has the clear insight, the sound judgment, and the ready powers of expression, which enable him to place his readers on the standpoint of his author, and to surround them with a similar atmosphere. To the great bulk of readers the study of the poets will become an entirely different thing after the perusal of this volume, and Mr. Dawson will effectually teach them how to "add sunshine to daylight." The essays on Wordsworth, Tennyson, and Browning

are, perhaps, the ablest. But there is much fine and greatly-needed criticism in that on Swinburne.

THE OPEN-AIR PREACHER'S HANDBOOK. By Gawin Kirkham. London: Morgan & Scott.

WE know of no man who is better qualified to discuss all matters connected with open-air preaching than the earnest and indefatigable secretary of the Open-Air Mission. His counsels are at once sympathetic and discriminating, and appeal to us with an authority which can be acquired only by long and varied experience. The outlines he offers are a capital embodiment of his directions. Wise, pithy, and vivacious, this book will be prized by preachers of all classes; and to those who preach in the open air—the number of which may God greatly multiply—it is indispensable. After reading this book we shall be in no danger of falling into the pernicious heresy that anybody will do for an open-air preacher.

SUMMER TOURS IN SCOTLAND: Glasgow to the Highlands. Glasgow: David Macbrayne.

IF holiday seekers desire pure and invigorating sea breezes, rich and varied scenery, whether on the coast or inland; if they delight in lofty mountain ranges, long stretches of moorland, wild and weird glens; if they wish for thorough rest, such as will have a bracing effect on body and mind alike, the best thing they can do is to send for Mr. Macbrayne's "Summer Tours in Scotland," and follow its directions in one or other of the routes it prescribes, according to the time they have at command. They will thus go over the grandest and most romantic scenery in Great Britain; scenery rich in historical associations and legendary lore as well as in natural beauty, amid which, wind and weather permitting, it is an unrivalled pleasure to roam. The steamers, *Columba*, *Grenadier*, *Clansman*, &c., take us to all the most memorable places in the West Highlands or to within easy distance of them by coach or rail. It would be superfluous to say more.

THE MINERVA LIBRARY OF FAMOUS BOOKS. London: Ward, Lock, & Co.

WE have already commended this spirited enterprise to the approval of our readers. It is likely to prove the most popular of the many popular movements we have recently witnessed for the diffusion of our best literature. The books are well printed, admirably illustrated, and bound in a strong and attractive style, so that they are worthy of a place in every library. Among the volumes before us are Francis Galton's "Travels in Tropical South Africa," Mr. Alfred Russell Wallace's "Travels on the Amazon," Dean Stanley's "Life of Dr. Arnold," Forster's "Life of Oliver Goldsmith," and Lane's "Manners and Customs of the Modern Egyptians." The books are thus of a varied character and appeal to readers of all classes. It seems incredible that we should be able to procure, for a couple of shillings, such invaluable works as Stanley's "Life of Arnold" and Lane's "Egyptians." But a few years ago it would have been impossible. Stanley's "Life of Arnold" is and is likely to remain one of the best three or four biographies in our language, and it would be difficult to

name a book in which we may find a finer intellectual and moral stimulus. Contact with this strong and noble nature, this large-hearted Christian teacher and reformer, is both invigorating and refreshing. We have had many works on Egypt since Lane's, but none that have superseded it. It describes a state of society which has been already modified by European influences, but nothing can dislodge it from its place as a classic. Forster's "Oliver Goldsmith" is not perfect, but there is no other book that gives us so complete a picture of the life and character of one whom all students of our literature will ever regard with affectionate kindness.

THE TWO KINDS OF TRUTH. A Test of all Theories. By T. E. S. T.
London : T. Fisher Unwin.

THE anonymous author of this volume describes himself as an old Life Member of the British Association for the Advancement of Science, and his test he applies specially to the theories of creation, instinct, and immortality, "showing evolution to be a natural, not an universal truth." He writes as a believer in God who is not afraid of science when science keeps to her own sphere. He has no sympathy with the ignorant and prejudiced denunciations in which injudicious Christians allow themselves to indulge to their own and others' hurt. In this respect he is as free and fearless as Professor Drummond. The distinction on which he insists is not, of course, of his invention. It is familiar, under several other names, to all students of philosophy, and is plainly capable of doing good service in our present-day controversies, as is here abundantly shown. We are glad that the writer insists on the unproved character of the hypothesis of evolution, and equally glad that he shows that within limits, on which reason and faith alike insist, it need not alarm us. The remarks on the poets as philosophers touch the fringe of a subject which might be profitably expanded. The discursive style of these essays will commend them for popular reading. They will render good service.

PAMPHLETS AND MAGAZINES.

A PLEA FOR A NEW CRUSADE. By the Rev. C. F. Aked (St. Helens : Dromgoole & Co.). A powerful and timely exposure of the evils of gambling, and an earnest call to inaugurate a "holy war" against it. "The Mother of us All," a sermon preached in Glasgow Cathedral at the Centenary of the Glasgow Society of the Sons of Ministers of the Church of Scotland, by the Rev. A. K. H. Boyd, D.D., LL.D. (W. Blackwood & Sons). Full of pleasant reminiscences. "Courage, Patience, and Fidelity," in memory of the Rev. W. H. Burton. A sermon by the Rev. William Cuff (T. Hill & Co., 36, Chancery Lane, London). A touching tribute to the memory of a brave and faithful minister of Christ, whose career reached what seems to us too early a close. Mr. Cuff's words have come red hot from his heart, and will be more highly prized in their present form than they could have been if they had been chilled by after-revision. *The Preacher's Magazine*. Editors : Mark Guy Pearse and Arthur E. Gregory (London : C. H. Kelly, 2, Castle Street, City Road, E.C.). One of the best of existing magazines intended specially for preachers. The sermons and outlines are all pointed and

practical, while there are many other features which make the work wise to counsel and strong to inspire. *The Century Illustrated Magazine* (T. Fisher Unwin). It is long since we have had a number equal in interest to this. The article which will attract the most attention is Mr. Kennan's "Blacked out." It gives a deplorable revelation of the despotism of Russia. The two stories, "The Romance of Two Cameras" and "Major Jonathan Wilby," are each in their own way perfect gems.

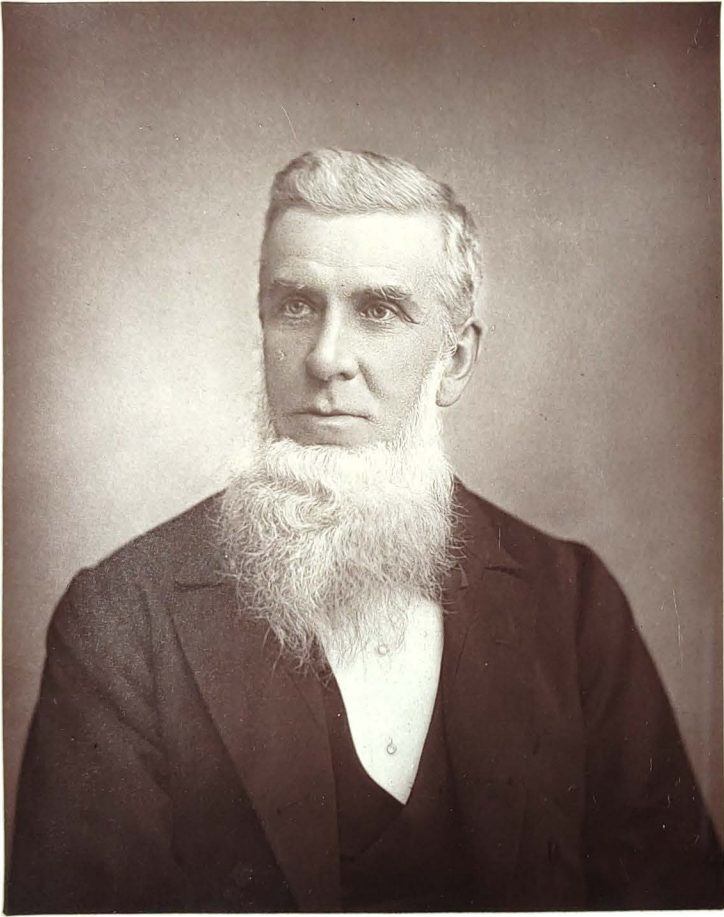
LITERARY NOTES.

THE Oxford University Press has issued a new edition of Dr. Lloyd's well-known Greek New Testament on thin India paper. This edition has been entrusted to the care of Dr. Sanday, who has prepared several appendices of great value. The most generally useful of these is a collation of the text of Drs. Westcott and Hort, with the *Textus Receptus*, the authorities (MSS. and Versions) being quoted for all the variations. For every-day use and for carrying in the pocket, there is no edition of the Greek Testament to compete with this. The volume, which it is a pleasure to handle, is sure to become a favourite with ministers and students.

THE new volume in the "Men of the Bible" is by Archdeacon Farrar on "The Lives and Times of the Minor Prophets." As a contribution to Old Testament study it will be widely welcomed, though many of its opinions, as in the sections on Zechariah and Jonah, will be keenly and justly canvassed. It is written with all the ripe scholarship and the brilliant style for which Dr. Farrar is famed. Messrs. James Nisbet & Co. are the publishers.

THE BAPTIST QUARTERLY REVIEW (New York: Baptist Review Association; London: Trübner & Co.) is one of the ablest of existing quarterlies, and overflows with live reading. Among the more notable articles in the latest number are "A Restatement in Theology," by Dr. Robins; "The Biblical View of Election," by Dr. Elgin, and, perhaps the most masterly of all, "Emerson," by Prof. Long. We congratulate Dr. Vedder on the marked success of his editorial labours, and on the generous support by which he has been encouraged.

AMONG books of the month in which our readers will be interested, but of which we are unable to present reviews in the present number, are the following: "London Pictures," by Rev. R. Lovett, M.A., and "Modern Ideas of Evolution," by Sir J. W. Dawson (Religious Tract Society); Professor W. G. Elmslie, D.D., "Memoir and Sermons," edited by Rev. W. Robertson Nicoll, LL.D.; "The Gospel of St. Matthew" in the Expositor's Bible, by Dr. Monro Gibson (Hodder & Stoughton); "Opposites: a Series of Essays on the Unpopular Sides of Popular Questions," by Lewis Thornton; "Locke," by Professor Campbell Fraser, in *Philosophical Classics* (William Blackwood & Sons); "Evangelical Theology," by Dr. A. A. Hodge (Nelson & Sons).



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Yours faithfully
Silas Mead

THE
BAPTIST MAGAZINE.

JULY, 1890.

THE REV. SILAS MEAD, M.A., LL.B.

THE history of the Baptist denomination during the first quarter of a century of the existence of the Colony of South Australia was one that was not characterised by union or progress. The first church was formed in Adelaide by Mr. Maclaren (the father of Dr. Maclaren), on September 2nd, 1838, and for the three years that he remained it enjoyed peace and prosperity; but in 1841 he left Australia for England, and after his departure divisions took place. There were many who practised believers' baptism, but they differed widely upon other points. There were various little communities of those who were respectively known as Baptist, Scotch Baptist, Brethren, Disciples, Christian, and Union churches, with close and open communion and all the variety of doctrine and church government which belong to those who are ranged under such distinct banners. But with many incidents of a gratifying character, and many persons whose labours were of a high and noble quality, the first quarter of a century of the history of South Australia passed without any indications that the Baptist denomination was going to realise any marked success in this new and vigorous Colony.

Early in the year 1860 the Hon. G. F. Angas wrote to Dr. Angus of the Baptist College, Regent's Park, London, expressing his desire to see a Baptist minister settled in South Adelaide. There were two churches in North Adelaide, one under the pastorate of the Rev. Geo.

Prince, and the other of the Rev. Geo. Stonehouse. Dr. Angus forwarded the letter to Mr. Silas Mead, who had recently completed his course of study in the Regent's Park College, and who was then reading up for degrees in the London University. Mr. Mead expressed his willingness to leave England for Adelaide when the examinations for which he was then preparing should be over. Having successfully graduated as M.A., LL.B., he accepted the invitation sent to him from Adelaide, at which place he arrived on July 13th, 1861.

With the settlement of Mr. Mead commenced a better order of things for the Baptist cause in South Australia. He was cordially received by a number of gentlemen, who, in union with the Hon. G. F. Angus and the Rev. Geo. Stonehouse, constituted themselves a committee for the purpose of taking steps for the formation of a Baptist church. On August 5th, 1861, a special service was held at Lefevre Terrace Baptist Chapel, North Adelaide, in response to a declaration signed by twenty-six persons expressive of their desire to be constituted a Baptist church. The Rev. Geo. Stonehouse gave an address on the constitution of a Christian church, and he also gave the right hand of fellowship to each of the twenty-six. This was the beginning of the church (with Mr. Mead as pastor) which has, in after years, been so widely known as the Flinders Street Baptist Church. Marked success attended it from the beginning. By the end of the first year the 26 had increased to 73; by the end of the second year to 140; the fifth year to 263; and the tenth to 411. The highest mark was in 1884, when the membership rose to 502. But Mr. Mead has always promoted the establishment of suburban churches, of which there is now a large number around Adelaide. This has greatly extended the Kingdom of the Redeemer, but it has lessened the list of membership in the Flinders Street Church, and circumscribed the area from which its supplies can be drawn. Nearly 1,700 names have been recorded upon its roll from the beginning, and it is now a considerable time since Mr. Mead was said to have baptized a thousand persons during his Adelaide ministry. Several ministers and missionaries have gone out from the membership of the church.

For nearly two years White's Room, in King William Street, was the place of meeting, but the site in Flinders Street was soon selected. On December 18th, 1861, the Rev. Isaac New, of Melbourne, delivered

an address in connection with the laying of the foundation stone and the recognition of the pastor. On Tuesday, April 21st, 1863, the new building was opened for worship by a prayer-meeting, and on the following Sunday the Rev. J. Taylor, of Melbourne, preached in it twice. The total cost of land and of the building, as it then existed, amounted to £7,291 8s. 10d. At various times additions and improvements have been made in the erection of gallery, lecture hall, class rooms, organ, and manse. The accommodation is now as complete and as extensive as perhaps anything that can be met with in the Australian Colonies. The total cost of the entire property as it stands amounts to £17,000.

Mr. Mead has made the Flinders Street Church the centre of very efficient and widespread denominational operations. From its situation it is more central than any other church, and its ample conveniences of lecture hall, class rooms, &c., have been as freely and hospitably devoted to denominational requirements as if they had been the property of the public. There are especially two institutions round which the sympathies of the South Australian churches gather, and which have always found Flinders Street Church to be the rallying point, and Mr. Mead to be the mainspring. The first of these is the South Australian Baptist Association, which has been the means of uniting the divided atoms into an organised denomination, and of establishing and sustaining churches throughout the land. The second is the Furreedpore Mission. Mr. Mead is filled with a most complete enthusiasm for the evangelisation of the heathen. It is very largely by his means that a missionary spirit has pervaded not only the Baptist churches of South Australia, but of the entire Southern hemisphere.

Mr. Mead has now been for twenty-eight years the pastor of this his first church. His ministry has been a very laborious and a very successful one. There is no minister in Australia who is more widely known and more highly esteemed among the Baptist churches. His labours have been wonderfully varied. For several years he was one of the Professors in Union College; and he has throughout his ministry devoted much time and labour to the training of students for the ministry. He has used his pen very extensively, but chiefly in serial literature. There is one valuable treatise by him, entitled "Scripture Immersion." His theological position is that of the solid

evangelical doctrines. He accepts the Bible as, in the most unequivocal sense, the Word of God. The work accomplished by Jesus in His death he holds to have been an atonement which includes both expiation and propitiation. He has a true hatred of all that of late has been indicated by the expression, "Down-grade." But there is no doctrine that he deems more cardinal and vital than that of the power of a present Saviour and of the indwelling of the Holy Ghost. He believes that that power is available for holy living and for daily Christian work. In his own personal qualities he is possessed of boldness of conception, resoluteness of will, power of organisation, and marked perseverance in work ; but for success in every enterprise he has unconquerable faith in prayer. When all other means fail he regards prayer as a resource that cannot fail ; and thus he often undertakes enterprises that seem very much like a forlorn hope, not because he has confidence in human resources, but because he puts unbounded trust in the living God ; and his faith is not deceived.

Mount Barker, South Australia.

JOHN PRICE.

THE SALUTATIONS OF PAUL.

II.

"Salute Prisca and Aquila, my fellow-workers in Christ Jesus, who for my life laid down their own necks ; unto whom not only I give thanks, but also all the churches of the Gentiles ; and salute the church that is in their house."—ROMANS xvi. 3, 4, 5 (Rev. Vers.).

FOR *Priscilla*, which is the designation given in the old rendering of our text to the first of the persons here saluted, the Revised Version reads *Prisca*, which it is affirmed is the form of the word in the best original MSS. of this record, as also in 2 Timothy iv. 19; although in the Acts of the Apostles the name takes the form of *Priscilla*. The Revised Version also uses the word *salute* throughout this chapter, whereas the old version has occasionally, as in the text, the word *greet*. One word only is used in the Greek text. That the old translators should have used two in rendering it into English a criticiser has designated "an unnecessary caprice." Be this as it may, whichever word is used there can be no doubt about the Apostle's intention. Whether we read "greet" or "salute" the meaning is the

same, a graceful outward expression of inner good feeling and good will.

Of the two persons brought before us in this text we have important and very suggestive information in other portions of the New Testament; and herein they differ from most of the worthies immortalised in this chapter, of whom so little is known beyond what is here disclosed.

Paul coming, as we read in the Acts of the Apostles, from Athens to Corinth, found there "a certain Jew named Aquila, a man of Pontus by race, lately come from Italy, with his wife Priscilla, because Claudius had commanded all the Jews to depart from Rome." As manufacturers of the far-famed Cilician sail and tent-cloth, Aquila and his wife had probably gone in the interest of their trade to the imperial city. An edict of the emperor, however, had now driven them hence. Corinth, another great city of commerce, and withal a great centre of heathenism and corruption, had become the scene of their sojourn. There Paul, fulfilling his second missionary journey, found them, and being not only of the same nation, but also of the same craft, deemed himself no doubt fortunate in becoming acquainted with them.

How this acquaintance, the outcome of which was of such vast importance to both the Apostle and his new friends, originated, it would be interesting to know, but we are not told. In the order of means it may have been a mere matter of business that brought them together. It was a custom amongst the Jews that their children should be taught a trade. One Jewish authority says, "He that teaches not his son a trade, doth the same as if he taught him to be a thief." Another says, "He that has a trade in his hand is like a vineyard that is fenced." In compliance with this wholesome custom Paul and Aquila had been taught in their youth a trade, and in their cases the trade proved to be the same. Possibly this accident of their secular training may have had something to do with bringing them together. I venture, however, to think that in this meeting we have more, much more, than the mere accidents of trade or the caprice of a Roman potentate. May we not see in it—ought we not to see in it—God's hand overruling the accidents of trade and the caprices of the world powers for the advancement of His kingdom? "From Rome," is the suggestive as well as the devout remark of a thoughtful commentator, "the emperor

must expel the Jews in order that Aquila may proceed to Corinth, and there furnish Paul with an abode and support."

When Aquila and his wife were converted to the Christian faith and thereby became "fellow-citizens with the saints and of the household of God" we do not know. They may have been Christian disciples before their expulsion from Rome, but of this we have no evidence. We know there were Jews from Pontus, Aquila's native place, amongst the hearers of Peter's sermon on the day of Pentecost, and that his first epistle was addressed to "Sojourners of the dispersion in Pontus." Some have conjectured that Aquila and Prisca were of their number. But of this again we have no evidence. It was probably their connection with the Apostle, his talk with them day after day and their nightly communings together, that won them to the feet of Jesus in true discipleship. The regenerating process may have been originated by tidings heard and proclaimed in Rome respecting the wonders of Pentecost and other doings in Palestine, while through the Apostle's dwelling with them, living in the same house, discharging day by day the obligations of a trade connection, they became truly one with him in the faith of Christ, and like him counted all things, Jewish distinctions and Gentile emoluments, "but loss for the excellency of the knowledge of Christ Jesus their Lord."

Well is it when our trade fellowships yield such fruit as this. Then truly are their results great gain—soul gain, gain for eternity as well as for time.

When Paul departed from Corinth after a year and a half's residence there, he took Prisca and Aquila with him to Ephesus. These friends were now so well instructed in Gospel truth that they were able to teach others. At Ephesus we find them taking Apollos by the hand and expounding to him, an eloquent man and mighty in the Scriptures although he was, "the way of God more perfectly." Subsequently, how soon we do not know, they returned to Rome, where they clearly were when the Apostle sent to them the salutation of the text. Years afterwards they were again at Ephesus with Timothy, and Paul salutes them there from Rome in the last of his Epistles—only a short time before his martyrdom. Nothing of their future history do we know with certainty. About them even traditional legends give only vague intimations that ultimately they shared with others the glory of being beheaded rather than prove

themselves unfaithful to the Christ who had enthroned Himself in their hearts. At any rate, this much is certain from the facts at which we have glanced, that Prisca and Aquila, whether they died the deaths of martyrs or not, were in no small degree helpful in the great work of planting and training the Church of Christ both in Corinth and Ephesus.

Let us now note more particularly what the text makes prominent respecting the two distinguished persons whom it singles out for salutation.

First of all you must notice that the Apostle gives, in the order of the salutation, priority to the wife, "Salute Prisca and Aquila." The wife is mentioned first. Not simply, I imagine, on the ground of common politeness, but because she was equal to, if not above, her husband in benevolence and Christian work. By no means an unknown thing in the social life of our day, the wife surpasses the husband in the faith and love of the Christian life. In other cases, however, the reverse of this is manifestly the fact. Of this we are sure, and we are thankful for the proofs of it which exist in our churches—the homes of our pastors and deacons and members—that it is a grand thing when husbands and wives are one in their spiritual sympathies, vieing with each other in Christian service, and not clogs and hindrances, as is, alas, sometimes a painfully felt reality in conjugal life. Hence marrying "only in the Lord" is a matter entitled to more attention than is sometimes given to it even by Christian people.

Prisca and Aquila, who were clearly true helpers of each other in the yearnings and strivings and outgoings of the Christian life, were also helpers of the Apostle, had exposed themselves to danger for his sake, in view of which both he and all the Gentile churches gave them thanks, and in their house a Christian Church had its habitation in the imperial city. The Apostle notes, clearly with approbation, these four things respecting them, in which we may see some of the essential elements of a true, healthful, and influential Christian life.

1. They had been Paul's helpers. His helpers, no doubt, in things temporal, sharing readily with him the comforts and refreshments of their home—a boon of no small worth to a man who had such a burden from the Lord ever pressing upon him. His helpers, too, in things spiritual, although not in the same sense and to the same

degree as they were the helpers of Apollos. Yet his helpers in faith and hope and love, christian consistency and steadfastness as witnesses to the power of the resurrection life. To him standing fast in that life on the part of Christian converts was a factor of joy and peace and power. Hence, addressing the Thessalonians, he says, "Brethren, we were comforted in all our affliction and distress by your faith; for now we live if ye stand fast in the Lord." In this way we can well imagine Aquila and his noble wife had been Paul's helpers.

But special note is here made of their being his fellow-workers. "My fellow-workers in Christ Jesus." They were ever by his side in his "labours more abundant" for the advancement of the Christian cause, ministering to the confirmation of young converts and the guidance of young inquirers under his inspired direction. Prisca in the midst of her sex, and Aquila in the midst of his, both dealing with the doctrine of the Apostle with a view to teach those just emerging out of the darkness of heathenism on the one hand and the cold formal technicalities of Judaism on the other "the way of the Lord more perfectly."

All Christians may learn from the view here given of these two friends of Paul two things: first, what they should aim at being, "fellow-workers"; and secondly, the true condition of acceptable Christian work, "in Christ." The Christian must be a worker. He must seek out the form of work for which he is fitted and do it. He must do it in sympathetic concert with other workers. With others he must be a co-worker. He, too, as a worker, and his work must be in Christ. Christ is the sphere in which the work is carried on, and for His sake it is done, and being in Christ is the essential prerequisite of working power. The Apostle's qualifying word respecting himself, Aquila, and Prisca as partners in work very significantly indicates this. And the lesson should be well pondered by all Christian professors, Sunday-school teachers, preachers of the Gospel of redemption, and all workers in the kingdom of grace. To be true spiritual helpers of each other, the workers and their work must be "in Christ Jesus."

2. These helpers of Paul had risked their lives for his safety. "Who for my life laid down their own necks." When or where they did this we are not informed. Nor are we sure whether this record is to be

taken literally or figuratively. Of this much we may be certain, that somewhere, perhaps at Corinth, or when fighting "with wild beasts" at Ephesus, the Apostle had been in imminent peril, and that his life had been preserved through the voluntary exposure to danger on his behalf of this noble Christian pair. This was an act of courage, of self-sacrificing love, not likely to be forgotten by the Apostle, even if it had not been the outcome of personal affection for himself on the part of his deliverers. The interests of the kingdom of Christ were involved, and from Christ they had received "not the spirit of bondage unto fear, but the spirit of adoption," and thus the spirit "of power and of love and of a sound mind." Animated by this spirit they shrank not from facing tumult and violence in order to save the life of the great preacher of the Christian faith among the Gentiles.

Of great worth still and of great power in the interests of spiritual religion is the heaven-born force of self-sacrifice—that force which nerves the soul for the battle of faith, and which gives strength to brave contempt, scorn, loss, peril, rather than fail in our allegiance to our Lord and the service to which He calls us. "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." Of this self-sacrificing temper Paul was himself a noble example. "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." But in the matter of self-sacrifice no example is comparable with that of our Lord Himself, who came to earth right down from Heaven "not to be ministered unto, but to minister and to give His life a ransom for many."

3. We notice next the gratitude called forth by Aquila and Prisca's self-sacrificing courage. In noting what they had done the Apostle is careful to add, "Unto whom not only I give thanks, but also all the churches of the Gentiles." Truly, their noble service of devotion to Paul and of love and devotion to the faith he preached was worthy of being held in grateful remembrance. To the Gentiles his life was of peculiar importance—valuable above all others—for to them he was the Apostle of Jesus Christ. To him the Great Head of the Church gave the command, "Go to the Gentiles and turn them from darkness to light." Not only, therefore, did Paul individually, as it was meet for him to do, give thanks to the instruments of his

rescue from violent hands, but thanks also poured in upon them from all the Gentile Christian communities in view of the signal service thus rendered to them and to their race needing to know the burden of his ministry—the mystery with which he was charged—“the unsearchable riches of Christ.”

In the gratitude which they avowed and manifested Paul and these Gentile Christians may be regarded as types of a Christian virtue worthy of being noticed and of being practised more extensively than it sometimes is—thankfulness to benefactors and helpers. We often meet with persons who say—and there is frequently too much ground for their affirmation—“Gratitude is a thing but little known amongst us; do a man a kindness and he will soon become a depreciating critic, if not a foe.” While far from accepting this complaint as of universal nor yet of general application, we cannot doubt that illustrations of it in social life are far too common. Ingratitude to God is a great sin of selfish humanity which should have no abiding place in a Christian’s heart, and ingratitude to our human benefactors is an unlovely growth of selfishness to be always eschewed and never harboured. True gratitude is a fine outgrowth of Divine love, God’s love shed abroad in the heart. “And this commandment have we from Him, that he who loveth God love his brother also.”

4. And now, lastly, the house of the noble couple of our text was a nursery of Christian life. A church of the Lord Jesus had its home there. “Salute the church that is in their house.” A similar use of their house had been made at Ephesus. And now in the centre of the great Roman Empire, the imperial city itself, where paganism ruled in splendour and power, having at its back the military pomp and force of the greatest world power on earth, their house, the home of humble tentmakers, was the meeting place of a little spiritual brotherhood drawn together by principles and held together by laws infinitely more mighty and more lasting than those which gave form to the kingdom of the Cæsars when at the height of its blazing glory and apparently impregnable strength.

From this word, “the church that is in their house,” we may learn something about the nature and constitution of a primitive Christian church. That church was no material building; no State created organisation, but a congregation of believers in Christ Jesus, voluntarily uniting with each other for religious purposes. Formed quite

as much, and perhaps more, after the household model as after that of the synagogue, certainly not after that of the temple, it was truly a household of faith, and, as we know from the text and other New Testament records, had often its meeting places in the habitations of its friends. There were probably several such churches in Rome when Paul wrote his Epistle to the "Beloved of God" there, but all in loving affiliation to each other as one body in Christ.

Possibly the secret of the house of Prisca and Aquila being the scene of the fellowship of a church lay in the piety of the members of the family as a whole. Not only were its heads believers, but we may venture to conjecture, perhaps, that all the members were possessed of a like precious faith to theirs, and thus a family like unto that of Cornelius, "a devout man who feared God with all his house."

One of the evils we have to deplore in the present day is the manifest decay of religion in social life. "Piety at home" is not shown as it ought to be. We need to pray and strive for such a revival of Godliness in our churches as shall make our homes churches in the sense of being nurseries of spiritual life. This is ever the way of blessing and of being blessed in church and home, and walking therein, Christ will recognise us as fellow-workers in Him, and will salute us with His "Well done."

Torquay.

EVAN EDWARDS.

IN MEMORIAM—REV. F. W. GOTCH, LL.D.

A FADED letter lies before me, bearing the date May 25, 1830. In it a young man of two and twenty discloses to his father his conviction that he should devote himself to the work of the Christian ministry. "There is nothing on this earth which I so much desire as to be a faithful minister of Christ." The matter had, he says, been for some time more or less before his mind. "Still it is probable I should never have mentioned the subject, had not Mr. Toller incidentally asked me one day last autumn, when I was riding by his side, whether I had ever any idea of becoming a minister. I told him I had thought of it, but never very seriously. He advised me seriously to consider the subject, and said that a taste for Biblical studies, if it were united with real piety, was of great advantage to any one who felt desirous of entering the ministry." Good Mr.

Toller! He deserves to be held in grateful remembrance. He cannot have imagined all the far-reaching consequences which were to flow from those words of his, which were accepted by his companion as "the voice of Providence," and were the means whereby a wavering purpose was confirmed and made effective. The young man was Frederic William Gotch. The son's assured conviction was not likely to meet with opposition on the part of his father. Mr. Gotch, of Kettering, was wealthy, and of commanding influence in the district in which he resided, but he was too good and wise a man to think it scorn that a son of his should renounce other prospects to adopt the career of a minister. There must have been a striking resemblance between Mr. Gotch, sen., and his son. The following words spoken at the burial of the one might have been employed with equal appropriateness at Arno's Vale a few weeks since: "His virtues were far from being the mere negation of evil practices. His positive excellencies were known and read of all—his scrupulous integrity and active benevolence. Yet I never met with a man at a greater remove from self-righteousness. . . . His discriminating mind had touched and pondered most of the curious and mysterious subjects which religious belief comprises, but he never allowed them to divert his heart or mind from the two great points of faith—man the sinner and Christ the Saviour, through whom alone God pardons the sinner and justifies him." Helped by the example and the sympathy of such a father, young Mr. Gotch began his course as a ministerial student. He studied at Bristol Baptist College, and at Trinity College, Dublin. The work of the student must have been done with great diligence and thoroughness; the foundation was well and truly laid—was wide as well as deep—which permitted such a superstructure of learning as was raised upon it by the continuous labour of after years. Mr. Gotch graduated before leaving Dublin. Many years after he crowned his academic successes by obtaining the degree of Doctor of Laws from the same university. Probably in his own case, as in the case of others, he cared little for these things, save as they were evidence of solid gains from which advance might be made to higher attainment. No man could be more free from the vanity which not unseldom belittles the possessors of exceptional powers. He laboured to acquire knowledge that he might serve men, not to obtain distinction that he might dazzle them.

In 1836 he left Dublin and accepted the pastorate of the Baptist church at Boxmoor. It was then a small church of sixty-seven members; but its young minister spared himself no pains to serve it because of its smallness. Dr. Gotch used to say in later days, that he should have found full occupation for thought and energy had it been willed for him that he should spend his whole life as minister of Boxmoor. The earnest, practical spirit in which he gave himself to his pastoral work is manifested in what I imagine to have been his first published address. It is an address read by him in 1839 at the annual meeting of the Herts and South Beds Association of Baptist Churches. The subject is, "The Duty devolving on every Christian of making Personal Efforts for the Promotion of the Cause of Christ." Several of "the means of direct effort" are indicated, and the employment of them is urged with much force. Probably the writer's own experience prompted him to give the most prominent place among such means to "Christian conversation," of which he wisely says: "Let it ever be borne in mind that such conversation is not to be mere talk about religion. The great aim is usefulness."

Mr. Gotch was not long permitted to give his undivided attention to Boxmoor. Such service as he could render was wanted elsewhere. In 1841 his name appears for the first time in the report of Stepney College. He had been induced to undertake the duties of "Tutor of Philosophy and Natural Science." This appointment he held conjointly with his pastorate at Boxmoor, and travelled to town to meet his classes at Stepney as the work there required. Such an arrangement was not likely to be permanent. It lasted, however, long enough for the young minister to test his aptitude for tuition, and to make it clear to him that, if his choice must be taken between pastoral and tutorial work, he must decide for the latter. Accordingly, in 1845, he resigned his pastorate at Boxmoor to accept an invitation to become Classical and Mathematical Tutor at Bristol College.

The connection with Bristol was to be long and happy. Mr. Gotch entered upon his work there in the fulness of his great powers, and brought to the discharge of it rare qualifications of heart as well as of mind. To many who have been accustomed to think of him as an accomplished theologian and as a Hebraist of the first rank, it may be matter of surprise to learn the subjects which were especially entrusted to him at Stepney and during the earlier part of his

long residence at Bristol. I say "especially," because the subjects indicated above were not the only ones of which he was expected to treat. The duties of tutors were not very clearly defined in those days. "Classics" might be understood to imply "New Testament," and "mathematics" to involve the teaching of Hebrew, and so on. Dr. Gotch was adapted in a remarkable degree to meet such requirements. His versatility of mind and the wide range of his scholarship impressed every one who held intercourse with him. If, as is sometimes said, a truly learned man is one who knows something of everything and everything of something, then the late President of Bristol College would seem to have approached the fulfilment of that ideal. The difficulty would be to point out the *one* subject about which he was best informed. With him breadth had not been purchased at the expense of thoroughness. Whatever he knew, he knew accurately; and, aided by a remarkable memory, he had his knowledge always at command. In his case there was no occasion to regret, in the words of Dr. Johnson, "the dissipation of great abilities in a boundless multiplicity of pursuits, to lament the sudden desertion of excellent designs upon the offer of some other subject, made inviting by its novelty, and to observe the inaccuracy and deficiencies of works left unfinished by too great an extension of the plan." Dr. Gotch employed great abilities widely, but without mental dissipation; and though he worked upon an extended plan, nothing was less characteristic of him than inaccuracy. He was intolerant of any such thing in himself. He schooled himself to the extremest exactness. This was made apparent in the care with which he expressed himself. With untiring patience, which imposed at times some strain on the patience of his auditors, he sought the fittest words to convey his meaning. In this painful care, which all who heard him marked in his speech, when applied to the acquisition of knowledge, lay one secret of his great and solid attainments. A good illustration of his capacity for taking pains is afforded by the volume which he published as lately as 1881 as a supplement to Tischendorf's "Reliquiæ, &c." In this volume Dr. Gotch gives a transcript, which must have cost him a vast amount of time and trouble, of some charred fragments, preserved in the Museum of Bristol College, of the Codex Cottonianus.

Another strongly marked characteristic of Dr. Gotch was a fearless

and unsparing devotion to truth, which shirked no effort and shunned no legitimate inquiry. He was not afraid to ask questions himself, and he did not discourage them in others. As a teacher he was more anxious to help his students to think for themselves than to force upon them some ready-made system of his own. With respectful patience he dealt with their suggestions and difficulties. But while claiming for himself and vindicating for others a large liberty of inquiry, he strove to guard against its possible abuse.

Addressing his students on this subject soon after his entrance upon his work at Bristol, he pointed out two faults which might beset them in the course of their investigations: (1) a want of becoming deference to the opinions of others; and (2) a want of absolute submission of the heart to God. Two brief extracts from this address may be given: "Love of independence, love of novelty, and self-esteem, all combine to make us look too complacently on our own investigations, and pay too little regard to those of others. Is it not, then, becoming that before you allow the freeness of your inquiry to lead you in a new direction, you should endeavour to estimate aright the arguments by which other men have been persuaded, and that you should give those arguments all the force they ought to have, by placing yourselves in their position, and looking at the subject in hand from their point of view as well as from your own? Deference to the opinions of others to this extent is proper in all, but especially in those who are but commencing their inquiries, and to whom many points may seem clear only because they have not extended their investigations further." "But it is still more important to urge upon your attention the necessity of absolute submission of the heart to God in all your inquiries after truth. . . . The only safeguard [against possible evils] is to be found in the constant exercise of practical piety. Just in proportion as you are employed about divine things *as a matter of study and learning*, do you need the increased cultivation of spiritual religion. The more you study the meaning and theory of the Word of God, the more you require to drink into its spirit, to delight yourselves with its promises, to feast upon its hopes, to bring to bear on yourselves its warnings, to place your whole souls under the influence of its motives. . . . be earnest in seeking for communion with God." These extracts are characteristic of their author; that which he commends in them he practised.

Fearless in seeking truth, he was devoid of arrogance and self-assertion; he was wholly fair-minded towards the opinions of other men; he was, before all things, devout. The prayer, of which he has given us a fine English rendering,* was a true expression of his own inner life:—

“ Keep me near Thy side,
Free from wrath and pride;
Stamp Thy lowliness and meekness
On my heart, that in my weakness,
Meek, I may abide,
Humble at Thy side.”

No mistake could be greater than for any to suppose that Dr. Gotch was oppressed by the weight of his own learning, or that he allowed it to be oppressive to others. The intellect in him was not allowed to take the room of intellect and of feeling too; the heart was sedulously cultivated as well as the head. Scholarly gains were combined with the simplicity, the gentleness, the “heart-affluence,” the nameless charm, which men acquire and keep in the school of Christ, and only there. His was the

“ . . . manhood fused with female grace
In such a sort, the child would twine
A trustful hand, unask'd in thine,
And find his comfort in thy face.”

Young men admired their teacher's strength and intellectual resource; they revered his Christian character; they loved him for his tender, unfailing sympathy. A former student, one who has long occupied a prominent position in our ministry, writes: “I am certainly more deeply indebted to Dr. Gotch than to any other man I have ever known for his influence on my mind, its modes and habits of thought. He had by his kindness, and by the depth and clearness and force of his teaching, great power over his students; power which awoke and quickened their mind and set it a-thinking for itself, and in its own way more conscientiously and earnestly than it had ever thought before. In looking back I clearly see that when I came under his influence at college a new era in my mental life began. And I think most of his students would say the same of

* See “Psalms and Hymns,” No. 1136. No. 1240, in the same book, is also a translation from the German by Dr. Gotch.

themselves. . . .” Another student, of much more recent years, writes: “He was both great and good, wise and broad-hearted, and I loved him deeply. He knew that I was poor, and again and again in the kindest and nicest way he asked me to confide in him, and offered me pecuniary help during my college course.” Such testimonies might easily be multiplied, but these must suffice here to indicate the kind of influence exerted and the feeling awakened in his students by Dr. Gotch from first to last during his long tenure of office in connection with Bristol College.

In 1868 Dr. Gotch became President of the College. Shortly afterwards another honourable and onerous position was offered him. He was invited to join the Company entrusted with the revision of the Authorised Version of the Old Testament. The invitation was accepted cheerfully, and the large addition of work it involved was undertaken with zeal. That Dr. Gotch was deeply interested in the labours of the Revisers was evident to all who knew him; but the extent to which he contributed to those labours could really be known only to those who served on the Company with him. The following letter from the distinguished secretary of the Old Testament Revision Company, Mr. W. Aldis Wright, will therefore be read with much interest: “I am quite sure that every member of the Old Testament Revision Company would agree with me in my estimate of the value of Dr. Gotch’s services in the work of revision. He was most regular in his attendance, rarely failing to be present till towards the close of 1882, when his health began to give way. I find by my minute-book that his last appearance was on October 6th, 1882. Before that he was seldom absent. His heart was in his work, and his suggestions were always sound and judicious. He had an instinctive feeling for the niceties of our language, and his good taste and natural elegance of mind were most helpful counsellors. But above all he was distinguished by an unruffled sweetness of temper, which prevailed in the most warmly-contested discussions. Every member of the Company looked upon him with affection and respect.”

It was a great privation to Dr. Gotch when he was no longer able to take his place in the Jerusalem Chamber. It was also to him an unfeigned joy that he was permitted to see the completion and the publication of the Revised Version.

Dr. Gotch's share in the work of Bible-Revision was not limited to what he did in connection with the Westminster Company of Revisers. He translated the Pentateuch for the "Revised English Bible," which was promoted by the late Mr. Jos. Gurney, and published in 1877. In other ways also Dr. Gotch took part in important endeavours to further Biblical science. He contributed articles both to Kitto's Cyclopædia and to Dr. W. Smith's Dictionary of the Bible. In this connection mention may be made of a striking discourse delivered by him before the Bristol Baptist Association in 1851, on "The Inspiration of the Holy Scriptures." In this discourse the view is explained and defended with great skill, that "Inspiration primarily and strictly belongs *to the teachers of the truth* ; and that, therefore, it is in a secondary and derived sense that we affirm it of the truths which they taught." The wish is expressed that the terms "plenary" and "verbal" might be abandoned in regard to Inspiration, as being due to theory. "And I," adds the preacher, "am anxious to have no theory, except indeed that may be called so which is drawn from the express declarations and uniform manner of the inspired writers themselves. We have a revelation from God—an inspired word given to us by inspired men. Is that not enough? Ought we to require more?"

That Dr. Gotch was a Baptist by conviction, and that he made no secret of his conviction, goes without saying. When, in 1868, he occupied the chair of the Baptist Union, his address at the Spring Session of the Union was a vigorous vindication of the position maintained by Baptists (1) in regard to other denominations, and (2) in regard to the State. He had no morbid dread of the charge of sectarianism. "The true use," he said, "of sects is to advance Christian truth, and increase Christian love ; and, paradoxical as it may sound, I believe that the existing sects in the Christian Church, or at least most of them, in some measure do, and in a much larger measure might, discharge both those functions. We have to consider how far these functions are, or may be, discharged by us as Baptists." As regards the State, he boldly maintained that "the members of Baptist churches, from their very principle of individualism, will be more likely than any other denomination to resent the control, however gentle it may be, which the State exercises . . . our principles place us at a further distance from the possibility of our forming part

of a comprehensive National Church than those of any other denomination place them." The second address delivered by Dr. Gotch from the chair of the Union was that entitled "Christ the Centre." It is so well and deservedly known that further reference to it here is needless. A few years after his presidency of the Union Dr. Gotch wrote the article on "Baptists" which appears in the latest edition of the *Encyclopædia Britannica*. It is a brief, but exceedingly interesting historical sketch.

At Bristol Dr. Gotch associated himself "with his own people," and rendered them manifold and important service. He held office as deacon, first in the King Street Church, and later (since 1873) in Cotham Grove Church. Only those who had the privilege of working with him will understand how much these churches were indebted to him for the unstinted care he bestowed upon their interests, and for his unfailing liberality. He was "a cheerful giver," showing that he accounted it a pleasure to respond to any appeal which commended itself to his judgment. Meeting generously the claims of his own denomination, his interests and benefactions reached far beyond it. All the great educational and philanthropic institutions of Bristol found in him a wise and sympathetic friend. He served on the School Board, on the Council of the University College, on the Committee of the Hospital. But it were vain to try to recall the societies and the movements, local and otherwise, which profited by his counsel and his gifts.

As vain were it to try to measure the influence and to estimate the service of such a life as his. Some wish that more had been done—more, that is, in the way of literary work, which should serve to perpetuate an accomplished scholar's fame. If regret is to be justified in this connection at all, it should be, not that Dr. Gotch did not put forth more effort, but that more consideration was not shown to such a man by the denomination he served. To ask him—to ask any one—to teach single-handed the whole round of theological science, and then to expect of him the productions of a leisured specialist, is hardly reasonable. But, in truth, there is no room for complaint that Dr. Gotch achieved but little that will abide. Has he not left his impress deep on men, who in turn are moulding the thought and life of others? and has he not had a share in the work of making the Book of books more intelligible to all who read it in the English

tongue? For the rest, for personal fame, he had little care. His was a loftier purpose: fidelity and usefulness. Fame might suffice for meaner men.

In 1883 Dr. Gotch resigned the presidency of Bristol College. His remaining years were passed in close retirement. It was a bright, calm eventide. Spite of much physical weakness and the increasing burden of years, the mind remained keen and active, and kept abreast of the best literature of the day; there was the same hopefulness undaunted to the last; the same geniality and humour, which ever made intercourse with him at once easy and delightful; and, above all, there was to the end the same repose of spirit, telling that the strong faith of manhood proved itself the sufficient comfort and support of age.

Dr. Gotch passed away, after a sharp but painless attack of illness, on Saturday, May 17th. On the following Wednesday all that was mortal of him was laid to rest in Arno's Vale Cemetery. It was sixty years, almost to the day, since he announced that his greatest desire was to be a "faithful minister of Christ." May we not say of him with thanksgiving, as we look back over his long and beneficent career, that God in His infinite grace fulfilled His servant's request?

Nothing has been said in this necessarily brief and fragmentary sketch as to Dr. Gotch's domestic life. Upon its privacy we will not intrude further than to state that he was twice married—first, to Miss Charlotte Hepburn, who died in 1840; and next to Miss Foster, daughter of Ebenezer Foster, Esq., of Anstey Hall, Cambridge. Dr. Gotch was again left a widower in 1862. Of his children two daughters and one son survive him, to cherish the inspiring memory of a beautiful life, which they well know was ever seen to most advantage in the seclusion and amid the relationships of home.

GEO. P. GOULD.

VERBUM SAP.

WHERE is the typical American to be found? Some years of observation fail to furnish me with any satisfactory answer to that question. Half a century since, or even later than that, this might not have been so. The Western man did not exist then, and the hospitable Southerner was as distinct a type of man in

one latitude as was the thrifty Yankee in another. But now the constant flow of immigration, the inevitable effects of the war, and the development of the West, have combined to mix and modify these contrasted types. From a fusion or adjustment of races the ultimate American may some day or other be produced. But he has not been produced as yet. The decay of New England, the recovery of the South, the expansion of the West, are evident enough. We must wait for a longer period than the majority of us care to anticipate for the appearance of the American man.

Meanwhile, not all the barriers raised between North and South, East and West, are high enough to affect the fact—evident to all travellers in this broad land—that there is already a distinctly American character. It is like no other. Not English, or French, or German, it still has features which remind us now of one of these, now of another. Sometimes one catches a glimpse of Jonathan Edwards, sometimes of Martin Luther, sometimes of Voltaire, sometimes of Paley. The American character seems to take as its motto, "All things are mine," and, like the genial plagiarist, to recover its own goods wherever it may happen to find them.

The visitor to the country may very likely be attracted by this fresh type of character. He sees a disposition simple, yet shrewd; light almost to the verge of frivolity, yet capable of deep chords, so spontaneous that you think it has no reticence until some slight hint reveals unsuspected reserve, wonderfully hopeful and elastic, as ignorant as an Englishman's when it is beaten, as buoyant as is an Irishman's under cloudy skies, with a generous instinct to give and take, and an absence of pettiness and jealousy most admirable.

Matthew Arnold was not complimentary to the country, yet in every city which he visited large audiences gathered to hear him, and paid handsomely for the privilege of feeling his fine rapier thrust. Max O'Rell is perplexed because, so versatile is the national character, that the very men who on board the ocean steamer smoked and gambled with abundant profanity all day long, came to the piano on Sunday morning and sang hymns for two hours. He concluded that while "in France they had men who sang hymns, and men who swore, the Anglo-Saxon race alone supplied men who could do both with equal facility and grace." Emerson poked gentle fun into the hotel keeper in Rochester, who, finding that his building would

rent better as a college, put in a few books, secured a coach load of students from another school, and had a crop of graduates before time for green peas. She was a genuine American—the pastor's wife, I believe, in a New Hampshire village—who, when asked what they were going to do with the proceeds of a church fair, answered that it was not yet decided whether to buy an ice-cream freezer or a parish hearse. Both were urgently needed, and perhaps the purchase of the one would make the purchase of the other still more imperative.

I must not pause any longer over these illustrations of a disposition unique, admirable, quaint, attractive, the like of which, I suppose, cannot be found anywhere else.

My present point is this. He who contemplates making America his home will do well to study the American character, for it is of all American institutions the most universally potent.

The success or failure of the immigrant—and let me speak especially of the minister coming here to settle—depends, more than we are wont to suppose, upon his adaptability. One grows sick to death of the traveller who can do nothing better than compare what we find here with what he left at home. The first Dutch merchants in New York—it was New Amsterdam then—built their houses from bricks brought specially from Holland, but that cannot be done now. He who comes here had been wiser never to have come if he can find nothing else to do than sigh for the bricks he left behind him. Let him go back to the brickfields, if he will. The Atlantic is more passable than the Red Sea, and England is better a thousand times than Egypt. But let him cease his shallow whinings over the cucumbers, leeks, melons, and onions which he fails to find here, and of which, if the truth were to be told, he knew little more than the fragrance in the land of his birth. America is a good country, with a royal-hearted, generous people, but it is not England, nor are its people Englishmen. Nature never bears twins.

Such observations in this matter as I have made bade me to put a good deal of stress upon this. The English minister, if he fail to find in America a congenial experience, does not generally fail because he cannot preach. As a rule he can. If its literary graces be less marked, and its delivery be less finished and careful, the English sermon has an unction, a directness, a richness in Scriptural quotations, a Biblical cast and character which make it very welcome to

the devout hearer. As a rule, also, I am inclined to think that the English minister is a successful pastor. The home, the sick bed, the grave, are everywhere the same. Assiduous pastoral work is generally a matter of conscience with the faithful minister, whatever his nationality.

It will, of course, be granted that between the Baptist churches in England and the Baptist churches in America there are some important distinctions, and these distinctions no man contemplating making his home here can afford to ignore. The rapid and substantial growth of Baptist views is a growth which the majority of intelligent American Baptists attribute very largely to the firm and clear position which the churches of this country maintain in respect to distinctively Baptist doctrines. No man in his senses would come to America as a Baptist minister if he felt bound to antagonise this position. To do so would scarcely be honourable, and certainly it would not be courteous. Then again, there is a good deal in American church life which fails to commend itself to the sober common sense of many who, while they deplore it, see no way of changing it except by fostering the slow growth of a better taste, opinion, and judgment. I think that it was at a late meeting of the London Social Union that Dr. Angus "pointed out that parents do mischief by telling to their children without reserve the proceedings of church meetings." But it is still more to be deplored that in America the church, as a rule, has no gathering which is not public; that to its debates and discussions all can come; that even the reporter, who knows not the place where he should put the shoes from off his feet, is free to make his notes in meetings which should by all the rules of reason and tradition be free from his intrusion. It has even become a question what it is that a young person brought up in a Baptist congregation joins for the first time when he unites with the church. Yet I would lose no opportunity of testifying to the delightful character of the prayer-meetings and of the social gatherings in our American churches. Whether they could be reproduced elsewhere I very much question, but I have no sort of question as to the wholesome influence which they exert upon our ordinary church life. The ease, the freedom, the brightness, the holy *abandon* of the prayer and conference meeting, make it as necessary to our spiritual life as is the more formal service to the Sunday. This very

ease, however, may seem, to one not accustomed to it, to be only another symptom of that secularisation of church life which is so marked and surprising a feature in a country that has from the beginning separated the Church from State patronage, and the State from Church control. It is all of a piece with the excess to which advertising is pushed, and music and camp-meetings, and fairs and "the cooking-stove apostacy." The world has got into the church, it may be said; whether or no the church has got into the world is quite another matter. So it would be easy to go on for many pages further enumerating—now with approval, and now with the reverse—the features in a church life which is no more above criticism here than it is anywhere else.

Enough if I have succeeded in making my point, which is, that he who comes to America expecting to find perfection has misapprehended the length of the journey which must be taken before the discovery rewards his search. He who comes here with the rustic mind which compares everything it meets with the parish of Little Peddlington had better remain among the Peddlingtonians; and he who comes without the wit to cut his coat according to his cloth, will do well to stay at home until that simple lesson in the tailor's art has been acquired.

But sanctified common sense is not such a drug in any market that it will not be welcomed anywhere. "Every human heart is human," and the message breathed over the disciples at Bethany is the message for which that universal heart is athirst still.

T. HARWOOD PATTISON, D.D.

ELIZABETHAN RELIGIOUS LIBERTY.

THE religious controversies of this period were conditioned by the feelings of the people towards Rome. Political hopes and fears added force and bitterness to religious differences. The common people as well as statesmen were compelled to see that the national life stood in peril so long as the Pope had power to carry out his threats; and the measures of his agents in other lands left no ground for hope if once he could find an opportunity of working his will within this realm. In August, 1572, a thrill of horror shot through

the kingdom at the news of the massacre of a hundred thousand Protestants in France on St. Bartholomew's Day, and gave a vigorous impetus to the spread of Protestant feeling which had been steadily growing in the nation at large. Protestantism became identified with loyalty to the Crown. On purely political grounds Romish priests were regarded as emissaries of the Pope, and were forbidden the country. Cuthbert Mayne, a young priest, was arrested in Cornwall and executed as a traitor (1576).

The story of the Spanish Armada is so familiar that it will be sufficient only to mention it here. We cannot realise in these happier days the danger it presented and the detestation it inspired. Its defeat (1588) rolled away the Catholic terror. The tremendous crisis bound together all classes and creeds in the struggle for independence. "The national unity proved stronger than the religious strife." "The work of Edward and Mary was undone, and the strife of religions fell powerless before the sense of a common country."

But all this added fuel to the popular hatred against Rome, and imparted much of the heat of passion and rashness to the intolerance which prevailed on all sides. These political conditions must be borne in mind as we follow further the controversies out of which the present divisions in the religious life of the nation sprang.

The men who from the beginning of the reign strove for a less Romish order of service came to be known as Puritans, from their desire for a purer form of worship than had been yet established. The Protestants were, in fact, divided into two parties, which for convenience we may distinguish as Court Reformers and Puritans. The former held that the monarch had authority to "reform and correct all abuses of doctrine and worship"; that the Church of Rome was a true church, though corrupt; that the Holy Scriptures did not prescribe any standard of discipline or church government, leaving these to be accommodated by the civil ruler to the policy of the State; that things indifferent, such as rites, ceremonies, habits, should be settled by the State, and that in such cases it was the indispensable duty of all subjects to observe them. The latter maintained in opposition to these positions that "it was unreasonable that the religion of a whole nation should be at the disposal of a single lay-person"; that the Church of Rome was anti-Christ, and everything connected with her was therefore to be eschewed; that the Scriptures were a standard

of discipline as well as doctrine, and nothing should be imposed as necessary but what was expressly contained therein, or "derived from them by necessary consequence"; that those things which Christ had left indifferent ought not to be made necessary by human laws, and that rites and ceremonies which tended to lead men back to Popery were no longer indifferent, but were to be rejected as unlawful. It must in justice be added, "each party agreed in asserting the necessity of uniformity in public worship," and of using the civil powers to enforce it; they only differed as to the fashion of the uniformity which was to be imposed.

Neither party had as yet any conviction of the right of every man to order his own conduct in all matters of religion. But while those we have called Court Reformers enjoyed the favour of the Queen, and were advanced to the highest places in the Church, the Puritans fell under the dislike and anger of Elizabeth, and had to suffer for their convictions throughout her long reign.

Let it be carefully noted here, the difference between the two parties at the outset had no reference to the great essential doctrines of the Christian faith; they were in the main agreed as to these. It arose, and grew, and hardened into a permanent schism out of differences about little things—the use of the surplice, the sign of the cross in baptism, the gift of the ring in marriage, the posture of kneeling at the Lord's Supper. These things both parties acknowledged to be non-essential in themselves, but those in place and power insisted on making them essential by Act of Parliament, and the Puritans in their loyalty to conscience were not able to accept them. If the first occasion of the schism seem small, the self-denial and heroism of the men who abandoned all hope of advancement, and submitted to poverty and persecution in defence of their conscientious scruples, must be acknowledged to be great. And surely upon those must rest the grave responsibility for the schism who dared to make those things essential to an ecclesiastical establishment which Christ had left non-essential in the Christian faith. But the issue did not hang on these little things alone. What the Puritans unwittingly were opposing was the royal supremacy in religious affairs. But before they could attain to the principle of full religious liberty, they had to learn that if any form of religion is to be forced upon a people some party must come under the scourge of persecu-

tion ; and whether that party be themselves or their neighbours is only a small personal consideration not affecting the principle involved.

The Puritans shrank from and did all they could to avoid separation from the Church. Many who were clergymen took the oath of supremacy and conformed for a time, in the hope that soon some relief would be granted by law, especially as they "merely craved exemption from certain forms and ceremonies to which they had a conscientious objection." For a time they seemed to have good ground for hope. So evenly were parties balanced that in the Convocation of 1562—the very assembly in which the Articles of the Church were reduced from forty-two to thirty-nine as at present—when the rites and ceremonies were debated, a majority of those present were in favour of making some changes which the Puritans desired ; but the proxies of those who were absent turned the scale by one vote. The momentous decision, therefore, to show no consideration at all for the conscientious scruples of brethren in these minor matters was arrived at by the votes of those who had not been present to take any part in the debate. When the bishops proceeded to more rigorous measures this hope could no longer be entertained. In 1583, "the leading Puritan clergy, whose nonconformity had hitherto been winked at, were called upon to submit to the surplice, and to make the sign of the cross in baptism." Two hundred of the best of them were driven from their parsonages. Other tyrannical acts followed. "All preaching or reading in private houses was forbidden." The growing power of the press had been used by the Puritans in pamphlets appealing from the Crown to the people. Therefore "all printing was restricted to London and the two Universities ; the number of printers was reduced. . . . Every publication too, great or small, had to receive the approbation of the Primate or the Bishop of London." The first result of this system of repression was the appearance, in the very year of the Armada, of a series of anonymous pamphlets bearing the significant name of "Martin Marprelate," and issued from a secret press which found refuge from the royal pursuivants in the country houses of the gentry. The press was at last seized ; and the suspected authors of these scurrilous libels, Penry, a young Welshman, and a minister named Udall, died, the one in prison, the other on the scaffold.

A conspicuous example may show how arbitrary and severe Elizabeth

was in giving effect to her fierce prejudice against the Puritans. Edmund Grindal had been made a bishop under Edward, and had gone into exile under Mary. On Elizabeth's accession he returned to England, and was advanced first to the See of London, then to York, and finally to Canterbury (1575). He was a man of gentle disposition, who cherished much sympathy with the Puritans. The more earnest of the clergy and laity had been in the habit of meeting occasionally in different parts of the Midland counties for religious exercises and conference together on the state of religion. This was obnoxious to the Queen and the Court. She sent for the Archbishop and told him she was informed that the rites and ceremonies of the Church were not duly observed in these "prophesyings" (as these meetings were called); that persons not lawfully called to be ministers exercised in them; that the assemblies themselves were illegal, not being allowed by public authority; that the laity neglected their secular affairs by repairing to these meetings, which filled their heads with notions, and might occasion disputes and seditions in the State; that it was good for the Church to have but few preachers, three or four in a county being sufficient. She, therefore, commanded him peremptorily to put them down. Instead of complying with the order, the Archbishop writes a long and earnest letter to her Majesty, telling her he believes such meetings are necessary and useful, and, therefore, he cannot without offence to the majesty of God send out injunctions for suppressing the exercises; and in conclusion ventures to remind her that, "though she was a great and mighty princess, she was nevertheless a mortal creature, and accountable to God." This happened only two years after Grindal's advancement to Canterbury. Elizabeth was furious on receipt of the letter. Immediately an order from the Star Chamber confined the Archbishop to his house, and suspended him from the exercise of his functions. Four years later the Queen sent him word she would again look upon him with favour if he would resign his office. This the old man never did. But death a year later took the broken-hearted prelate out of her Majesty's way.

One other point deserves recognition. The Court Reformers exacted submission to the established forms of worship on the ground that such submission was due to the Head of the State; and they sought to throw the odious charge of disloyalty over those who for any

cause resisted this demand. Archbishop Tillotson in one of his sermons represents Dissenters as "an humorous and perverse set of people, in not complying with the service and ceremonies of the Church, for no other reason but because their superiors require them." Those who refused to "conform" were, therefore, always in danger of being considered disloyal. This implication the Puritans indignantly repelled. They were ever forward and active in proving their patriotism, and most scrupulous in asserting their allegiance to the Crown.

This is well illustrated in the following incident. In 1582 all earnest Protestants were much alarmed at the prospect of Elizabeth's marriage to a French Papist, the Duke of Anjou. A Puritan lawyer named John Stubbs published a treatise, entitled "Discovery of a Gaping Gulf," in which England was to plunge through the proposed match. The Queen was so incensed that she immediately issued a proclamation to suppress the book, and to apprehend the author, the printer, and the disperser of it. The printer was ultimately pardoned, but the other two were sentenced to have their right hands cut off. This punishment was inflicted on a scaffold erected in the marketplace of Westminster, a cleaver being driven through the wrist with a mallet. Stubbs, however, was so anxious to show his loyalty to the throne that no sooner was his right hand off than he pulled off his hat with the hand that was left, and cried, "God save Queen Elizabeth."

But nothing the Puritans could do or say was able to conciliate in any measure the hot displeasure of the Queen and her Court. They were harassed with increasing severity. Their leaders in the House of Commons were intimidated and imprisoned; suggestions for their relief were suppressed and forbidden by tyrannical interference with the rights of Parliament, until ultimately the Legislature was reduced to such grovelling subservience that an Act was passed banishing perpetually all over sixteen years of age who refused to attend the established Church, or questioned and opposed in any way "her Majesty's authority in causes ecclesiastical"; and decreeing, further, that should they return without the license of the Queen, they should "suffer death without benefit of clergy."

JOHN BAILEY, B.A.

THE PUBLIC READING OF THE SCRIPTURES.

OF course, we all get the attention of the people when we read the Scriptures. The preacher has so much from without to help him to this, that he could not fail if he would. In his favour the preacher has: (1) His congregation's great regard for the Book from which he reads. (2) The worshipping frame of mind in which his people have come to church. (3) The universal respect for the place and for the people with whose worship it might interfere, should anyone show signs of inattention or criticism. These forces, of themselves, compel at least apparent attention in every cultivated congregation. Yet we have heard many a preacher cite the attention paid to his public reading of the Scriptures as evidence of his more than ordinary ability to read well. If it were not so humiliating, it might be a very helpful experiment for a preacher who thinks he commands attention by the excellency of his reading to go off to a city where he is not known as a preacher, and undertake to read some selections from classical or current literature for the entertainment of a representative audience, where either hissing or applause is in order according as merit demands.

Have we not all heard of many people who were convicted and converted while reading the Bible in private, or during the preaching of a sermon, or the singing of a hymn? Have we not heard of many people who have given their hearts to Christ during the offering of a public prayer? But how seldom, how very seldom, it is that we hear of one who was either convicted or converted during the public reading of the Scriptures! Paul says that it is the Gospel of Christ which is the power of God unto salvation to everyone that believeth. Then why is it that our public reading of the Gospel is powerless to make men believe, while our public preaching of the same Gospel is powerful to make men believe? And that, too, when reading the Scriptures gives the people nothing but the Word of God, while in preaching we give them comparatively a small proportion of the inspired Word? Clearly it is the fault of our reading. For, while this is characterised as a reading age, it is an age just as distinctly characterised for knowing neither how to read nor what to read.

“Blessed is he that readeth,” says the Apostle John, in his

frontispiece to the Book of the Revelation. But, as if foreseeing how careless some of us would be in neglecting to give each word its proper force, and thereby take away or add to its meaning, on the other side of his book he put in letters just as conspicuous: "If any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life and out of the holy city." How careful we ought to be not to take away "from the words" any portion of the meaning they convey, if such fearful consequences are to follow! I maintain, therefore, first, that:—

No one has the right to read the Scriptures in public without first having carefully studied to know the interpretation of the portion he purposes to read. For reading which gives no interpretation is not reading, but merely pronouncing words. And reading which gives a wrong interpretation of Scripture is sinful, and worse than no reading at all. In public reading there are two elements: (1) the soul receiving impressions, and (2) the soul imparting the same impressions. Generally speaking, these impressions are received through the eyes and from the written or printed characters on the page, and imparted through the voice, clothed in the same words, to reach other souls through the ear. But if the soul cannot interpret the thought which the word stands for, the preacher will be like the wise men of Babylon, trying to read the writing on the wall. It will be simply a pronunciation of words which can be of no possible value in public worship, except in so far as the people are able to put them together and read for themselves. Such would be the kind of reading we would expect of the Pharisees, were they to read in our hearing those parables which Christ spoke in their presence, "that seeing they may not see, and hearing may not understand." And of such reading are we not justified in saying that reading they do not read? We can easily see why there would be no conversions under such reading of the Scriptures.

For our reading to be effective, the soul must get some impression of the thought contained in the words; and if the soul is honest, it will give forth the same impression that it receives. Upon this principle is the only right way to decide what portions of Scripture should be read in a given service. For that matter will adjust itself when we thoroughly study the portion we select, to see whether the impressions we get from it are such as we wish to impart at that

time. This test will determine what ought to be read, this "study" will show us to be "workmen who needeth not to be ashamed," and this method of selecting Scripture will enable us to "rightly divide the word of truth." I believe that here is the place for the preacher's critical and exegetical work of the week to show itself, or, rather, conceal itself. Anyhow, it should be there. For it is so much easier to put thoughts into Scriptural language which are not there than it is to get the thoughts out which are there, that I am persuaded that the Lord of glory is often crucified afresh in the public reading of the Scriptures. For we drive the nails into His hands when we force our thoughts into His words.

For the reading of God's Word we need as much more preparation than we do for the sermon as are the thoughts of God's Word greater than the thoughts of the sermon. The thoughts which I have gathered about God during the week are of no consequence to the people compared to the thoughts which God has put into His Word concerning them. Singing, as it might be done when the object is to convey the thoughts of well-chosen words into the hearts of the people by means of song, should have a very prominent place in our public worship. But singing as it is most commonly done is only the human voice exercising itself in a public gymnasium for the admiration of the people. First in prominence is the singer, second the song, and third the words of the song. How completely reversed is the right order become! But the same is true largely in the public reading of the Scriptures. For by some art we often attract more attention to ourselves, or to the manner of our reading, than we do to the matter which we are reading. I believe it is possible for a preacher to read the Scriptures so well that they will attract to his church more than the sweetness of music, the fragrance of flowers, the brilliancy of sermons, or the elegance of wealth. And of all the denominations the Baptists can best afford to attract the people in this way.

But even if the soul has a clear insight to the meaning of the Scripture to be read, and is all aglow with enthusiasm to impart its knowledge to others, it may yet be unable to accomplish this end. For there is one thing essential to reading the Scriptures well. I maintain, therefore, in the second place, that *No one has the right to read the Scriptures in public without first having carefully studied the interpre-*

tation of his own voice. For to whatever extent a man is unable to interpret his voice, to that same extent he is an unreliable means of communication between the thought which God has given him and the people for whom it was intended. There is a wide difference between reading the Scriptures so that our conception of their meaning can be understood, and reading them so that our conceptions of their meaning can be misunderstood. In so far as my voice does not convey my thought which I intended it to convey, in so far it deceives me, and I am responsible both for having such a voice and for being deceived. James says: "We put the horses' bridles in their mouths that they may obey us," and it is he who exhorts us to bridle our tongues likewise, that they may obey us and not deceive us, for he that "bridleth not his tongue, but deceiveth his heart, this man's religion is vain," meaning, as Dean Alford says, that "the religious service of this man is valueless." One of the requirements laid down by the inspired apostle as a necessary qualification of the preacher is that he must be "apt to teach." But no man is apt to teach who does not express his thoughts well, and no man can do this without a knowledge of how to interpret his voice.

1. A man must know when his voice is natural. It is true that many a pupil begins the study of elocution with his own voice, but graduates with a voice almost exactly like that of his professor. Yet his voice, however poor it may have been, was God's special gift to him, was exactly suited to his body, and was divinely fitted for expressing those impulses of his soul which constitute his individuality. In casting it aside to adopt the voice of another, he has exalted the wisdom of his choice above the wisdom of his God, which thing is more wicked than the sin of Adam, for Adam sought only to be as wise as God, while this man is seeking to be even wiser than God. And even that man who was unfaithful with the one talent was not so unfaithful as to return something different in kind. While my voice may not be so valuable in itself as the voice which God has given to you, yet if I cultivate my voice to a degree of perfection to which you do not attain in the cultivation of yours, God will give me the greater rewards. For it is the percentage of increase, and not the amount of profit, which measures the reward of the faithful. A preacher has no more right to read the Scriptures in a borrowed voice than he has to preach a sermon not his own.

2. A man must know when his voice is effective. To do this requires a careful study of the science of elocution. He must understand something about what keys, stress, inflection, and pitch are intended for. And he must acquire the ability to use them to the best effect. This necessitates that he understand the range of his voice. The same voice which can melt an audience to tears in singing tenor might be a disgraceful failure in singing bass. In reading the Scriptures before the public let us know that our voice is reverent, fervent, and faithful, bearing precious seeds into the hearts of men.

J. BUNYAN LEMON.

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SUNDAY MORNINGS WITH THE CHILDREN.

VII.—GOD'S WORD IS A LAMP (Ps. cxix. 105).

FIFTY years ago Bibles were far more expensive than they are now. Then there were numbers of young people who were unable to procure one to call their own. Every right-feeling person, whether young or old, desired to have a copy of the Holy Scriptures with his or her name written therein. A gentleman, noticing this, offered to give a Bible to any little girl or little boy who would, by a certain day, learn the one hundred and nineteenth Psalm. Hundreds did so. There was one little maid who learned it so thoroughly that if the number of any verse were given she would recite that verse correctly. She had learned this long Psalm, not as a task, but out of love to the Word of God. It must have required very much study. But there can be no doubt that in after life she was often very grateful that she had done it. When the examiner said to her, "Give me the one hundred and fifth verse," she answered at once, "Thy word is a lamp unto my feet and a light unto my path."

Once there were a number of young people who had been to a Christmas party and had to return home across a moor. The night was very dark, and they were in danger, unless they kept the path, of falling down some steep place or getting lost in a bog. Their friends made each take a lamp. The light was not strong. It did not help them to see the scenery around, it did not even illuminate the tops of the trees, but it showed them the path along which they were to go, and by means of this they all arrived safely home. That is just what the Bible is. It is not intended to teach science or to give light upon all the wonderful things round about, but it shows us very clearly the way to heaven, and in this sense it becomes a lamp to our feet and a light to our path.

A good lamp is a great blessing in a house. What should we do without it in the dark long evenings of winter? Then it makes all cheerful and bright. I think I see a happy family at eventide in their comfortable dwelling. The father is writing some letters, the mother is at needlework, the children are doing their

lessons. By-and-by, it is time for a game at play, and then all join in merrily. The mother says, "Mind the lamp," and even the little ones say so too, for if there were no light all the pleasure would be gone. Just such is the Bible in the home. It helps those who have work to do to do it properly. It helps the children at their lessons. It brightens all. A home where the Bible is neglected cannot be happy, and may be wicked and wretched. But wherever it is received, and loved, and attended to, there is contentment and peace and joy. Thousands of homes are loving and happy because they are bright with the light that comes from this lamp, the Bible.

There were two boys belonging to a farm that were sent one very dark night on an errand to a place about a mile or two away. Each one had a lantern. After a while they did not return, and their friends became anxious. Hour after hour passed by, and, as nothing was heard of them, some men went out to search. They had not gone very far when they heard a sad cry, and these boys were found half sunk in a bog, up to their waists in mud. It was difficult to get at them, but at length they were reached and taken home, where they were ill for several days through the exposure. How came this about? The foolish boys, instead of using their lanterns as a light to their path, had quarrelled and fought with them; in consequence the light had gone out and both had lost their way and got into trouble. Now there are persons who, instead of trying to obey God's word, begin debating about it, and quarrelling. Those who do that fail to gain from it the help they need to guide them to heaven. There ought never to be any quarrelling about the Bible. It is a book for each one to study for himself and follow its light, leaving other people to do the same, helping them indeed, but not by saying unkind words or wrangling. Indeed, the only way to make the Bible a lamp to our feet and a light to our path is to come to it with humble heart for help for ourselves, and with very gentle and loving spirit in trying to help our friends.

In a certain great mansion there is shown a very magnificent ancient lamp, made of pure gold. The work is beautiful; it is worth a large sum of money; but is never used. It never lights a wanderer through a wood; it never brightens a home; it never guides a child to his father's house. And why? Because it is never lit. The Bible is not to be to us only a beautiful lamp, but it is to be a light. What is the light of the Scripture? The Apostle tells us it is Jesus Christ. Apart from the knowledge of our dear Lord, this book is like a lantern that has not been lit. Remember, especially, this. It is when the Bible teaches us what a beautiful glorious Friend we have in Jesus, and leads us to love Him with full hearts, and to determine to do what He tells us to do, that then it becomes the lamp to our feet and the light to our path.

An interesting story has just come from Russia. The Emperor was once upon a tour of inspection. He entered the simple hut of a toll-taker. There he saw an old man take up his Bible, and read a chapter. "Dost thou read often, my son?" he asked. "Yes, your Majesty, every day." "How much of the Bible have you read, my son?" "During the past year, the Old Testament and part of Matthew, your Majesty." Thinking to reward him, the Czar, just before

leaving, placed a note for a sum of money between the leaves of the Book of Mark without the knowledge of the toll-keeper, to whom he bade farewell. Several months passed away, and the Emperor returned, upon a second tour, to the toll-keeper's hut. Taking the Bible in his hands, he was surprised to find the bank-note had not been touched. He asked the old man if he continued diligent in the study of Holy Scripture. The man said he had, and had now reached the Book of Luke. "Lying, my son, is a great sin," replied his Majesty. And, opening the book, he pointed to the money, which the man had not seen. "Thou hast not sought the Kingdom of God, my son. As punishment, thou shalt also lose thy earthly reward." And the Emperor placed the note in his pocket, to distribute afterward among the neighbouring poor.

In the Bible there is immense wealth hidden for every one. May each one who reads this be led to find therein the unsearchable riches of Christ.

J. HUNT COOKE.

NOTES AND COMMENTS.

NEGOTIATIONS WITH THE POPE.—We learn with sorrow, from the Parliamentary correspondence on the subject just published, that our Government has been in negotiation with the Vatican, and Sir Lintorn Simmons has been on an embassy. We believe in the old policy of having nothing whatever to do with the Pope. We are certain to gain no advantage, and are almost equally certain that any such attempts breed mischief. In this case the result appears to have been as usual. Sir Lintorn Simmons had a flattering reception and was outwitted. The question had reference to marriages in Malta, and the Pope decided that if either bride or bridegroom were a Romanist, the wedding must be by Romish rite, or it would be invalid and the children illegitimate. If both parties were Protestant, then they may be married as they will. Now we protest against this consulting the Pope at all in the matter. It is a fundamental principle of our Constitution that the Pope shall have no authority in Her Majesty's dominions. Yet we learn from the Parliamentary return of the correspondence that a "project of law" to carry out the Papal "declaration" is to be introduced into the Council at Malta, and Lord Salisbury writes that "Her Majesty's Government approve of this proceeding." Quite recently we are informed "A Battery Sergeant-Major (R.A.), a Church of England man, became engaged to a Roman Catholic girl; they were tired of waiting for the Papal dispensation, and, each declining to be married in the Church of the other, were finally married on, so to speak, neutral ground by the Baptist minister. Now as soon as this new law passes this marriage becomes null and void, and the children illegitimate, for Sir Lintorn Simmons has bound the British Government to make such marriages illegal prospectively and also retrospectively." The proceeding is unconstitutional. Let our Government make laws that are just, and take no notice of the wily agents of the Vatican. We are glad to observe that the Free Church of Scotland has vigorously protested against the action of our Government, and trust that all English Nonconformists will join in the protest. Such submission to the Pope is scandalous.

PROFESSORS DODS AND BRUCE.—The decision at which the Free Church Assembly arrived after an excited and prolonged discussion in regard to the alleged heresies of these distinguished professors has—so far as we can see—thoroughly satisfied no one, though it was probably the only one of which the circumstances admitted. On the surface the verdict in each case reads very much as if it meant “Not guilty; but don’t repeat the offence.” The admonition to Dr. Dods is especially severe, and concedes to his opponents far more than either he or his friends can regard as necessary or right. On the other hand, it is gratifying to receive, as the result of an examination which has been so prolonged and relentless, the declaration that there is no ground for instituting a process against either professor as teaching what is at variance with the Standards of the Church. That Dr. Dods and Dr. Bruce have always been as exact and careful in their language as they might have been, and that they have sufficiently guarded themselves against misapprehension—particularly by readers who are unfamiliar with theological science and Biblical criticism—few of their friends would contend. But of their hearty and earnest loyalty to Christ, in the simplest and most absolute sense of the words, we have never had a moment’s doubt, and in the finding of the Assembly, so far as it acquits them of anything opposed to such loyalty, we sincerely rejoice. To eject such men from the Church would be at once un-Christian and suicidal. Had their opponents succeeded in accomplishing their purpose, the Free Church would have been rent in twain, and we should have witnessed another and very different Disruption from that of 1843. The number of those who are in practical sympathy with the professors is far greater than was supposed. We cannot, however, join in the censures which have been passed on the leaders of the Church for urging the exercise of greater caution in the discussion of controverted questions. Uneasiness has been created in the minds of multitudes who are thoroughly sincere and devout, and who are passionately attached to their creed. Had there been no clear deliverance as to the doctrinal teaching of the Free Church, and the necessity of avoiding everything that contravenes or seemingly endangers it, there might have been secessions which will now be prevented. Great significance has been attached to Dr. Rainy’s declaration that, in his opinion, the Bible showed a marked indifference in regard to minor and unimportant matters, and that if a student could not believe in the absolute inerrancy of Scripture he would not object to his being admitted to the ministry of the Church. He contended that God has not given us mathematical lines about the canon, the text, or the interpretation, and he did not think it was the intention of the Divine Spirit to supply us with a book in which no inaccuracies of any kind were to be found. Such words as these should do much to reassure those who have been disturbed and to remove groundless fears as to the results of investigations which are certainly inevitable.

THE TRUE SPIRIT OF RELIGIOUS INQUIRY.—Dr. Dods was absent from the Assembly in which his case was tried, but Dr. Bruce was present, and uttered some words which are worthy of record here, and which exemplify the spirit in

which all our investigations should be conducted :—" I by no means claim to have written a book which is not open to criticism. I am sure of my intention to do a service to the cause of faith ; I am not so confident as to the success of my performance ; and in so far as by infelicity of expression, or by inadvertence, or by preoccupation with outside and unbelieving opinion I have so written as to give rise to misunderstanding, I have no hesitation in expressing in the frankest manner my sincere regret." Again :—" I am not greatly concerned to defend all I have said. I am content that you should apply to those passages all the epithets that hostile criticism can think of. Call them one-sided, severe, pessimistic—all true possibly, and more. But that is only one side. The other is—I have been looking at the Church in the dazzling light of the King and the Kingdom. In the closing paragraph of its special report, the College Committee recognise the 'intellectual vigour' of my book. I thank them for the compliment. But I must take leave to say it is a small thing to me, in connection with such a work, to be complimented on my ability. The question is, Have I seen Christ, and helped others to see Him ? I would rather be one of the 'babes' to whom the things of the Kingdom were revealed than one of the 'wise and prudent' from whom they were hid. I would rather be one of the 'unlearned and ignorant' men who, through companionship with Jesus, had become imbued with His spirit than one of the Sanhedrim who, with all their learning, could see in Jesus and His companions only a band of bold, lawless, dangerous men to be got rid of as soon as possible. I have been trying all my life to see Jesus and to show Him, and if I have failed it will be small consolation to be told that I have written with considerable ability. Whether I have succeeded or not, time and the ultimate judgment of the great religious public will determine." And, lastly :—" I need not say that the controversy that has arisen has given me pain chiefly, I may say almost exclusively, because of the misunderstandings which have arisen in the minds of men whom I love as brethren. The personal bearing of this controversy has never given me a thought. I am thankful to say that I have been sustained in the utmost buoyancy of spirit all through, but it has been a grief to me to be misunderstood by good men. I trust, however, that the painful feeling on all sides will soon pass away, and that I shall soon be able in the evening of my days to look back on the unpleasant incident of the present year, partly as the needful discipline of my infirmities, but partly also as the honourable 'marks of the Lord Jesus.'"

BAPTISTS IN AMERICA.—Our denomination in the United States has just held its Annual Congress. The meetings were in Chicago ; they commenced May 19th, and it was calculated that not less than 5,000 representatives were in attendance. Three great societies occupy the chief attention. The American Baptist Publication Society leads. The vigour of this organisation reveals one of the secrets of the prosperity of our body on the other side the Atlantic. Our brethren there recognise the power of the Press. The receipts in the Book department during the past year amounted to half a million dollars. We shall certainly not attain our full strength until we learn to understand a little better the true character of

our age, and give more attention to Baptist literature. The two other great organisations are for Home and for Foreign Missions. Amongst other matters of interest we note the proposal that arrangements should be made to celebrate in the year 1892 the centenary of "the historic start of the modern Protestant Missionary movement, under William Carey and Andrew Fuller, at Kettering, in England." A committee was appointed. The Southern Baptist Convention had previously taken a similar step.

A LADY SENIOR WRANGLER.—At the Cambridge Mathematical Tripos this year, Mr. G. T. Bennett, of St. John's College, was announced to be Senior Wrangler. But the memorable circumstance of the examination is that Miss Philippa G. Fawcett, a student at Newnham, and daughter of the late Postmaster-General, obtained more marks than Mr. Bennett. This has caused great rejoicing amongst the advocates of high-class education for women. It should bring to an end the idea of the intellectual inferiority of one sex. The study of mathematics calls forth the highest powers of the human intellect; analysis, synthesis, grasp, memory, and even imagination are brought into vigorous exercise. It has been frequently said that whilst ladies might be found to excel in other branches of study, their mental powers unfitted them for eminence in mathematics. This result crowns a series of successes by women students at Cambridge. Excepting law there have now been women "seniors" in all the most important Triposes. Three ladies have been first in Moral Science, in 1880, in 1881, and in 1884; two have been first in History, in 1886 and 1887; in the Mediæval and Modern Languages Tripos four have taken a first place. Then there was the remarkable success of Miss Ramsay, now Mrs. Butler, in 1887, in the Classical Tripos. And no sooner is Miss Fawcett announced to be top of the list in Mathematics than we hear of the not less brilliant success of Miss Margaret Alford, who stands in Class 1, Division 1, of the Classical Tripos, and this triumph she has achieved against exceptionally strong competitors. Then, as if to complete the circle, from Paris comes the account of a Roumanian girl, Mademoiselle Belcesco, who has taken the degree of Doctor of Law, and obtained the highest place in the examinations both for the Licentiates and also for the Doctor's degree. She is a lady of wealth, and says that her aim is not to practise herself, except in the cases of poor women who cannot pay counsel, but to open the way for young girls of talent. All this cannot but have a very important influence on the future status of women at our Universities, and perhaps in the country at large.

THE SWEATING SYSTEM.—The recent action of the House of Lords in relation to this terrible evil of modern society has been marked by surprising and singular incompetency. A Commission of Inquiry was appointed about two years ago. It has held many sittings, examined a number of witnesses, and at length issued a report. That report throws a lurid light upon the fearful extent of the abomination. It declined, not improperly, to define "sweating," but showed that the threefold curse of low wages, long hours, and unhealthy homes abounds in an alarming degree. It asserts "these evils cannot be

exaggerated." Then on its reception the peers held a lively discussion for two sittings and—did nothing. But what could they do? Well, perhaps, no more than they did—reveal their incapacity for such statesmanship as the question demands. The facts are now before us in an unquestionable form, and they supply the rough material for some grand legislation in the future, when some of the questions now in the front can be settled, and a statesman appears equal to deal with this gigantic social problem.

THE BOOK OF THE DEAD.—The Trustees of the British Museum have recently published a facsimile, done by photo-lithography, of a copy of this ancient work. It appears to have been the practice of the ancient Egyptians to bury with every carefully prepared mummy what was supposed to be a copy. It is a curious illustration of the antiquity of roguery that all the copies that have been discovered are full of the most evident blunders, and with chapters omitted. The most complete papyrus yet known was obtained by the British Museum some short time since, and has been published for the service of scholars. No satisfactory translation has yet appeared. It would be a very difficult work to prepare a truthful one. Even if the words were properly translated religious expressions are with all people so symbolical and esoteric that the sense conveyed would probably be very far from that of the writer. Meanwhile, the chief value is in the illustrations, which are copious and highly coloured. The book is supposed to depict the soul's progress after death. One of the earliest illustrations is that of a large pair of scales, with the heart being weighed against the symbol of truth. A casual glance brings the suggestion that possibly the fundamental truths of religion are here could we but get at the meaning of the symbols. This papyrus is thought to be of the period of the Exodus—hence the oldest MS. extant. It will assuredly repay the most careful study, and we shall look forward with no little interest to the appearance of a translation.

REVIEWS.

THE TRIALS OF A COUNTRY PARSON. By Augustus Jessopp, D.D. London: T. Fisher Unwin.

FOR many years past it has been our rule to read everything of Dr. Jessopp's which comes in our way. On no account would we neglect an article which appears over his signature, nor a book which has his name on its title-page. He is one of those cheery, sensible men with whom we are instinctively at our ease, and who discourse so pleasantly and so wisely on life and all that life means, that even their rebukes of our self-complacency are received with good humour, and their common-places acquire an air of authority. With country parsons as such we are not always in sympathy. Many of them are not of the type depicted here. We know some who, if they suffer trials in one direction, certainly inflict them in another, and are no more deserving of our sympathy than the unflinching

curates on whom our author pours his relentless scorn. Dr. Jessopp's trials as a country parson evidently sit lightly on him. He has the knack of making the best of them, and has so many resources in himself and his books that he is largely independent of externalities. With so much sunshine in his own nature, the clouds and the storms do not greatly distress him. On many of the subjects he discusses we are probably in hopeless disagreement with him. The standpoint of a conscientious State Churchman can never be identical with that of a conscientious Nonconformist, nor can we regard the great ecclesiastical institution of which Dr. Jessopp is a distinguished ornament, and in which he ought to be a dignitary—a dean at the very least—as it is regarded here. If, however, we were adherents of the State Church, we should earnestly advocate most, if not all, of the reforms for which he urges so vigorous a plea. From his point of view there is much to be said against the present system of patronage, the parson's freehold, and other kindred features. He would bring about a revolution on the lines indicated below :—

(1) The freehold of every church, churchyard, glebe-house and lands, tithes and invested funds, to be vested in a body of trustees who would administer the estate. (2) The trustees to be liable for keeping house and chancel in repair. (3) They would be the patrons of the living; (4) empowered to fix the net income of the benefice, determining the minimum according to circumstances; and also (5) have to render a financial account annually to the 'constituted authority.' (6) Any clergyman under their patronage would be liable to dismissal for inefficiency or misconduct, subject to appeal.

We also agree with our author in his protest against the restoration craze. It would not be a bad thing if a Board of Conservators were established, with power to prevent reckless destroyers from laying hands on buildings in which all Englishmen, without distinction of sect, are interested. Dr. Jessopp does Nonconformists an injustice in thinking that they delight in the detection or exposure of clerical black sheep, and regard them as the general rule. The existence of such men is a grief to us wherever they are found, nor do we imagine that they are confined to any section of the Church. We can, however, sympathise with the troubles of a venerable rector in lamenting that in the ministry of the Church of England subordination is a virtue which is *in articulo mortis*.

"Nowadays, a young fellow at twenty-three, who has become a reverend gentleman for just a week, poses at once as the guide, philosopher, and friend of the whole human race.

"I am not much more ignorant than other men of my age, but I never did pretend to omniscience, and when I don't know a thing I am not ashamed of asking questions. But our modern curates never ask questions. 'Inquire within upon everything' seems to be stamped upon every line of their placid faces. When I was a young curate I was very shy and timid, and held my dear rector in some awe. It might have been hoped that as the years went by I should have grown out of this weakness—but no! I am horribly afraid of the *curates* now. I dare hardly open my mouth before my superiors, and that they are my superiors I should not for a moment presume to question. I know my

place, and I tremble lest I should betray my silliness by speaking unadvisedly with my lips. All this is very trying to a man who will never see sixty again.

"The hoary head is no crown at all to the eyes of the young and learned. They don't yet cry out at me, 'Go up, thou baldhead,' but I can't help suspecting that they're only waiting to do it sooner or later. For myself, I have never, unfortunately, been able to engage the services of a clergyman who should assist me in my ministrations ; so much the worse for me and so much the worse for my parish. When I am no longer able to do my own pastoral work I shall feel the pinch of poverty ; but I am resolved to be very meek to my curate when he shall vouchsafe to take me under his protection. I will do as I am told."

We ought not to close without a brief word of reference to the delightful glimpses Dr. Jessopp affords us into his home life. How much of his cheeriness and success he owes to "the Lady Shepherd" it would be difficult to say. He plainly delights in acknowledging his indebtedness to her.

OPPOSITES : a Series of Essays on the Unpopular Sides of Popular Questions.
By Lewis Thornton. William Blackwood & Sons.

A CLEVER, brilliant, and paradoxical book, which, in more senses than one, answers to its title of "Opposites." The author's impartiality is everywhere manifest. He is determined that his readers shall know the two sides of all the great questions he discusses, such as Progress (Forwards or Backwards?), Evolution, Spiritualism, Politics, and Theology, and along with much that is good and true we find not a little that is the reverse. The apparent scepticism of the volume often conceals a real faith. Mr. Thornton is not at all disposed to admit the infallibility of science, or at least of professors of science, and shows that evolution by no means explains all things, often, indeed, explains nothing, and if we understand him aright he has no faith in it. Much of his criticism of our ecclesiastical systems and methods, and of our prevalent theologies and their defects as compared with the full-orbed truth of Scripture, is well deserved, although his judgments are too sweeping. It is well for us to be reminded that churches and ministers exist only as servants of Jesus Christ, and for the sake of enlightening and saving men. We are all prone to suffer from professionalism, and to fall into a deadening routine, and we may be recalled to the realisation of our true life and work by those who are not outwardly of us. There is force in the following confession relative to the works of Spencer, Buckle, and Mill :—"They are admirable works to unsettle, but not to build up, not to reconstruct a ruined life. They are favourite books of mine, having enabled me, by their wonderful collection of facts, to disprove a popular theology which I intuitively felt to be insufficient, and which was prejudicial to my search after truth ; but, thanks to an early grounding in the literal Bible for which I can never be sufficiently grateful, they did not shake my real religious belief, but rather at every fresh step confirmed it. For the Bible and real rationalism are one and the same thing ; except that the Bible is larger than rationalism, as Divine reason is larger than human reason, and explains many points which rationalism leaves dark."

LOCKE. By Alexander Campbell Fraser, D.C.L., Professor of Logic and Metaphysics, University of Edinburgh. William Blackwood & Sons.

IN the series of "Philosophical Classics for English Readers" it was inevitable that John Locke should find a place, and the task could not have been committed to abler hands than those of Professor Fraser, whose manual on Berkeley in the same series (not to mention his other works) is one of the best dissertations we possess. Few men have influenced philosophical speculation more profoundly than the author of the "Essay Concerning the Human Understanding," published 200 years ago (March, 1690), when Locke was close upon his sixtieth year! It is one of the "great works" of English literature, an epoch-making book, whose force is still unspent, "written in incoherent parcels, after long intervals of neglect resumed again as necessity and occasions permitted." Prof. Fraser tells in a lively and graphic style the story of Locke's life, and shows how his books grew out of his life. Of the famous Essay, as well as of the Epistle on Toleration, the treatises on Government, the Reasonableness of Christianity, &c., he furnishes a clear and compact summary. We know of no better exposition of Locke's principles—philosophical, political, and religious. In a concluding chapter there is a brief, perhaps too brief, account of the results of Locke's philosophy on subsequent speculation. A more interesting and useful handbook we could not desire.

MESSRS. T. & T. CLARK'S BOOKS.

A HISTORY OF THE JEWISH PEOPLE IN THE TIME OF JESUS CHRIST. By Emil Schürer, D.D. First Division.—Political History of Palestine, from B.C. 175 to A.D. 135. Translated by Rev. John Macpherson, M.A. Vol. I. The second division of this work appeared before the first, and has already won recognition in England as one of the most scholarly of recent contributions to the study of the times of Christ. The present volume deals rather with the times immediately preceding our Lord's birth (B.C. 135-4), but such a survey is indispensable. "The preparation of history" is a factor that must be taken into account. The era indicated was of immense moment. The struggles of the Jews against the political and the still more subtle and dangerous intellectual power of Greece; their magnificent uprising under the Maccabees, and their hopeless conflict with Rome, all did much to develop and intensify the national character and to produce that impassioned patriotism which had its dark and evil as well as its bright and good side. Dr. Schürer has brought to his study of this period immense and varied learning. His tone is liberal, and though some of his conclusions may be canvassed, his work as a whole will win in England, as it has already won in Germany, the cordial approval of theological scholars.

THE SCRIPTURAL DOCTRINE OF SACRIFICE AND ATONEMENT. By Alfred Cave, B.A., D.D., Principal of Hackney College, &c., &c. New edition. Revised throughout and partly re-written. This work was favourably reviewed in the pages of the BAPTIST MAGAZINE when it first appeared, some thirteen years ago. In its revised form it is brought thoroughly up to date, and will be found to contain one of our best expositions of the Biblical doctrine, and, by a

long way, the ablest review of the leading theories of the Atonement as advocated, *e.g.*, by Dr. Macleod Campbell, Dr. Bushnell, Dr. Dale, and other modern writers. Dr. Cave has a thorough mastery of his subject. His reading has been enormous, and his critical and constructive powers are always on the alert. His own position, which is thoroughly orthodox, is thus summarised :—"This, then, is the New Testament doctrine of Atonement—that He whose office it had ever been to reveal the mind of the Father, and who had assumed human form, having passed through this mortal life without sin, and being, therefore, non-amenable to any penalty decreed upon transgression, had voluntarily submitted to that curse of death, with all its mystery of meaning, including the sense of the Divine withdrawal, which He had Himself announced, and by that submission rendered the forgiveness of sins possible to man." If this view be not valid we know not how the New Testament is to be understood.

MESSRS. HODDER & STOUGHTON'S BOOKS.

No publishers have laid either the general or the religious public under greater obligations than Messrs. Hodder & Stoughton. The books they issue become more numerous every year, and as they are invariably of a high class, combining literary excellence with sound Evangelical doctrine and a healthy spiritual tone, they form a really valuable library. With the limited space at our command we can give but a brief notice of the works which have been recently issued, many of which would amply repay a lengthened review.

THE EXPOSITOR. Edited by the Rev. W. R. Nicoll, M.A., LL.D. Vol. I. of the Fourth Series opens with a valuable paper, one of three by the late Bishop Lightfoot, on "The Internal Evidence for the Authenticity of the Fourth Gospel." Dr. A. B. Bruce has three expository articles on the Epistle to the Hebrews (the sixteenth to the eighteenth of the series); Dr. Dykes has three admirable expositions on incidents in the life of our Lord; Prof. Cheyne has two on the Psalms, and we are glad to see that Dr. Samuel Cox is writing in the pages of his old magazine on the Epistle of James. Rarely has he written with greater lucidity and force. The papers by Professor Herbert Ryle on "The Study of the Old Testament," and by Dr. Stalker on "The Present Desiderata of Theology," ought to receive universal attention. The volume, however, is full of good things. We are sorry to miss the usual frontispiece. A good portrait of Prof. Bruce would have been specially acceptable.

THE EXPOSITOR'S BIBLE. THE GOSPEL OF ST. MATTHEW. By John Monro Gibson, M.A., D.D. It is possible that men who are "nothing if not critical" will be dissatisfied with Dr. Gibson's genial and vigorous volume, on the ground that it is mainly homiletical and not at all critical or apologetic. It admirably corresponds to its title, and though it is far from exhaustive, and indeed suffers here and there from compression or want of expansion, it shows the possibility of presenting solid Biblical instruction in an attractive and popular form, and illustrates what we hold to be incomparably the highest style of preaching. It is a bright, pleasant, and stimulating volume.

PROFESSOR W. G. ELMSLIE, D.D.: *Memoir and Sermons*. Edited by W. Robertson Nicoll, LL.D., and A. N. Macnicoll; with Portrait. The only fault that can be found with Dr. Nicoll's memoir of his friend is the very uncommon fault that it is too short. He has indeed used his materials with rare skill. He has the unerring instinct of the literary artist, and the ease of the accomplished workman, so that he has no difficulty in presenting us with a clear and vivid image of the unique and charming personality which so many of us had learned to revere and love, and whose spell was upon us. In several directions we should like to have known more of Elmslie. His own letters would have been welcome, and he was altogether one of those rare natures of whom we wish to treasure up everything that can be secured. But Dr. Nicoll has certainly not failed in the power of characterisation. His bright, graphic, and picturesque touches give a great charm to the memoir, and he is throughout sympathetic and discriminating. The reminiscences of Professor Drummond, Dr. Stalker, and other correspondents are also of great value. The sermons are exactly such as we should expect from a man of devout, scholarly, and imaginative mind. To us it seems inexpressibly sad that a life so full of promise should so early have reached its close. We are deeply thankful for so choice a memorial volume.

THE GREAT ALTERNATIVE, and other Sermons. By the Rev. Charles Moinet, M.A., Kensington. In all his discourses Mr. Moinet reaches a high level of literary and spiritual power. He is, while both a scholar and a student, no recluse, uninterested in the great problems which are everywhere pressing for solution, and indifferent to the struggles of our weak and suffering humanity. His faith in the Gospel is accompanied by generous sympathy towards men. We have been especially pleased with the sermons on "The Approachableness of Christ"; "The Power of Christ to save"; "The Christian Metamorphosis"; "Individual Responsibility," and "The Selfishness of Society." Wholesome present-day truths are presented in a powerful form. A ministry such as this must be rich in every element of usefulness.

THE NEW WORLD OF CENTRAL AFRICA; with a History of the First Christian Mission on the Congo. By Mrs. H. Grattan Guinness. With Maps, Portraits, and Illustrations. In the earlier part of her book Mrs. Guinness draws somewhat largely, as was, perhaps, inevitable, on Mr. Stanley's descriptions of his travels; but she has succeeded in giving an idea of this "new world" which is at once accurate and comprehensive. The maps and illustrations are of great value. The history of the Livingstone Inland Mission—whose operations began a few months earlier than our own Congo Mission—deserves to be told. It is a noble and inspiring chapter of modern Church life. There is some satisfaction in knowing that Baptists were among its founders (our friend the Rev. A. Tilly, of Cardiff, was its first secretary), and that it is now worked by the American Baptist Missionary Union. Though Mrs. Guinness makes no claim to literary merit, her book is clearly and forcibly written, and cannot fail to prove a great incentive to missionary enterprise. It is worth many times its cost.

NUNNERY LIFE IN THE CHURCH OF ENGLAND; or, Seventeen Years with

Father Ignatius. By Sister Mary Agnes, O.S.B. Edited, with Preface, by Rev. W. Lancelot Holland, M.A., Vicar of All Saints', Hatcham. A narrative which bears the impress of truth on every page, and is free from all exaggeration. There are no very startling revelations in it, but the weakness, the folly, and the utter mischievousness of the whole system of monasticism are plainly demonstrated. The explanation of the vows of poverty, of chastity, and obedience will surprise many. The conventual system is anti-Protestant, anti-Evangelical, and in the truest sense anti-Christian. This artless narrative (which is not without its serio-comic side) should do much to check its spread. Father Ignatius and his associates do a good deal which seems like playing at Romanism, and as we fear it sends some people to Rome in earnest.

RESCUERS AND RESCUED. Experiences among our City Poor. By Rev. James Wells, M.A.

BOOKS of this class are multiplying somewhat rapidly, but every earnest worker can tell much which is peculiar to himself, and which helps a more thorough understanding of the great social and religious problems of our day. Mr. Wells has had a wide and varied experience in Glasgow. There are few more earnest or successful pastor-evangelists, and his stories show in a marked manner that the Gospel—without any sensational or doubtful accessories—has power to regenerate even the worst of men. His book should give a great stimulus to home-mission work of every description. No minister should fail to read it.

ECCE VENIT. By A. J. Gordon, D.D.

DR. GORDON belongs to the Pre-millennial school of interpreters, and to the Historical, as opposed to the Futurist, branch of that school; the lines of his discussion will, therefore, be readily understood. Universal assent to his positions cannot, of course, be anticipated, but his earnestness, his competence, and his candour are beyond dispute. The great theme of Our Lord's Second Coming is of far greater moment than our ordinary Evangelical preaching indicates. It is often surrounded with so much that is false in interpretation and weak in sentiment that it has suffered undue neglect, greatly to the detriment of the Church's life and aspiration. Dr. Gordon has done well to discuss the subject in a spirit at once so broad and devout, and with such marked deference to the teaching of Scripture.

RELIGIOUS TRACT SOCIETY'S BOOKS.

Foremost among these we place LONDON PICTURES DRAWN WITH PEN AND PENCIL. By the Rev. Richard Lovett, M.A. With One Hundred and Thirty Illustrations. Though not intended as a guide-book, Mr. Lovett has done more than we could have imagined possible, in such narrow limits, to ensure an intelligent acquaintance with London and its innumerable objects of interest. If we wished to convey to a friend a fair knowledge of, *e.g.*, civic and commercial London, ecclesiastical London, legal and literary London, of the Imperial Government and the Royal palace, we should place in his hands this admirable volume. It contains the gist of all that can be learned from the foremost authorities in a pleasing and popular form; while its illustrations take high rank as works of art. How the volume has been produced at so small a cost passes our comprehension.

MODERN IDEAS OF EVOLUTION AS RELATED TO REVELATION AND SCIENCE. By Sir J. William Dawson, C.M.G., LL.D., F.R.S., &c. The hypothesis of evolution has gained such wide acceptance, and is so often represented as absolutely holding the field, that it is refreshing to see a veteran in science, like Sir J. W. Dawson, proving by a chain of reasoning, which it will not be easy to refute; that the hypothesis is not only not proven, but is incapable of proof and discordant with well-established facts both of science and religion. We cannot follow in detail the arguments advanced, nor do we claim to be specialists in science, but so far as we can see the position of this book is established with irresistible force—Darwin's great *may be* is not. All who wish for a clear view of this momentous subject should master Sir J. W. Dawson's lucid treatise.

ISAAC AND JACOB: Their Lives and Times. By George Rawlinson, M.A., F.R.G.S., &c. London: James Nisbet & Co.

ALTHOUGH Canon Rawlinson does not claim the merit of originality in monograph, he has collected into a convenient form the best that has been thought and said on the character and lives of the two patriarchs of whom he writes. He has the gift of compression, so that he is brief without being obscure, and his work is exactly such as we should expect from a devout and liberal-minded scholar. The value of the book is out of all proportion to its size and cost. No student should be without it. We are glad to observe the Canon's reference to "a clever monograph upon Jacob, recently published by Mr. F. B. Meyer, throwing fresh light occasionally on his motives and character."

THE JEWS UNDER ROMAN RULE (the Story of the Nations). By W. D. Morrison. London: T. Fisher Unwin.

THE period embraced in this volume extends from B.C. 164 to A.D. 135. So far as the history is concerned it is of the fiercest, wildest, and most lurid—a time of violence, oppression, and revolt. Yet its importance cannot be overestimated. It was the period in which Christ came into the world and determined the conditions of His life and of the beginnings of His Church. The part of this volume which describes the structure of Jewish society, the sects into which it was divided, the Sanhedrim, the Temple services, the Synagogue, and the formation of the Talmud, is of even higher worth than the first. The book is the result of wide and patient research, and is a model of clear, terse, and popular writing. The arrangement is orderly. The maps and illustrations are particularly good.

"WANTED, A NEW REFORMATION." Baptists or Baptismal Regenerationists—Which? By Rev. A. E. Clarke, B.A. (late of St. Mark's, Preston). With brief Introduction by C. H. Spurgeon. London: Elliot Stock.

THE special character of this trenchant and timely pamphlet lies, not in the substance of its arguments, but in the fact that its author has fought his way to the truth through the difficulties created by his position as a clergyman of the English Church, and has made great sacrifices rather than be disloyal to his convictions. We cordially commend both his words and his example. Little more is needed to bring about a new reformation than (1) for all Evangelical Christians

to be true to their convictions in regard to the teaching of the New Testament on baptism ; and (2) for all Baptists to be true to the vows which in baptism they made.

BRIEF NOTICES.

THE CREDIBILITY OF THE CHRISTIAN RELIGION ; or, Thoughts on Modern Rationalism. By Samuel Smith, M.P. Twelfth Thousand. London : Marshall Brothers. Powerful and trenchant. SOUND DOCTRINE AND CHRISTIAN RITUAL. By H. K. Lewis. London : T. Fisher Unwin. A valuable and not unnecessary protest against current exaggerations in doctrine and ritual, but somewhat one-sided. THE LORD'S PRAYER, in the Languages of Africa and the Districts where spoken. London : Gilbert & Rivington. A curiosity in which many of our readers will be interested. BIBLE OUTLINES : Comprehensive Epitomes of the Leading Features of the Books of the Old and New Testaments. By W. Scott. London : Alfred Holness. A decidedly useful summary of the drift and contents of Scripture. THE GOSPEL OF SALVATION : Ephes. i. 13. By H. F. Witherby (same publisher). Will be welcome to inquirers and others. THE WORD IN THE SCHOOL. By Andrew Simon Lamb. London : James Nisbet & Co. A well-reasoned plea for the use of the Bible, and for unsectarian doctrinal instruction in Board schools. The Protestant Alliance (9, Strand, London) has issued a pamphlet, DIPLOMATIC RELATIONS WITH THE POPE, Invalidation of Marriages and Illegitimizing Children, which all Englishmen should read. Lord Salisbury's negotiations with the Pope in connection with Sir L. Simmons' special mission are a disgrace to English statesmanship, and should be visited with the most indignant censure. Had a Liberal Government acted in so unwarrantable a manner, the air would have rung with denunciations against it. VERBAL INSPIRATION VINDICATED. By Pastor A. McCaig, B.A. (Elliot Stock). An able pamphlet. GOD OR SELF. A Criticism of the Secularist Theory of Life. By Rev. S. McComb., B.D., of Reading. (Elliot Stock). Singularly forcible.

LITERARY NOTE.

NEXT autumn Messrs. T. & T. Clark hope to commence the publication of a critical review of current theological and philosophical literature, under the editorship of the Rev. Professor S. D. F. Salmond, D.D. The new journal will embrace not only theological literature, but philosophical writings and others of more general interest, so far as they are related to religious and theological questions. It will give a chronicle of the publications which are issued in these departments from quarter to quarter. It will notice the more important articles which appear in other magazines and journals, both home and foreign, and will devote special attention to the furnishing of prompt and reliable reviews of the more notable books of the quarter.



Photo. by MESS^{RS} ELLIOTT & FRY.

James S. Conroy
Wilhelm Wilkes

THE
BAPTIST MAGAZINE.

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MR. WILLIAM WILLIS, Q.C.

IN our national character at the present time there is one factor of great excellence, and that is a vigorous element of Puritanism.

We rejoice in the influence of a class of men who place right above might, courage above finesse, character above etiquette; who find higher pleasure in duty than in frivolity, and maintain a steady faith that life is earnest, and to be lived in the sight of an ever-present God. Although comparatively few in number, these are the men who make a nation strong. Of this class is the subject of our brief sketch. Mr. William Willis belongs to it by descent. He was born April 29th, 1835, at Dunstable, in Bedfordshire. On his father's side, as far back as can be traced, his ancestors were Baptists in religion and advocates of liberty in politics, and not ashamed of either. His great grandfather lived and died at Boxmoor, worshipping in a barn, and sorely persecuted for his Nonconformity. His grandfather, Thomas Willis, was a member of a Baptist church at Thorne, in Bedfordshire, and an active Whig politician; and his grandmother has left a record of being firm in the same faith. Both took a prominent part in the erection of a Baptist chapel at Toddington, in the same county, and died in its communion. Their son, Mr. William Willis, sen., was a straw hat manufacturer, first at Dunstable and afterwards at Luton, a Baptist, and known throughout the county for his vigorous advocacy of Liberal political views. Bedfordshire has produced not a few

noble champions of civil and religious freedom. How much of this rich harvest of God-fearing, bold conflict for the right and the free is due to the seed sown long ago by John Bunyan no tongue can tell. The prison cell at Bedford was the fountain-head of a stream of righteousness and liberty which is not dry yet. The poor, foolish magistrates who shut up the brave dreamer little knew the service they were rendering to the country, and to the cause of true religion "the wide world o'er."

The father of the subject of our sketch was not a man who hesitated to take his part in the conflicts of his day, or to give forcible expression to what he held to be right. He was an effective platform speaker. Young William Willis was reared in the smoke of controversy, and his early training tended to develop that sturdiness for the truth he had inherited—more to be prized than a lordly title. In his boyhood he saw and heard much of struggles against church-rates, efforts to obtain justice for Ireland, and the splendid battle for free-trade. Such men as Sir Robert Peel, Richard Cobden, and especially John Bright, were the heroes of the household. All this was true education. Finer men are nurtured in homes where the theme of conversation is the progress of the nation, or the affairs of the humble chapel, than in those where the talk is chiefly upon the latest work of fiction, or the theatre. Mr. Willis's mother was a gentle lady of Huguenot extraction. She was a member of the Baptist church at Dunstable, and the mother of fourteen children, all of whom were alive when she died in 1877. England owes far more than she is aware to the importation of principle consequent on the cruel revocation of the Edict of Nantes. William Willis received his school education first at the Free School, Dunstable, afterwards at a boarding-school at Hatfield, and then, when twelve years old, at Huddersfield College. In July, 1850, at the age of fifteen, he entered as a clerk the counting house of Messrs. Gregory Cubitt & Co., straw manufacturers at Luton. The two or three years' discipline there he prizes highly, especially remembering a word of counsel he received from the principal, to whom he was once offering an apology for some error. "Young man," said his employer, "never apologise; do your best and there leave it. Do not live on apologies;" a piece of advice of no ordinary value. At this period a copy of Milton's poems came into his hands, which

he studied with delight, and gained a love for the writings of the great poet which he has ever since retained. In this he found a formative influence of character of great excellence. In December, 1853, occurred one of those incidents which indicate Divine providence. He left his situation at Luton, intending to emigrate to Australia. A mistake was made as to the date of the sailing of the ship, and he had a few unoccupied days in London. Strolling along Cheapside, he made a call upon Mr. Goodyear, a merchant in Old Change, who persuaded him not to leave the country, and offered him a situation in his house of business. This young Willis accepted and retained until August, 1856, when, having saved a little money, he left and resolved to take a degree at the London University. After passing his first examination his father was induced to article him to a solicitor, and all preparations were made for his entering the office of Mr. Alderman Wire. Here again the providence of God was seen, for, on one occasion, a far-seeing friend, who heard the young man make a speech, persuaded him to go to the Bar. Mr. Willis entered the Inner Temple in April, 1858. He pursued his course of study with diligence and success, obtaining the studentship of the Inns of Court in November, 1860. He spent six months in the chambers of Mr. Thomas Chitty, and in June, 1861, was called to the Bar. For a while he sustained himself by "coaching" law pupils, still continuing his studies. In 1865, he took the degree of LL.D. at the London University, coming out first at the examination, and obtaining the gold medal for the year. Soon after, he ceased to take pupils, on becoming known as an able and successful pleader, and was made a Queen's Counsel in 1877. As a barrister he is noted for his learning and independence; his perseverance in fighting a case through is remarkable; fearless of judges, he pleads the cause of his client with undaunted courage and every weapon that can be honourably employed.

As yet his political career has not been conspicuous. In the year 1878 his repugnance to Lord Beaconsfield's administration led him to accept an invitation to attempt the rescue of the seat at Colchester from the Conservatives, which he accomplished by a narrow majority of two votes. By the Distribution of Seats Bill he was separated from Colchester, that borough losing, by the new arrangement, one of its representatives. Mr. Willis unselfishly stood aside for his col-

league. His practice at the Bar is extensive, and, whilst not unwilling to undertake Parliamentary duty, he is not the man to sigh after Parliamentary favours. During the brief time he was in the House he certainly made his mark. The present House of Commons, with its miserable chicaneries, could be no pleasant place for a man of his character. A better political day will soon dawn. We shall hear more of Mr. Willis as a statesman when the right time comes.

Whilst a clerk in London he was led to attend the ministry of the Rev. Charles Stovel, then at Little Prescott Street Chapel, in the East of London. Here he found congenial instruction. He is never weary of telling of the advantage he received from that truly great man. From the second Sunday after Mr. Willis made his home in London he was a regular attendant on Mr. Stovel's ministry. He was baptized by Mr. Stovel on the last Sunday in October, 1856, and was received into the fellowship of the church on the first Sunday in November. The church, under the care of Mr. Stovel, assembled at that time in Commercial Street, Whitechapel. Here was another great formative influence of his character. Mr. Stovel was one of our greatest men; his flashes of thought and of imagination at times were gigantic. With him, right was always to be done cost what it may; the opinion and wealth and glory of this world were mere feathers when weighed with the gold of principle. Now and then he would illuminate, by some brilliant, unexpected metaphor, that dazzled yet revealed like a flash of lightning. His sermons were massive in thought, sometimes opening up splendid and unexpected vistas of truth, so that to listen to one of them was often a turning point in the current of the hearer's life. He was, however, only rightly understood by a few. Mr. Willis was one. An intimacy was established which ripened into a close friendship. The men were formed to understand each other. One of the most valuable works of Mr. Willis's life is a "Selection from the Pulpit Preparations of Rev. C. Stovel," with a brief and succinct introduction, a work worthy of both subject and author. Among other of his publications may be mentioned his lectures on "Milton's Sonnets," and "Edmund Burke."

The residence of Mr. Willis for about five-and-twenty years past has been at Lee, near London. There, in March, 1866, he married Annie, daughter of Mr. John Outhwaite, and has a numerous family.

One excellent feature of the character of our friend is that he has

never, amidst his distinguished success, been ashamed of the denomination to which he belongs, or sought some more fashionable communion. Repeatedly on our platforms he has given forcible utterance to our views. At our conferences he has made himself welcome, and spoken with vigour in favour of evangelical truth and practice. Perhaps the best service he has rendered has been in unobtrusively visiting small village churches. He has placed much time, considering his engagements, at the disposal of the Baptist Union for service in the Visitation scheme. Not a few struggling churches in rural districts of the land have reason to bless God for a visit from him, and for a vigorous address exhorting men to stand firm in the grand doctrines of the Gospel, and the noble principles of the Baptist denomination. C.

MINISTERIAL LIFE AND WORK.*

MOANING the other day—after the manner of men, and especially of ministers—over the evil fate which was to place me where I stand now, a brother minister, well known here, with characteristic faithfulness observed, “A man who has been in the ministry nearly twenty years ought to have something to say about a minister’s life and work.”

The remark wears a certain air of plausibility about it, but I fear it is only on the surface. Twenty years ago, with the confidence of inexperience, perhaps I should have had but little difficulty in discoursing on the theme; but twenty years of close experience in any difficult line of life have a tendency to make the boldest “falter where they firmly trod.” It is with our works as it is with our beliefs—we are not just so sure of some things as we once were; and I confess to no common hesitation in speaking on the life of a Christian minister, though I know it—yes, and love it so well.

In a little sonnet, addressed to poor Haydon—the ill-fated artist—Wordsworth, classing poetry and painting together as one art, exclaims, “High is our calling, friend.” If any words, other than

* A Paper read at the Annual Meeting of the Old and Present Students of Rawdon College, June 24th, 1890.

those of Scripture, might be applied to the office you and I sustain, few perhaps could be found more appropriate than these. "High is our calling, friends." And the test of a true minister lies very largely in this: whether, after years of service, he has the same high estimate of his work—chastened it may be, and dashed with sorrow, but real, animating, abiding—the same high estimate of his work that he had when he first entered on it.

For of course he had such an estimate of it then! It is neither easy nor right to forget the days when, under an enthusiasm which would have stood at no sacrifice; filled with a reverence which made every part of the sacred office a sacred thing; seeing visions and dreaming dreams, we gave ourselves to this work. Hardly less romance stirs the breast of a young recruit than stirs the breast of an enthusiastic young minister. College life, with its congenial work and its eternal friendships, is a romance in itself. And when we receive the mystic "call," and settle down to real work, it is to translate into living fact the visions we have seen, and the dreams we have dreamed.

This lover-like stage is for many of us past. What remains? With most I am persuaded, with all I hope, a belief, accompanied by something like a holy pride, in the essential greatness of our work! We have known something of its hardships, something of its disappointments, something of its temptations, too; and yet we are here to say, or at least, if I may take the liberty, I am here to say—while there are many things in the Christian ministry I could wish otherwise than they are—if I could travel back to the youthful moment when the blushing resolve was first formed, I would be a Christian minister again.

That this should be our spirit and attitude is perhaps more important than appears. For if we, in any degree, have ceased to believe in our calling, how shall we get our people to believe in us? If it have lost its old place in our reverent regard; if it have ceased to be that upon which we bestow more and most abundant honour; if it receive not from us now the continued Best that heart and brain can produce, something of failure, in spite of all appearances, attaches, and will attach, both to it and to us.

A minister may mar his usefulness in many ways. No profession on earth demands more personal watchfulness and care than his.

But nothing tells more certainly, or more seriously, against him than when his ministry, in his own personal regard, ceases to be his High Calling; ceases to be the real glory and pride of his life. To me there are few sadder sights in this world than that of a man—and one has crossed the path of more than one—hanging on to the sacred office, and showing at the same time, all too plainly, that hope, interest, confidence, were going or gone.

I have quoted the beginning of Wordsworth's little sonnet. Permit me now to quote the end. After speaking of the vast demands which all "creative art" makes upon the faith and courage of him who practises it, he concludes with the words, "Great is the glory, for the strife is hard." If the former words might be applied to one aspect of the Christian ministry, surely these may be applied to another. "The strife is hard." The relation in which we stand to our people is, in every particular of it, so delicate; the position we occupy is so peculiar; the work and office altogether are of such an intensely personal kind, that there is no profession in the world in which a man is so exposed to suffering as he is in this. I am offering no complaint. "Great is the glory." Nor am I indifferent to the other side. Keener joys than come to us come to no men. To bring the light of the knowledge of the glory of God to human hearts, to human lives—to interpret the Lord Jesus Christ to men—to lead the sinful to repentance and the weary to rest, "what delights can equal those?" "Great is the glory," and yet we may be permitted—now and again, among ourselves—to say, the "strife is hard."

This arises, as I have already hinted—in part at least (though it is a considerable part)—from the intensely personal character of our office and work. They speak of us sometimes as "public men," and no doubt there is a sense in which we are. But we are no more like other "public men" than a father is like a schoolmaster. In our distinctive work as pastors and preachers we occupy ground of such a kind, we do work of such a kind, we stand in a relation to those whom we serve of such a kind, that to speak of us as "public men" is wholly to misconceive both the man and his mission. It is this which allows a tone in the pulpit—a tone of affectionate freedom and directness—which, from a public platform, would cover a man with ridicule. When Dr. Chalmers, lecturing on some branch of moral philosophy, addressed his student-audience as "brethren" the

irreverent rascals burst out laughing. But no other word indicates the spirit and character and work of the Christian ministry. Public men, entrusted with the most private griefs of the constituencies over which we preside ; public men, watching for souls as they who watch for the morning ; public men, by the baptistery, by the altar, by the bed of affliction, by the open grave ; public men, steeping our discourses in affection, baptizing them in tears and prayer ; methinks public men are made of other, if not of sterner, stuff than we ! Publicity—too much for the liking of some of us—attaches inevitably to our work ; but there is not a man outside the relationships of the home, in spirit, character, and work, less like your “public man” than a Christian minister.

Now it is just here that the weight of an earnest ministry is heaviest. For the minister may neither assume a haughty “don’t care,” nor cultivate what is spoken of (vulgarly enough) as “the thick skin.” His work, his everything, depends on something of finer texture ! A doctor, by personal discipline and of necessity, grows, in a sense, hard. We may not. The moment the pure fount of unaffected sympathy ceases to flow, the moment—even in self-defence—we seek to harden ourselves, the “master-light of all our seeing” goes out, and we are at best but walking in darkness. Love is the “very pulse of the machine.” A minister without love, sermons that are not steeped in it, visits that are not made in it, services of any kind that are not rendered by it, are dead works, and they cannot be pleasing to the living God.

But then you see what all that means. What constant anxiety ; what liability to sharp disappointments ; what bright hopes, not always realised ; what sacrifices, not always appreciated ; what care, what patience, what forbearance. Once more I say, I utter no word of complaint. We have counted the cost, and we are willing to pay it. Besides, “great is the glory.” Still “the strife is hard.”

Another source of difficulty—which, however, is part of the glory of our work—lies in the fact that our specific duties are so little defined—cannot, indeed, be defined. A lawyer is a lawyer ; a painter paints ; and it is expected of a teacher that he shall teach. But what is a minister ? He is more like the classic Jack—the man of all trades—than any one I can think of, though, let us hope, not with the same disastrous result attending all ! I am not here referring to

external work, political, social, or what not, participation in which is not incumbent upon us, but to the things which arise immediately out of the position we occupy, out of the office we fill. Many of the things which wear and worry us most lie far away from the beaten track, and demand thought and practical qualifications of a new and different order. We touch life, as we ought, at every point. We are, or ought to be, in direct contact and sympathy with every age and condition. We mediate between men and every experience to which they are exposed. Nothing human is without its interest. Our epistles are living epistles, and they are written all over the page.

It follows from all this that a minister's work is never done! I have sometimes thought, and certainly often wished, it might be otherwise. I have wished the churches would say with some precision what they expected from us. I have said, and said it in public, "You do not abuse a painter for not selling bread, or a draper for not keeping a good supply of meat!" I doubt, however, now if it could be very much altered. I doubt if it ought! This, too, is part of the glory! We go to men, as the Blessed Saviour came to us, and, laying our hands on body, soul, and spirit, touch them and claim them for Him.

Though the whole circle of our duties, however, cannot be defined, the main lines of our life and work are clear. First of all we are preachers. And here permit me to express my unabated, my increasing confidence and belief in what Carlyle calls "the speaking man." "That a man stand and speak," says the—to me—greatest voice of modern days, "of spiritual things to men. It is beautiful! . . . It is among the beautifullest, most touching objects one sees on the earth. This speaking man . . . a man ever professing, and never so languidly, making still some endeavour to save the souls of men! . . . There is need of him yet! The speaking function, this of truth coming to us with a living voice, nay, in a living shape . . . this, with all our writing and printing functions, has a perennial place!" And I humbly think Carlyle is right. The modern outcry against the pulpit, the modern depreciation of preaching, is the humour, partly the ill-humour, of the moment. The pressure, too, of social questions, increased regard for the condition of the masses, have also tended of late to throw preaching into the shade. But when men recover their

balance and their temper it will be found that nothing has dispossessed the "speaking man" of his function among men. No advance in education, no newspaper, book, or magazine, and no forms of philanthropy, however wise, necessary, and good they may be, can relegate him to the past. He will have to adapt himself to the growing enlightenment of the times. He will have to know the times, and not be speaking in the forms, either of language or thought, of an age or of ages gone by. He may have to adapt himself, too, to the changing habits of the people. But so he be faithful to his trust, so he be brave and fearless, so he be wise in his generation, the time of his departure is not at hand! How can the printed page ever take the place of the living voice? or the, may be, far superior production, read in the privacy of the home, that which comes warm from the lips, in the sympathetic presence of numbers, the outgrowth of life and thought and feeling visible before us? It cannot be! So we have a message we shall not fail of a hearing! Men will continue to say, "Tell us what you think, tell us what you know of these Imperial Things, and tell it in the hearing of the ear!"

So we have a message—something born of our own experience, something we ourselves have touched and handled of the Word of Life, something of which we can say, or, better, make felt without saying, "I know." So we have a message. And here let me add: So we will take some pains in delivering it. If preaching be, as Ward Beecher says it is, the highest function of the Church, it is positively discreditable to us if we shrink from any labour—any most painstaking labour—in preparation, any care or effort in delivery, to bring it to the highest possible perfection. It is Emerson who tells us how he once listened to a preacher who almost made him vow he would never enter a church again. The very snow outside seemed to take more pains to come down as snow ought to come down than he did to preach his sermon as a sermon ought to be preached. When we remember the exceeding gravity of the themes we discuss; when we remember that in present effect (in the main) the success of a sermon lies; when we remember that, for the majority of those before us, those two half-hours are the most serious (often, alas! the only serious) moments of the week; and when we remember what, trite and common-place as it is, is worth remembering, that the same congregation never meets twice—he who does not do his best to

win a way for his message is hardly faithful to Him who sent him to deliver it.

But if preaching be our first and chief function, pastoral work is our next. I fear the mere mention of the words awakens in some of our minds troubled memories; for to unite the two offices in one man is the supreme difficulty of the modern Nonconformist ministry. As a matter of fact, you will hardly find a man with equal aptitude for both. And yet the people will have both.

When we leave college and take our first charge, it is with a "manifesto" on our very lips, uttered, perhaps, oftener than is necessary, "No visiting." We say, of course magnanimously, "except in cases of sickness." And we are always careful to add, as if large-heartedness could no further go, "any hour, day or night." (Our fondness for those night occasions grows less and less!) Now that is all very well; but there are usually two parties to a bargain, and I do not think that I have yet met with the church which in the end was willing to accept our no-visiting manifesto. Say it is unreasonable; tell them that no one man can do it; tell them that the parish priest, so often (gently or otherwise) thrown at us, has his parish under his hand, while the town and its suburbs are your parish; that he has his two or three curates, while you are single-handed and alone; that his sermons are not quite such a serious affair as yours. They will blandly admit it all. They will agree, and with some fervour, that you cannot do both; and then dare to carry out your manifesto, and you will hear of it!

And really, after all, there is much to be said for it. We are not paid lecturers, and our people are not an audience. We are pastor and people, and the value they set upon a visit—the pleasure it affords them, one and all, to grasp your hand, to hear your voice, in their sometimes humble homes—stamps this form of service, to the extent to which, under given circumstances, it is practicable, as at least desirable and wise. It is not always according to our taste; but we are the servants of One who pleased not Himself, and we are the fellow-servants of one who, that he might the more successfully achieve his great end, sought to become all things to all men.

"High is our calling, friends!" demanding a consecration of body, soul, and spirit, continuous and complete. "The strife is hard," but the glory is great. Brethren, about to enter on this work, I most re-

spectfully congratulate you! Strive, if I may be allowed to say it, for such a baptism of the Holy Spirit as shall make you men moved only by the highest motives, superior to many things that will court your regard—godly men, whose simple piety will breathe itself abroad, whose lives shall be like fields which the Lord God hath blessed! And you, my brethren in active work, forgive the freedom with which I have spoken in your presence; accept the good wishes of a comrade-in-arms; and together let us return to our proud work, indulging the hope that, when it is finished, through great mercy, we may not miss the “Well done” accorded by the dear Lord to good and faithful service!

Leicester.

JAMES THEW.

THESE TWELVE.

JUDAS ISCARIOT.

“And Judas Iscariot, who also betrayed Him.”—MATT. x. 4.

THERE are two men whose lives and histories, as they are recorded in the Bible, encourage our investigation, but disappoint our hope. I refer to Saul, King of Israel, and Judas Iscariot. They exercise a strong fascination over us, but with all our study we never seem to feel certain that we understand their characters. In asking you to study the history of Judas Iscariot I cannot shut my eyes to the probability that the results of the study will most likely be somewhat vague and disappointing.

I wish at the outset to draw your attention to the suggestion that arises out of the rendering which our Revisers have not been sufficiently unanimous about to adopt, the force and weight of which they have recognised to be of sufficient importance to place in the margin—Judas, who also delivered Him up. I do not say there is an essential difference in the two renderings which is at once intelligible and distinct. The truth is, however, that to betray always has a bad meaning, whilst to deliver up may have a good meaning, and it certainly has not necessarily a bad one. It would be well to use the word which would give Judas the benefit that arises out of the employment of a neutral word, and so to leave ourselves free to look

at his action without being forced by the word with which we described it to condemn him unheard. It will be strange if he, of all men, should stand alone with no good element in a character, the bias of which was undoubtedly evil.

Of all who have lived it seems to me that Judas has suffered more from having his history read, not straightforward from the beginning, but backward from the ending. It is an unfair way of making the biography of any man. In favour of that way of reading his life is the fact that the record of him is that from the first he was a thief, and that it is impossible to escape from the recollection of that fact in reading his history and studying his life. I would suggest, however, that that statement was written many years after he was dead, when, perhaps, the very evil I complain of had arisen, and when this verdict seemed necessitated as the only one that could explain his conduct. Against it is the fact that when at the last supper the betrayal was announced, it is clear that Judas had surrounded himself with no suspicion. The fact had not been established then, nor had it become known that he was a thief. There was not a disciple who would not have suspected himself of wrong as readily as he would have suspected Judas.

I. There must have been some strange longings after the kingdom of God which made Judas listen to the Saviour's call.

There are few religious systems which have not a political aspect, and sometimes it is on their political side they make their power to be felt. This is certainly true of what we all understand by Nonconformity. Essentially spiritual in its real meaning and integrity, it is, and cannot help being, political as well. It will be a bad day when the spiritual and political shall be held to be mutually exclusive of each other. As a matter of fact, Nonconformity may be approached from either of its sides. Politically, men may be Nonconformists, and yet they may have but little sympathy with Nonconformity in its religious, or theological, or social, or spiritual form. It is possible to believe in its political creed and not to care for its religious creed. The breadth of the aim of the one may attract, whilst the so-called narrowness of the other may repel. And so it comes to pass that Nonconformity has in its ranks men who, politically, are its friends, but who, religiously, are indifferent to its claims or pretensions. I do not say it was so, but I think it possible that Judas approached the

kingdom of God on its political side rather than its religious. Caring but little for it as a spiritual society, he cared intensely for the freedom of which it gave the promise. The kingdom of God may have been narrowed down to him to this—freedom from Rome, and with the blessings of which it gave promise on that side he was in full sympathy. The call of the Saviour appealed to his patriotism if it made no demand on his piety. The man need not have been a conscious hypocrite when he joined the ranks of the disciples. He sympathised with some, if not with all, of the Saviour's aims and designs.

II. There must have been in Judas grand capacities for spiritual life and work, which the Saviour hoped He could turn to account.

We sometimes think of what we might have done and of what we might have become if we had turned to account every opportunity and used every capacity we have had. There are not many of us, however, who do not know that we have failed, not because we have not turned to account our actual endowments, but because we have failed to check certain tendencies and weaknesses. It is not so much that we have not used our talents as that we have yielded to our weaknesses. It is easy to see that Judas found the element of his weakness in the very thing that attracted him towards the Saviour. Under the restraint of a high spiritual principle, the strong patriotism with which we have credited him may have made him one of the foremost of our Lord's workers. His danger lay not in his having no qualifications for Christian service, but in his possessing that which, unchecked, was sure to prove a disqualification. This peculiarity does not belong to him alone amongst the disciples. Thomas, with his timid, desponding nature, and with his conception of the sort of evidence which alone could justify his assent to the truth, was not in every respect a desirable disciple. His fitness for the apostleship was determined, not by the absence of disqualifying elements, but by the presence of powers which, when freed and directed, gave him strength. James and John were not in every respect the sort of men to represent the truth in the spirit of Jesus. With much to fit, there was also much to unfit them to be witnesses to Christ. It is the same with Peter; there was in him much that was foreign to, and different from, the Master, and he became a teacher in spite of the failings and weaknesses which threatened his integrity as well as his

usefulness. We perceive readily in these cases the good there was in these disciples, notwithstanding the evil which is so apparent. We are, in justice to Judas and to our Master's choice of him, bound to recognise the fact that in him, in spite of the frailty and the sin which led to his ruin, there were elements which, if they had been developed so as to keep in check these other tendencies, would have made him good as well as great. Few men become good who have not to overcome evil. Each one of us finds that there is a struggle that precedes our victory over ourselves. Judas failed to be the apostle, and lost his place, not because he could not have been one but because he allowed the hindering causes to gain the ascendancy. The Saviour knows the capacity for good there is in us, and He gives us a chance, for His truth is a test as well as a discipline.

III. There was in the Saviour's teaching much that was calculated to educate Judas, and cure him of his faults.

To know these twelve men throws much light upon the transactions in the midst of which they lived. The adaptedness of the Saviour's teaching to the men whom He taught is one of its most marked characteristics. Never did teacher enter more thoroughly into the idiosyncrasies of those whom He instructed than the Saviour did. There was an individual element running through the Saviour's teaching which adapted it to those who received it. He talked to Nicodemus and the Samaritan woman as He never talked to others, because He talked to their consciences and needs. And as we read the Gospels, it is not so much the care of the Master for the multitudes who were scattered and distressed, as His knowledge of the individual needs and peculiarities of His own disciples, that we are struck with. If we take this personal element out of the Gospels they lose much of the freshness with which they now charm us. Now it is Peter—now Philip—now John—but each one finds that he gets what helps him out of ignorance and error. It was personal, individual care and thought and attention that saved them. And Judas was lost to Christ, not because his weakness was not known or suspected—not because no care was bestowed upon him. It is impossible to read the Gospels and not to feel that elements are there which might have been dispensed with if there had been no Judas amongst the followers. Can we read the Saviour's teaching about serving two masters and not feel that Judas might have learnt

that a divided heart meant ruin? It is hard to think that the lessons about our Father's care, and His knowledge of the things we need, should have been lost upon Judas. One wonders that the question, "What shall it profit a man if he gain the whole world and lose himself?" did not keep Judas back from taking the price of blood. Judas must have stood revealed to himself over and over again as he listened to his Master's words, and if he had but responded he would never have been known as the Betrayer, for he would have been saved from the sin to which his own nature inclined him, but which his Master would have helped him out of.

IV. In spite of all there was on the part of Judas a growing conviction that the kingdom of God was not what he expected.

Even the political bearings of Nonconformity may become distasteful to us when its spiritual side awakens nothing but antagonism. It is no uncommon thing to find men turned from things they would like to believe in by the narrowness of those who share their beliefs. One does not care even for political association with those with whom one has no spiritual sympathy. The loss of this spiritual sympathy gradually changes our nature. I can quite believe that the kingdom of God had attractions for Judas, with all the bright prospects of liberty and power which it opened up. It was these bright prospects with which he was in the fullest and heartiest sympathy that bound him to his Master and His followers. He was willing to put up with much that he did not care for, for the sake of that on which his heart was bent. And for a time it seemed as if that which was common to him and them was greater than that which separated them. True, the political was that which he favoured, and he would even endure the spiritual for the sake of realising the political. It may be that he even persuaded himself that the ultimate victory would be on the political side, and that the spiritual would drop as unessential. But gradually it dawned upon him that his purposes were being frustrated, and that his hopes were doomed to disappointment. What he thought most of, his Master but rarely spoke of; and even that might have been borne if that had been all. More and more, however, the temporal dropped and was lost sight of, and the spiritual was insisted upon with increasing power and clearness; and towards the close the Saviour made it clear that His mind contemplated ends which must be utterly subversive of the hopes of

Judas. It was not till death was spoken of and determined upon that the separation between them became more marked. No sign of alienation did he give till the end was actually near. He had not grace enough, when the gulf between him and his Lord showed its awful proportions, to see that no advance could be made towards him, and that it was his place to make advances towards his Lord. Genuine discipleship would have recognised its mistake, and, determined to maintain that discipleship at any cost, he would have given up his will to His ends. Instead of that, however, disappointed ambition, frustrated hopes, dreams carefully indulged in, and now ruthlessly scattered, all turned the man completely round. He had come to hate that which at the best he had never cared for, but at the best had only tolerated. The lesson is not far for any of us to seek, When we adopt a course from the lowest and not from the most worthy considerations there is but a poor safeguard for our stability. We may, like Judas, give up when we find that things are not turning out as we wished, even though what we wished we had never any right to expect.

V. Instead of submitting to the Saviour's plan there was a determination on the part of Judas that it should be established in his own way.

It is rarely that we can accomplish anything upon which we are not clear, and about which we are not determined. We often miss our way by not knowing what our way is. We only encourage failure and invite defeat when we are half-hearted in our efforts. If we were asked the chief constituents of success we might almost with one accord say definiteness of aim and determination of purpose. The definiteness tells us the lines on which we must work, and the determination makes us stick to our purpose until we have secured its accomplishment. And yet this very definiteness of aim and determination of purpose, whilst they secure self-reliance and concentration, may be the agents of our failure. We may be blind to difficulties, careless of advice, too independent to seek or accept counsel. They may develop themselves into this, that the proper words to describe us would be headstrong and obstinate. It is this that ruins many earnest workers and would-be reformers. Bent upon doing good and accomplishing a great work, they might succeed if they would but listen to reason, and be guided by wisdom higher

than their own. They seem, however, as if they are determined more to have their own way even than to succeed, and they will hazard the success of their enterprise rather than relinquish their self-will and doggedness. Better is it that the cause should fail, they think, than that they should yield. The wreck of many a good cause has come from the very men who have meant no ill to it. There are not too many of us who know how to gain by yielding—how to conquer by submission. Judas saw clearly that his political ambitions were being sacrificed to the spiritual aims of our Lord. He could not see that death would accomplish redemption. If he cannot have his own way he will not let the Saviour have His. But he resolved not to yield his own way without a struggle. If his Lord will not take of His own accord the position which is His rightful one, and do His work from that position, Judas will force Him into it against His will. He will deliver Him up to the authorities, and leave it to Him to exert His power and show His might by asserting His prerogative and vindicating His claims. I do not suppose that the motive of Judas was any guiltier than this. It was an attempt to force the Lord Jesus to show His hand. Judas knew best, and he would make the Master his servant to carry out his wishes. It was only the result of his action that showed him his criminality. And the caution for every one of us is that we are on dangerous ground when we assume that we are better judges of what ought to be done than our Lord. The spirit that makes us tamper with His commands, and adapt His teachings to our prejudices and desires, is one that may lead us in trying to save ourselves to deliver up our Lord.

VI. The life that had lost its object could no longer be endured.

If we substitute "delivered Him up" for "betrayed Him," we put a different aspect, and perhaps a truer one, on the action of Judas. The motive that led to the action is more intelligible and less base in the one case than in the other. For the betrayer no excuse can be offered, for the delivering up no vindication can be given; but there may possibly be in it the absence of baseness, and, perhaps, the presence of something that could be mistaken for what was praiseworthy and commendable. It is possible that Judas thought Jesus was not doing justice to Himself, and that his conduct would precipitate a crisis in which Jesus would be forced to show Himself and His claims. It was the way of Judas against the way of Jesus.

Confidence, characterised by vainness and conceit, made Judas feel no doubt as to the success of his expedient. It failed, and for that, Judas was not prepared. If betrayal had been his intention he must have anticipated and desired the condemnation and death of his Master. For that he was not prepared. It came upon him as a surprise, so painful and disastrous that suicide opened the only way to relief. It was a sad ending for the self-seeking, self-determined, wayward, and worldly character of the man. Peter's denial was in one way baser than the act of Judas. Peter's sorrow led to repentance unto life. The sorrow of Judas, equally strong, led to suicide. Peter's repentance was for what he had done; that of Judas was for the failure of his action in accomplishing what he purposed and designed. It was disappointment that killed him. One cannot help thinking that his character must have been the growth of years. Self-willed, probably, as a child; determined to have his own way; greedy and selfish, fond of self-indulgence, he must have been from his youth. It may be that no restraining hand held him back in his early home. No one dreamt what it would all come to, and even Jesus failed to eradicate from the man what had become his nature. It is not simply a lesson of our own weakness that he teaches. Peter seems to make us distrust ourselves, and cry out: "Hold thou me up, and I shall be safe." Peter seems to inspire the warning: "Let him that thinketh he standeth, take heed lest he fall." From Judas the lesson is of another order. It is this: that an evil, which might well have been guarded against easily, will, if unchecked and gratified, become omnipotent. The habit, which at first seems to make us disagreeable to others, makes us at last unbearable to ourselves. It is salvation from self-will that we most need. There is no cure for us but to make our wills His. There is only one ending to the man who is determined to have his own way. We are right only as we can say with truth that we are His, and pray that the will of the Lord may be done. But if this is one lesson it is not the only one from the life of Judas. One wonders what the effect would have been if Judas had come earlier under the influence and discipline of the Lord. And that is but another way of saying that his early training must have been defective, and that he was probably a neglected child. And yet the man of whom it was said that it had been good for him if he had never been born, was one whose birth, no doubt, was

hailed with joy, and perhaps with prayer. The mischief was not that he came in for no heritage of love, but that the love was weak, and spared him when it ought to have chastened him. And his history is a warning to us not to leave evil tendencies unchecked to work out destruction. The training cannot begin too soon, and the discipline cannot be too firm. Even Judas might have been saved if the work of his salvation had begun earlier.

"From the foul dew, the blighting air,
Watch well your treasures, newly won,
Heaven's child and yours uncharmed by prayer,
May prove Perdition's son."

Harlow.

F. EDWARDS, B.A.

"IN DARKEST AFRICA."

MR. STANLEY'S record of his great undertaking in "The Quest and Rescue of Emin, Governor of Equatoria," outdistances in interest all other books of the season, and occupies a place in which rivalry is impossible. To a large extent the contents of the book could be divined from the graphic and thrilling letters which Mr. Stanley wrote from time to time to the chairman and other members of the Relief Committee; but so far from diminishing the expectancy with which the complete narrative was awaited, the publication of these letters seemed only to intensify it, and few books, in recent times, have been received amid such a storm of enthusiasm. View it in whatever light we will it is certainly a wonderful book. It does not, indeed, add so much to the stores of our geographical knowledge as Mr. Stanley's former works. When he passed through the Dark Continent, from the Indian to the Atlantic Ocean, and solved the problem which Livingstone was so anxious to determine; when he followed the great waterway of the Congo to the sea, he accomplished more than sufficient to secure him a place among the great explorers of Africa, and his fame was secure. The work of exploration was not then nor is it yet finished; but it was beyond the limits of possibility that there should be discoveries as unexpected and important as those which preceded the founding of the Congo Free State. "In Darkest Africa" is not destitute of claims to our gratitude on this score, as even a cursory glance at its

contents will assure us, but its main charm arises from the fact that it narrates, in vivid and forceful language, one of the most heroic and successful adventures of modern times. Stanley's achievements as an explorer are not more wonderful than his brave and undaunted pursuit of what many would have regarded as a forlorn hope. His courage, his readiness of resource, his power of command, his cheerfulness, and his unfailing patience, prove him to be a born leader of men, and if he had never encountered the pigmies, or told us anything of the Semliki Valley, and the craggy peaks of the Ruwenzori, or "Cloud King," we should still have been compelled to regard this book as a record of one of the most gallant and remarkable feats of the century.

The story of Emin's distress, after the troubles in the Soudan, is fresh in the recollection of our readers, and it would be superfluous to enter into details. So far back as the beginning of 1884 he was compelled, in consequence of the progress of the Mahdi, to withdraw from Lado, where he was established as Governor of the Equatorial Province, to Wadelai, on the Bahr-el-Jebel, the branch of the Nile which issues from the Albert Nyanza, and for a time was unmolested. But disaffection spread among his people, his supplies were being exhausted, and his ammunition was well-nigh gone, so that both his government and his life were in imminent peril. When rumours of this peril reached England, the sympathies of the nation were roused, and mainly under the prompt and generous initiative of Mr. (now Sir) William Mackinnon, the Emin Pasha Relief Committee was formed and princely contributions flowed in. The preliminary negotiations which led to the entrusting of the expedition to Mr. Stanley, his prompt and, in view of the engagements he had made in America, his self-denying acceptance of the post, his selection of officers and men to accompany him, his consultation with the King of the Belgians, and many other points of interest are narrated with charming frankness and at adequate length. The following summary of his course will here suffice. He left London on January 21st, 1887, and having visited Alexandria and Cairo, where he saw and obtained letters to Emin Pasha from the Khedive, he proceeded to Zanzibar, which he reached February 22nd. The expedition, so far as the engagement of the Zanzibari men, &c., was concerned, had been practically organised by Mr. Mackenzie, but Mr. Stanley had

still to make arrangements with Tippu Tib—name of sad omen to English ears—as all along he regarded the help of this wily Arab slave-hunter as essential. He then sailed round the Cape to the mouth of the Congo, embarked on the river, and at Yambuya, on the Aruwimi, built a fortified camp, which he left in charge of Major Barttelot, himself starting on June 23th, 1887, with the main body of the expedition for the southern end of the Albert Nyanza. After passing through the terrible forest he reached the Lake on December 15th, but, finding no news of Emin, retraced his steps as far as Kilonga Longa's station to pick up his portable boat. On April 26th, 1888, he was again on the Lake, and, two days after, met Emin. It was then decided that he should turn back to bring up his stores from Yambuya, though this involved a second march and new dangers, or rather a repetition of the old ones. When he arrived at Yambuya he heard of the fatal disaster that had befallen Major Barttelot and his companions. He thereupon organised a fresh force, in a manner which strikes us as really marvellous, again turned his face towards the Lake, and, after further and most terrible hardships, once more reached the Albert Nyanza in January, 1889. In April, 1889, he left Lake Albert with Emin for the East Coast, arriving at the close of the year at Bagamoyo, where his extraordinary perils and privations came to an end. His journey homewards needs no narration.

The first line of the book was written in Cairo on January 25th of the current year, and for fifty days continuously Mr. Stanley worked at it, averaging over twenty printed pages a day. This fact probably explains many of the excellencies, and not a few defects of the work from a literary standpoint. Its style is vivid and realistic. It often throbs with passion and carries us along with a rush, against which it is useless to contend. Page after page will impress itself indelibly upon the memory, and as a popular narrative it will perhaps gain, rather than lose, by the haste with which it has been written. But there are drawbacks to such a style, sentences awkward and involved and occasionally ungrammatical, repetitions, and paragraphs which would be greatly improved by condensation. Mr. Stanley's style is frequently journalistic rather than literary. He is, of course, the hero of his own book; but his self-confidence is not more than the circumstances naturally generate, nor does he indulge in undue

depreciation of others, though he is perhaps too prone to make himself appear right in every thing, and to indulge in occasional pomposity. Here and there we come across remarks querulously made which would have been well omitted. No good end is served by the insertion of "the quaint reply" which Mr. Stanley received from Mr. Arthington, of Leeds, to his request for the loan of the Mission steamer *Peace*. Mr. Stanley's angry declamation against the *Peace*, which, of course, was not built for a relief expedition, is, in the circumstances of the case, quite out of place. He secured the vessel against the wishes of the donor, and when, as he was told, it needed many repairs, and he could scarcely be surprised if he found his predictions fulfilled,—“She will probably give us great trouble.” She is “spasmodic,” “good for nothing,” “one of the slowest steamers any shipbuilder could build,” “the poor, miserable thing.” Nor, again, do we think that there is any just ground for complaint of Mr. Bentley's desire for an assurance that the Zanzibaris should do nothing contrary to missionary character. Mr. Stanley might have remembered the delicate position in which Mr. Bentley was placed, and the difficulties that might arise in relation to his work if any “excesses,” which surely were not impossible, should occur. We look upon his words as the simple expression of a desire that Mr. Stanley should enforce on the Zanzibaris the necessity of resisting the temptation to “take freedoms.” It is not likely that either Mr. Bentley, or any of the missionaries, will forget the great obligations under which Mr. Stanley has placed them. It would be ungrateful to do so, though, of course, there are other and higher obligations which it would be worse than ungrateful to forget. Among other words we should like to have seen omitted are the following, which relate to Emin:—“By birth he is a German, but whether Austrian or Prussian I know not, and I have no curiosity to know the name of the obscure village or town where that event happened.” Emin, no doubt, differs from “the ideal governor” many of us had in our minds years ago. His indecisions were very provoking, and his absorption in scientific pursuits, when work of a widely different kind demanded his attention, must have been hard to bear; but the words we have quoted should not have had given to them a world-wide currency.

Opinions will still differ as to whether the route by the Congo was the best, but it is evident that Mr. Stanley was shut up to it. The

letter from the King of the Belgians settles that matter. On the face of it, it seems as if Mr. Stanley ought to have fared better, and have received more effective help in the Congo Free State than he did. "The whole of its (promised) naval stock" amounted to very little, and the want of the flotilla of whale boats was a serious impediment. The difficulties encountered at the outset in the endeavour to reach the Aruwimi were sufficiently tantalising, but they sink into utter forgetfulness compared with those which had to be encountered after Major Barttelot was left behind at Yambuya. The passage through the terrible primeval forest was, if the most direct, at any rate not the easiest road, and there might be force in the advice of the boy Binza, that it was better to travel through lands inhabited by decent men. Imagine miles upon miles of trackless woods, inhabited by wild and savage tribes, ingenious in self-defence, who spiked the apparent highways with skewers, and shot their arrows heavily tipped with poison; pitfalls and bow traps abounding, great trees lying prostrate, over which it was difficult to climb! :—

"As one steps out of the shadow of the forest, the path is at first, may be, along the trunk of a great tree for 100 feet, it then turns at right angles along a great branch a few feet; he takes a few paces on the soil, then finds himself in front of a massive prostrate tree-stem 3 feet in diameter or so; he climbs over that, and presently finds himself facing the out-spreading limbs of another giant, amongst which he must creep, and twist, and crawl to get footing on a branch, then from the branch to the trunk, he takes a half turn to the right, walks along the tree from which, increasing in thickness, he must soon climb on top of another that has fallen across and atop of it, when, after taking a half turn to the left, he must follow, ascending it until he is 20 feet above the ground. When he has got among the branches at this dizzy height, he needs judgment, and to be proof against nervousness. I have narrowly escaped death three times during these frightful gymnastic exercises."

Horrors of another kind had to be endured :—

"Oh, it was a sad sight, unutterably sad, to see so many men struggling on blindly through that endless forest, following one white man who was bound whither none knew, whom most believed did not know himself. They were in a veritable hell of hunger already. What nameless horrors awaited them further on none could conjecture. But what matter? Death comes to every man, soon or late! Therefore, we pushed on and on, broke through the bush, trampled down the plants, wound along the crest of spurs, zigzagging from north-east to north-west, and, descending to a bowl-like valley by a clear stream, lunched on our corn and berries. My poor donkey from Zanzibar showed symptoms of

surrender. Arums and amoma every day since June 28th were no fit food for a dainty Zanzibar ass ; therefore, to end his misery I shot him. The meat was as carefully shared as though it were the finest venison, for a wild and famished mob threatened to defy discipline. When the meat was fairly served a free fight took place over the skin. The bones were taken up and crushed, the hoofs were boiled for hours. There was nothing left of my faithful animal but the spilled blood and hair—a pack of hyenas could not have made a more thorough disposal of it. That constituent of the human being which marks him as superior to all others of the animal creation was so deadened by hunger that our men had become merely carnivorous bipeds, inclined to be as ferocious as any beast of prey."

The great forest itself is magnificently described as befits so grand a theme. We can give but scant specimens :—

"Imagine the whole of France and the Iberian peninsula closely packed with trees varying from 20 to 180 feet high, whose crowns of foliage interlace and prevent any view of sky and sun, and each tree from a few inches to four feet in diameter. Then from tree to tree run cables from two inches to fifteen inches in diameter, up and down in loops and festoons and W's and badly-formed M's ; fold them round the trees in great tight coils, until they have run up the entire height, like endless anacondas ; let them flower and leaf luxuriantly, and mix up above with the foliage of the trees to hide the sun ; then from the highest branches let fall the ends of the cables reaching near to the ground by hundreds, with frayed extremities, for these represent the air roots of the Epiphytes ; let slender cords hang down also in tassels with open threadwork at the ends. Work others through and through these as confusedly as possible, and pendant from branch to branch—with absolute disregard of material, and at every fork and on every horizontal branch plant cabbage-like lichens of the largest kind, and broad, spear-leaved plants—these would represent the elephant-eared plant—and orchids and clusters of vegetable marvels, and a drapery of delicate ferns which abound. Now cover tree, branch, twig, and creeper with a thick moss like a green fur. Where the forest is compact as described above we may not do more than cover the ground closely with a thick crop of phrynium and amoma and dwarf bush ; but if the lightning, as frequently happens, has severed the crown of a proud tree, and let in the sunlight, or split a giant down to its roots, or scorched it dead, or a tornado has been uprooting a few trees, then the race for air and light has caused a multitude of baby trees to rush upward—crowded, crushing, and treading upon and strangling one another, until the whole is one impervious bush. . . . To complete the mental picture of this ruthless forest, the ground should be strewn thickly with half-formed humus of rotting twigs, leaves, branches ; every few yards there should be a prostrate giant, a reeking compost of rotten fibres, and departed generations of insects, and colonies of ants, half veiled with masses of vines and shrouded by the leafage of a multitude of baby saplings, lengthy briars, and calamus in many fathom lengths,

and every mile or so there should be muddy streams, stagnant creeks, and shallow pools, green with duckweed, leaves of lotus and lilies, and a greasy green scum composed of millions of finite growths. Then people this vast region of woods with numberless fragments of tribes, who are at war with each other and who live apart from ten to fifty miles in the midst of a prostrate forest, amongst whose ruins they have planted the plaintain, banana, manioc, beans, tobacco, colocassia, gourds, melons, &c., and who, in order to make their villages inaccessible, have resorted to every means of defence suggested to wild men by the nature of their lives. They have planted skewers along their paths, and have cunningly hidden them under an apparently stray leaf, or on the lee side of a log, by striding over which the naked foot is pierced, and the intruder is either killed from the poison smeared on the tops of the skewers, or lamed for months. They have piled up branches and have formed abattis of great trees, and they lie in wait behind with sheaves of poisoned arrows, wooden spears hardened in fire and smeared with poison."

The discovery of the Semliki Valley is probably the most important geographical result of Mr. Stanley's labours—a valley which stretches from the Albert Edward Nyanza to the Albert Nyanza. It is flanked on its eastern side by the wild and rugged peaks of the Ruwenzori, from 18,000 to 19,000 feet high. Mr. Stanley believes that Ruwenzori represents Ptolemy's "Mountains of the Moon," but this opinion will not be generally endorsed, any more than will his belief that the true sources of the Nile are to be found in the snows of this gigantic Ruwenzori Range: that honour will still be claimed for the Victoria Nyanza, as fed by the snows and rains of Abyssinia.

Our space forbids us to quote Mr. Stanley's descriptions of the pigmies who inhabit the gigantic forest lands through which he passed, though those descriptions are among the most fascinating parts of his book.

One result of this book should be seen in more resolute efforts to suppress the accursed slave trade. Those Arab raiders are found everywhere carrying on their diabolical trade. Here is a description of Ugarrowwa's station on the Aruwimi:—

"In the afternoon I was rowed across in my boat to the Arab settlement and was hospitably received. I found the station to be a large settlement, jealously fenced round with tall pallisades and short planks lashed across as screens against chance arrows. In the centre, facing the river, was the house of the chief, commodious, lofty, and comfortable, the walls of which were pierced for musketry. It resembled a fort with its lofty and frowning walls of baked clay. On passing through a passage which separated Ugarrowwa's private apartments from the

public rooms I had a view of a great court 60 ft. square, surrounded by buildings and filled with servants. It suggested something baronial in its busy aspect, the abundant service, the great difference of the domestics, amplitude of space, and plenty. The place was certainly impregnable against attack, and if at all spiritedly defended a full battalion would have been necessary to have captured this outpost of a slave trader."

But these men who live as baronial princes are a scourge to the race:—

"Once we know where their centres are located, we may with a pair of compasses draw great circles round each, and park off areas of 40,000 and 50,000 square miles into which half-a-dozen resolute men, aided by their hundreds of bandits, have divided about three-fourths of the Great Upper Congo Forest for the sole purpose of murder, and becoming heirs to a few hundred tusks of ivory."

And in another connection:—

"Towards the Lenda and Ihuru Rivers they had levelled into black ashes every settlement; their rage for destruction had even been vented on the plantain-groves, every canoe on the rivers had been split into pieces, every island had been searched, and into the darkest recesses whither a slight track could be traced, they had penetrated with only one dominating passion, which was to kill as many of the men and capture as many of the women and children as craft and cruelty would enable them. They . . . had reduced the forest land into a howling wilderness, and throughout all the immense area had left scarcely a hut standing."

If the supply of gunpowder from the coast could be prohibited, and every tusk of ivory taken to the coast were seized, an immense boon would be conferred on the outraged negroes of Central Africa.

We cannot here discuss the questions connected with the unfortunate rear column and the death of Major Barttelot, though we imagine that Mr. Stanley's own pages supply ample materials for a right decision, and it certainly does not seem to us that any blame attaches to Mr. Stanley. Neither can we discuss Mr. Stanley's estimate of Emin Pasha, which, in the main, appears perfectly just. The first meeting took place between them on April 29th, 1888, and is thus described:—

"At eight o'clock, amid great rejoicing, and after repeated salutes from rifles, Emin Pasha himself walked into camp, accompanied by Captain Casati and Mr. Jephson, and one of the Pasha's officers. I shook hands with all, and asked which was Emin Pasha. Then one rather small, slight figure wearing glasses

arrested my attention by saying in excellent English, 'I owe you a thousand thanks, Mr. Stanley; I really do not know how to express my thanks to you.' 'Ah, you are Emin Pasha. Do not mention thanks, but come in and sit down. It is so dark out here we cannot see one another.'

"At the door of the tent we sat, and a wax candle threw light upon the scene. I expected to see a tall, thin, military-looking figure, in faded Egyptian uniform; but instead of it I saw a small, spare figure, in a well kept fez and a clean suit of snowy cotton drilling, well-ironed and of perfect fit. A dark grizzled beard bordered a face of a Magyar cast, though a pair of spectacles lent it somewhat an Italian or Spanish appearance. There was not a trace on it of ill-health or anxiety; it rather indicated good condition of body and peace of mind. Captain Casati, on the other hand, though younger in years, looked gaunt, careworn, anxious, and aged. He likewise was dressed in clean cotton, with an Egyptian fez for a head-covering."

The natures of the two men are "diametrically opposed," and this, doubtless, aggravated differences which probably under any case would have arisen. The tone of the following remarks is not altogether amiable:—

"The time had come to begin a forward movement. The Pasha was devoured to augment his bird collections. I knew he was an ardent collector of birds and reptiles and insects, but I did not know that it was a mania with him. He would slay every bird in Africa; he would collect ugly reptiles, and every hideous insect; he would gather every skull until we should become a travelling museum and cemetery, if only carriers could be obtained. Now, all this made me feel as if we were engaged in a most ungrateful task. As long as life lasts, he will hold me in aversion, and his friends, the Felkins, the Junkers, and Schweinfurths will listen to querulous complaints, but they will never reflect that work in this world must not consist entirely of the storage in museums of skulls, and birds, and insects; that the continent of Africa was never meant by the all-bounteous Creator to be merely a botanical reserve, or an entomological museum."

There are numerous questions raised by this book in which, as philanthropists and Christians, we are interested. We may shortly direct attention to them, but must for the present close with the following reference to the work of Mr. and Mrs. Richards, of the Livingstone Inland Mission, at Banza Manteka:—

"At this place a few years' mission work has produced a great change. Nearly all the native population had become professed Christians and attended Divine service punctually with all the fervour of revivalists. Young men whom I had known as gin drinkers had become sober, decent men, and most mannerly in behaviour."

AMUSEMENTS.

ADDRESSED TO CHRISTIAN FAMILIES.

THE force of the material universe is of two kinds—stable, working uniformly in all circumstances according to law ; and unstable, equally working according to law, but varying with circumstances.

It is the same in morals ; there are fixed laws for perfect obedience which we call principles, and there are laws of imperfect obligation varying with outward circumstances.

I may at once dismiss all consideration of the principles, the invariables—*e.g.*, the opposition to sin, the obligation to holiness : these may be taken for granted as admitted by those to whom this paper is addressed.

When, however, we come to the *unstable* forces, where the direction and application of principles is left to ourselves, we see displayed in practice very numerous and wide differences of opinion.

The variety in nature and temperament of individuals, and the neutral quality of some actions that have to be decided upon, oblige us to accept variations out of the category of intrinsically “right and wrong,” and relegate them to the doctrine of expediency, which is quite natural, and is also found in the teaching of Christ and His Apostles.

No one can be judged as radically better or worse for conformity or nonconformity to them. The solution of the question as to right and wrong depends on what is the result of such conformity or nonconformity on the character of the individual, and what is his responsibility for his influence over other characters differing from his own, or on the doctrine of “expediency” as before noticed.

Nor need I stay to prove the lawfulness to man of recreation and amusement. One great characteristic which God has stamped on the material and vital universe is what I will call over-sufficiency.

It is written in the earth beneath, in the waters, in the air, in the thing we call opportunity, and equally obtains in the realms of grace and in the heaven of glory. “Enough and to spare” is a leading feature in all things which God has ordered or made ; and even in the highest work of God known to us, the grace of our Lord Jesus Christ in redeeming a sinful world, the superabounding provision of love and mercy, is in excess beyond all our imagination.

It is very evident that God made man gregarious ; and bazaars,

tea-drinkings, anniversaries, bean-feasts and workmen's excursions, evening exhibitions, excursion trains, harvest festivals, bank holidays, Christmas and Easter Monday games, and healthy sports without betting, all show that community in healthful enjoyment has been made possible for the race, apart from sin or sorrow. There is a large and various field to be cultivated, and as education advances the indoor amusements, aided by art and music, spread and improve every year.

Having thus cleared the way for the free exercise of our faculties, we have to look to the Guide-book which He has given us in order to find practical directions and sailing orders.

We must select a rule by which we may measure the practices offered for our consideration. I will choose a plain but comprehensive direction:—"Be not conformed to this world, but be ye transformed by the renewing of your minds." Although in conformity with the over-sufficiency of energy given to us, we interpret this to permit relaxation, yet in our relaxations we have not done with principles. Duty is the principal thing. Nothing must be done to clash with, to diminish, or to weaken duty. We need not be ascetics, but we must not be contraries. It is therefore obvious that the work and not the holiday is to be paramount.

I apply these considerations very briefly:—

1. Bodily exercise. We have the precious example of our Lord Himself for walking in the fields, in the wilderness, on the mountains, on the shore, on the sea. Observing and reflecting and (may I say) idealising all this with absolute enjoyment. So in Solomon's porch and elsewhere in winter, walking, reflecting, and talking.

2. The next step is to continue this exercise with some emulation and fellowship, as in bowls (of which our Puritan forefathers were fond), football, cricket, golf, billiards (excluding all betting on results), and let the pursuit be ever secondary in time and attention to the serious business of life.

3. Then we have mental amusements: games, card-playing, and novel-reading. The fascination of the latter two are such as to require vigilance to avoid injury to mind and soul. Especially is this the case where chance enters, as well as skill, into the games; and we exclude betting on the mingled certainty and uncertainty of the result because the universal testimony of humanity, ancient and

modern, civilised and barbarous, is, that the fascinations of gambling overcome duty. Business and religion alike go to the wall in rivalry with gambling. It is not one of the things condemned under our first head of inherent right and wrong, but under the second—expediency.

4. *Spectacular amusements.*—We learn by eye as well as ear, and from both combined. There is no harm for us in the drama *per se*, whether displayed in acted charades or in a public theatre. But here again have I to appeal to experience. The stage is said to teach virtue but everybody knows that it practically fosters and provides for vice, and that all the efforts made by well-designing persons to make it otherwise, by morning performances, &c., have signally failed. Evil is bound up with it; we have here to do, not with degrees of worldliness, but with the open works of the devil.

Some good people say: “But we want to know, we want our young folk to know, what these things are.” When you take your children into a chemist’s shop you do not make them eat or drink a bit of poison from the store. That would be murder, and so is the other, in a moral sense.

5. Next there comes music. Now, I am not going to write myself down as insensible to that which is allied with the holiness of earth and heaven.

Music as a recreative art is so pure and delightful that I cannot conceive of any limit or objection, save that when “married to immortal verse,” the laws of consistency demand that there should be a correspondence of sentiment between the two.

There are some subjects too solemn and sacred to be lightly entered upon without profanity. Such, I hold, to be the redeeming work of Christ. Thus I could strengthen my love of God in His works by Haydn’s “Creation,” and my awe of God in His dealings with evil in the “Israel in Egypt,” by whomsoever these pieces are performed, but I cannot bear to think of the “Messiah” as performed by unbelievers or thoughtless persons.

Closely connected with this subject is the question of the sacredness of time and place. We are not in the habit of consecrating buildings or land by any ecclesiastical dedication; we conceive such a practice to be contrary to the express teaching of our Lord. The plainest chapels may be furnished in a manner that would present symbols of our Lord’s work which would be incongruous with the

surroundings of certain allowable amusements, and it would be bad taste to associate them.

So with regard to time. We keep holy the Sabbath-day, and find it desirable and in accordance with the grace of the Holy Spirit to do this, but we do not confine Divine service to that day, as is well known.

The object both of our chapels and hours of service is to glorify God, to offer worship, to receive the gifts of the Holy Spirit; and these should be paramount there and then. Any occupation of place and time at variance with these should not be allowed, not on the ground of profanity, but of unseemliness, injurious incongruity. The "happy Sunday afternoons" require to be adjusted by this standard.

Do you wish that the Bible had given you clearer revelation as to these things? Reflect that you are not only a machine, but endued with brain-power and will-power, and God expects you to use these. Of course power brings responsibility. Nor is this supposed disadvantage peculiar to the Bible. It is found in every system of morals. Aristotle, the strictest of the ancient sages, laid it down as the secret of social wisdom, to steer between the too little and too much.

6. After all, our judgment and our conduct in these unstable matters must be guided by the eternal principle of glorifying God.

Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

I have to add the reminder that in the brightest moods on earth we are environed by a dark moving cloud of evil, a disturbing, malevolent element, seeking to blind us for Satan. In the race of life we are handicapped by sin. We cannot afford to disregard this fact, or we shall lose the race. If we are kept in the course, it will be by the restraining influence of the regenerative power of the Holy Spirit acting through the teaching of God's revealed will. May I, therefore, in concluding this fragment, refer to the directions to be found in the following texts:—Romans xii. 2; Romans xiii. 12, 14; Ephesians iv. 22; Ephesians v. 9; Colossians iv. 6; 1 Thess. v. 11; 1 Thess. v. 14; Colossians iii. 17; Titus ii. 12; James v. 12; Philippians iv. 8?

The will and the affections of the poor worm we call man are positively all we have to bestow. For these a contest is going on. Our flag has inscribed on it: "To be spiritually minded is life and peace."

S. R. P

THE PASTOR'S SUMMER VACATION.

IN saying a few words to my brother pastors on this topic, it shall be taken for granted that we all believe seasons of rest and recreation to be desirable, and even necessary for all workers; and especially for pastors.

The work of the ministry involves a most tremendous strain; greater and of a more trying kind than that enacted by any of the professions, learned or unlearned. The preparation and delivery of sermons involves the severest possible mental toil. The true preacher preaches not sermons but his own life. Then we all know that the drain is not simply a mental one. No man's sympathy is so wrought upon as is a pastor's. No true man can make a round of pastoral calls without coming home feeling the drain. Some men can go through the whole round of pastoral duties without exhaustion, because the whole service is external to them; it is perfunctory; it does not touch their life. Such an one can preach any number of sermons without "turning a hair"; he can enter the house of mourning and stand by the casket of some sweet child, and witness the unutterable anguish of a mother's heart; he can perform his official part, can

"Say that other friends remain,
That loss is common to the race,
And common is the common place,
And empty chaff well meant for grain,"

and yet feel no more emotion than does the undertaker.

Happily such men are few; and they don't need a vacation. But the true pastor can understand something of what Paul meant when he said: "Who is weak that I am not weak? Who is offended and burn not?" As Rev. Dr. Elder told us at the alumni meeting of Rochester Theological Seminary, and told us with tender pathos: "Brethren, we cannot pour in water and draw out wine. To get wine we must tread in the wine press, and we must often do it alone."

Yes, pastors need a vacation, and all this talk about the devil never taking a vacation is simply bosh. I suppose there never was a time in the history of the ages when the devil was more wide awake than during our Lord's earthly ministry. Yet not only did the Christ quietly wait thirty years in His Nazarene home before entering

on His work, but more than once He took a vacation, saying to His disciples, "Come ye yourselves apart and rest a while."

Yes, a minister should take a vacation. But he should be honest about it. It is a *vacation* he should take and not a round of "supplies." No man has a right to accept a vacation from his "dear people," and go off and preach for some other "dear people," and each Monday morning pocket the proceeds with the consciousness that he is just so much ahead. And the offender in this matter is not the poorly paid country pastor, to whom the offer of a good supply would be a substantial help; and who might find a visit to the rush and stir of the city the very best and most stimulating vacation for him. But the offender is the city pastor, who throws out "an anchor to windward" as he voyages east or west.

No; these exchanges and visits have their appropriate place. But that place is *not* in a vacation which a church has granted its pastor for the purpose of recreation and rest, that he may better serve the church in the year to come.

This purpose also will determine us as to how we are to employ the vacation. This rule will hold: *The pastor's life during the vacation month ought to be just as unlike his life during the other eleven months as it is possible to make it.* There should be a complete change of "environment." He should visit no fashionable watering-places; no Chautauqua assemblies; no summer schools; no conventions; no meetings of any kind. Get away from everywhere, and everything, and everybody. Rest is what you are after, and you can only find it in a state of mutual and, I was almost going to say, spiritual *nirvana*.
—*Baptist Quarterly.*

St. Catharines, Canada.

ANDREW MURDOCH.

SUNDAY MORNINGS WITH THE CHILDREN.

VIII.—THIS LIFE AND THE NEXT.

A GREAT heathen teacher uttered words which admirably sum up the lesson I wish this morning to enforce, and they will, no doubt, enable you to remember it. It was Plato who said, "Boys ought most to learn what most they will need when they become men." For of course they will not always remain boys. Every day they grow older and are getting nearer to the time

when they will be children no more, but men, with the cares, and duties, and responsibilities that belong to men. And if they spend all their time in sport or in pleasure, and do nothing that makes them wiser or better, they are likely to make, not men, but fragments of men, and whatever they may be in body, in mind and heart, they will be little more than dwarfs—poor, puny, stunted things, a mere part and parcel of what they might have been. “The boy is father of the man.” “As the twig is bent the tree’s inclined,” and therefore it is that a lazy, self-willed, pleasure-loving boy is likely to make a useless, or worse still, a mischievous man. And therefore, too, it is necessary even for young children to be sent to school that they may learn little by little the things they ought to know. All life is an education, and the boy who will not learn his letters will not be able to read. He who neglects the simple rules of arithmetic can never be expert at figures, or do a sum in compound proportion or vulgar fractions. A careless apprentice will not become a skilled workman, nor will a reckless scholar make a good master. If in the course of years you are to be upright and honourable men, whose lives are happy in themselves and useful to others; if you are to do anything that shall make the world brighter by conquering its sin and lessening its sorrow; if you are to be strong when others are weak, and holy when others are sinful; if you are to be as lights in the midst of darkness, and fountains of happiness amid misery and distress, you must now learn wisdom in the school of Christ, make Him the model of your life, and seek the strength which only He can give you.

The extension of this principle, or its application in another direction, requires us to seek what most we shall need in the world to come. Jesus Christ has revealed to us another life than this, a life which lasts for ever, and it is as unwise as it is wrong to neglect that great hereafter. While we are on earth we are (in a sense) in our spiritual childhood, the childhood of our immortality, though we have glimpses and foregleams of what spiritual manhood means, of its high attainments and blessed experiences, of its wonderful possibilities for ourselves and influence over others. And our life now ought to tend in the direction of, and not away from, these things. We ought to live on the line of preparation for heaven. A dear friend of my own, when I was a boy, used frequently to quote the words of an old Puritan, “Heaven is a prepared place for a prepared people,” and the truth so tersely expressed is one that we constantly need to remember. Fitness is needed both for the occupations and for the enjoyment of heaven—fitness of character; of sympathy with God, whose will is there supreme and is always and in everything done; the fitness of repentance for sin; of faith in the Lord Jesus Christ, the Saviour from sin; of love to His character and commands—the fitness of a new and holy life.

And this fitness for heaven will no more unfit you for your life on earth than the wise remembrance that you are to be a man will unfit you for childhood and youth. He who truly lives for heaven will live best on earth, with a larger, sweeter, and worthier manhood. Preparation for heaven does not consist in singing, “I want to be an angel.” You do not want to be an angel, but a good, healthy, happy boy or girl, to be yourself as God has made you, what Christ

wishes you to be, and as the Holy Spirit will renew you. I hope that in this sense God will enable you to "live on earth an angel's life." Neither must you imagine that you are to be good for the sake of everlasting happiness or for the sake of gaining the next world. You are to be good rather for the sake of being good, because it is right, and because God commands you to be so. They who are virtuous only for the rewards of virtue are not virtuous at all, and they will miss the reward they desire. God Himself is our exceeding great reward, and to know, to love, and to serve Him is heaven. In this sense the life of heaven may be and must be begun on earth, and so far from spoiling earth it will make earth like heaven, and wherever we are, the ground will be sacred, and there will there flow the river of water of life, "clear as crystal . . . and on either side of the river the tree of life, with its twelve manner of fruits, yielding its fruit every month, and the leaves of the tree shall be for the healing of the nations."

The lesson of this address is well enforced in the following story told by Dr. Stifter in the *National Baptist* :—

"A man was in his vessel with his wares, when suddenly a storm came down ; he was wrecked. Finally, famished, naked, and alone, he was cast upon an island. He was glad to have his life. But what was his sorrow, when looking up, to see the natives coming in wild glee towards him. 'I have escaped the sea,' said he, 'only to die miserably on the land.' The natives picked him up, carried him to their city, clothed and fed him, put a crown on his head, and set him on a throne, and then stood by as if awaiting his commands. 'This,' said he, 'is the insane ceremony that precedes my destruction ;' and he awaited with fear the next development. But as nothing further was done, as all seemed anxious to serve him while he sat there on his throne, he ventured to ask where he was, and what all this meant. One man answered deferentially, 'You are our king, and we are here to do your behests to the last letter.' The man could scarce believe it so ; but found, after a few weeks' trial, that verily he was king. They did just as he said. The island with its wealth and resources was at his command. He could enjoy all at his absolute pleasure. But the whole matter seemed strange to him. So after two or three months he chanced to meet a venerable man, and asked him to explain this strange occurrence. 'Oh,' said his venerable subject, 'there is nothing strange about it ; you are our king. Each year a man is thrown upon our shore, and we pick him up and do with him just as we have done with you.' 'But,' said our hero, 'what do you do with the last king ?' 'Oh,' said the old man, 'as we find him naked, so at the year's end we strip him again of all his royal surroundings, set him in a boat, and send him away to a barren, desolate island, beyond the horizon there, where I suppose he perishes.' 'And,' said our hero, 'will you do so with me ?' 'Yes,' was the old man's answer. This is half of my story. Do you call it a weak invention, to be confined to the nursery ? Why, it's the tragic story of every human life. It is the microcosm of your being. It is the exact paraphrase of the sad words of Job, when his year was out, when his reign as a prince was over. Said he, 'Naked came I out of my mother's womb, and naked shall I return. The Lord gave, and the Lord has taken away.'

Yesterday we were cast helpless upon the world ; to-day we are kings—to-morrow, we go hence stripped and peeled, to—shall it be a *desolate* island beyond the horizon ? Hear the other half of the story. When our hero heard that he had but one brief year to reign, and that one-third was gone already, he first said he would enjoy himself while it did last. 'Let us eat and drink, for to-morrow we die.' But soon wiser thoughts came. He sought the old counsellor again. Said he : 'Am I not king now ?' 'Yes,' said the old man. 'Can I not do as I will ?' 'Absolutely,' was the response. 'Then,' said he, 'I will spend the rest of my time in fitting up that desolate island ;' and at once he transported buildings, men, provisions, everything he could, and set up a new kingdom on the island beyond the horizon. His year ran out. It happened to him as the old man had said it would. He was sent off in a boat alone, to be received with joyful welcome on the island he had made."

JAMES STUART.

NOTES AND COMMENTS.

THE AMALGAMATION OF GENERAL AND PARTICULAR BAPTISTS.
 —After the resolutions passed at the annual meeting of the General Baptist Association of the New Connexion, held at Nottingham on July 4th, the union of the General Baptists with the Particular Baptists may be regarded as virtually accomplished. There are certain arrangements to be made, which may take time, but promise no difficulty. Thus the Christian Church loses a denomination, and is none the poorer. We cannot but feel some sympathy for a number of brethren who, although not differentiated by any creed or church order, yet held together as a separate happy brotherhood. The General Baptist Conference was not so large that young men could not take part in its proceedings ; all the members knew one another ; they were acquainted with missionaries abroad, and could readily get into sympathy with all the united churches. There is a great boon in association with a body of Christians not too large for these advantages. But the ground for separation has long since passed away. No principle is now involved, and for some time past members and ministers have freely passed from one communion to the other. In their union there may be found a practical lesson. Differences among Christians often arise from want of a better understanding of each other. At low tide on a beach there are many distinct pools, but as the sea rolls in all are united, not one lost in the other, but all rising in greater fulness and so becoming one grand sea. What the future of the Church may be we know not ; but of this we are assured, that as the tide of love to Jesus Christ rises our distinctions will be merged into a grander, fuller life, which will remove our separations and fulfil our Lord's prayer, "That they all may be one, that the world may believe that Thou hast sent Me."

MISSION CONTROVERSIES.—The great missionary enterprise of modern times, the distinctive feature of the Church of Christ of the present century, has been passing through a somewhat severe crisis. Whisperings have been heard in most

of our denominations; the home executives have promptly challenged and met inquiry. The London Missionary Society appointed a special committee of its most influential men, and their report has appeared. They approve the present system, consider the home expenditure to be economical, and strongly discountenance the idea of cheap celibate missionary effort. On the payment of missionaries they are emphatic: "The present scale of income is as low as it should be. Any reduction would be at the cost of efficiency." The Wesleyan Missionary Society has been subjected to a specially severe attack, and an anxious inquiry has been instituted. The conclusion is highly satisfactory to the friends of the Society, and amounts to a censure on the detractors. It is no part of our work to animadvert on the conduct of brethren connected with another denomination in relation to its affairs, but we have been much saddened by the action of the Rev. Hugh P. Hughes, M.A., and regret that he should have used his great influence in giving a tongue to the charges. It is true he has since withdrawn the statements which had been disproved by the sub-committee, but we fail to regard the apology as ample. His action has inflicted a wound on the mission work of his own Church and that of the churches at large which may take long to heal. When our missionaries go forth—and they are often the best and most consecrated of our ministers—they leave their reputation in our hands, and we ought to guard it with honour. Far away from home, surrounded by enemies, and engaged in depressing toil, they have a right to expect that their friends in this country should not listen readily to whispers, which may grow to charges before the truth can be ascertained.

PEACE CONGRESS.—A very important Congress has been held in Westminster of members of the Peace Society from all parts of Europe. The hearty sympathy of all Christian men, and, indeed, all philanthropists, must be drawn forth by any effort to check the diabolical abominations of war. Apart from the grand principle, it is evident enough that nearly all the wars in our time might have been prevented. The misfortune is that war pays so well a large number of men. To army contractors and newspaper correspondents it is a fortune; to successful officers it is fame and wealth, which they regard as well worth the risk; to kings and princes it is an exciting game which enables them to write their names on history. The extent of our standing armies and navies, and their enormous power, form a terrible temptation to use them. The only way to counteract is to influence public opinion. Except for gratifying the ambition of aspiring, restless men, there can be no reason why international disputes should not be settled by some court of arbitration, especially when we remember that in nearly all cases of dispute it costs far less to pay the whole bill than to undertake one campaign.

WHAT IS BAPTISM?—In a book to which we have elsewhere referred in terms of high commendation, "The Gospel according to St. Luke," in the Expositor's Bible, Mr. Burton says: "In what mode John's baptism was administered we cannot tell, nor is it material that we should know." Is this really the case? We

imagine that nine-tenths even of Pædobaptist scholars would admit that the word baptism means immersion, and that immersion was not merely the mode but the thing itself, the word meaning something quite different from pouring or sprinkling. Nor is our position shaken by the statement that "the baptism of the Spirit—and, in John's mind, the two were closely related—was constantly referred to in Scripture as an effusion, 'a pouring out,' a sprinkling, and never once as an immersion." For if baptism means immersion, how can this be? The pouring out of the Spirit is not the baptism of the Spirit, but that which precedes it and renders possible the baptism; and as to the sprinkling of the Spirit, where do we read of it as being identical with the baptism of the Spirit? Meyer says more accurately in reference to the phrase "baptize in the Holy Ghost and fire," "It is agreeably to the conception of βαπτίζω (immersion), not to be taken as *instrumental* but as *in*, in the meaning of the *element* in which immersion takes place." We fully admit that the baptism of water is but a shadow of a better thing, the outward symbol of an inward grace. But we cannot admit that Scripture has left the mode and form of it indeterminate. We are not conscious, when in fidelity to the explicit teaching of Scripture we cling to the prescribed form, of exalting the shadow, and levelling it up to the substance. We value the form for the sake of the substance, and find the one a means of preserving the other. Mr. Burton adds: "Still less should we level it down, turning it into a playground for the schools." The sneer is unworthy. The contentions of Baptists are certainly not intended to form a playground for the schools. They who accept the plain meaning of the term, and insist on adherence to it, are surely less culpable than those who admit that meaning and yet conform not to its requirements. The form is levelled down when the conditions by which it is surrounded in the New Testament are disregarded, and when the substance symbolised by the form is claimed for those who have not complied with those conditions. We have no disposition to "quarrel about modes and forms," but we are bound to hold and speak the truth in love.

THE END OF THE SANDEMANIANS IN AMERICA.—The *New York Independent* reports that the Sandemanians have ceased to exist in America as an organised body. Their property in their only church in the United States has lately been sold in Danbury, Conn. "Robert Sandeman, after preaching his doctrines for some years in Scotland, came to this country in 1764, and settled in Danbury, where he founded a church, and, later, congregations in Boston and in a few other places. He died in 1771, and the old Danbury burying ground holds his body, surmounted by a shaft which tells us that 'in the face of continued opposition from all sorts of men, he long boldly contended for the ancient Truth—that the bare work of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God.' For liberty to preach this truth he came to this country. His other churches gradually passed out of existence as their members found that, in the growing catholicity of the age, they were welcome in other existing churches, and that their organised protest and testimony was no longer needed. They had peculiar

customs, one of which was that they had a large circular table which occupied nearly half the space in their church, about which they sat to study the Bible. They were very literal in their obedience to Scripture, observed the Communion and held a love feast between services every Sunday, washed each other's feet, required two elders at least for every church, gave the kiss of charity on receiving members, abstained from blood and things strangled, and held all their goods at the service of each other. Now there is not an elder left in their last congregation in the country, only four women, the youngest of whom is sixty, and they have obtained permission from their few Scotch brethren who remain to sell their property. Edward Everett Hale has, we believe, maintained a *quasi* relationship to the Sandemanian body, much like that of the late Oliver Johnson to the Progressive Friends." In Scotland the Sandemanians were called "Glassites," after John Glass, the father-in-law of Sandeman. Readers of Andrew Fuller's work will remember his "Strictures on Sandemanian" in twelve letters to a friend. In England, the most distinguished adherent of the sect was probably the late Michael Faraday.

THE ANGLO-GERMAN AGREEMENT has necessarily formed a prominent topic of discussion during the last month, and its main provisions are doubtless familiar to our readers. There is nothing in it to flatter our national vanity or to suggest the pursuit of "a spirited foreign policy." The protectorate of Zanzibar, which has been described as one of its most favourable features, merely secures an advantage which Lord Salisbury himself surrendered to the pressure of Germany a year or two ago. The division of territory in Africa is probably the best that Lord Salisbury could secure, though it has several objectionable features, and in one important respect it does what the late Mr. Mackay, the lamented missionary, declared it would be absurd to do. In a letter to Mr. Stanley, he wrote: "I have written to his (Sir W. Mackinnon's) agents at Zanzibar, explaining the absurdity of their acceding to Germany's wish to draw the boundary line west of this lake along the 1st parallel of south latitude, as that would cut the kingdom of Buganda into two halves; for Karagwé, Usui, and Usinja, as far south as Serombo, are actually part of Buganda, being tributary to it. No *paper* delimitation made in Berlin or London can ever remove these States from their allegiance to Buganda. Therefore there need be little jealousy about the matter. The only fair boundary-line that I can see would be from this end of the long creek (Smith Sound) diagonally S.W. to the intersection of the 4th parallel with the 32nd degree of E. longitude, and then straight west to Bikani, on the Tanganyika." Now Karagwé lies at the south-west corner of the Victoria Nyanza, and is included in the German sphere, while Uganda and other of its tributary states are left to Great Britain. The throwing in of Heligoland appears to be a needless cession, and the nation at large is decidedly averse to the idea of parting with territory save under the pressure of necessity or for some equivalent gain. The strongest opposition to the agreement has come from Lord Salisbury's own supporters. Nor can we wonder that it should be so.

REVIEWS.

THE EPISTLE TO THE HEBREWS. With Notes. By C. J. Vaughan, D.D.,
Dean of Llandaff, and Master of the Temple. London : Macmillan & Co.

DR. VAUGHAN'S Notes on the Epistle to the Hebrews have followed close on the heels of Dr. Westcott's larger and more elaborate work, and we may congratulate ourselves that Dr. Vaughan was so advanced with his own, when he saw Dr. Westcott's, as to be beyond the temptation of giving it up. For there can be no doubt that "every man who has devoted time and thought to the study of Scripture has something to say which another has not said, and cannot say for him." Our author's plan here is identical with that which he followed in his Notes on the "Epistle to the Romans." Grammar and lexicon have been constantly at hand, and though he draws scarcely any of his illustrations from the classics, he excels in the comparison of Scripture with Scripture. We can scarcely fail to understand the sense in which a word is used in the "Hebrews" when we consider its use in other books of the New Testament and in the Septuagint. Dr. Vaughan's notes are always worthy of attention, even from those who possess every other commentary. In many points he agrees with Dr. Westcott—*e.g.*, in his views as to the authorship and destination of the Epistle, in his general idea of its scope, though his discussion of this point is necessarily less full than Dr. Westcott's, and in the majority of his interpretations. He differs from him, we are glad to see, in not rendering i. 8 "God is Thy throne," and in retaining the old interpretation of x. 20, "through the veil, that is to say, His flesh" (not "through the veil, that is to say, a way of His flesh). The separate notes in the appendices are of special value, as is the index of Greek words, with references to the places in which they are used. From the note on Inspiration we quote the following. After repudiating the idea of an absolutely literal or verbal inspiration on the one hand and the theory of a merely human composition on the other, Dr. Vaughan concludes:—

"Between these two extremes lies somewhere the very truth itself about Inspiration. It would be arbitrary to define it so precisely as to unchristianise those who cannot see with us. That there is both a human and also a divine element in the Bible is quite certain. Some things we may say with confidence. (1) Inspiration left the writer free to use his own phraseology, even his mode of illustrating and arguing. (2) It did not level the characteristic features of different minds. No one could imagine the Epistle to the Galatians written by St. John, or the Epistle of St. James written by St. Paul. (3) It did not supersede the necessity of diligence in investigating facts, nor the possibility of discrepancies in recording them; though it is more than probable that most or all of these would be reconciled if we knew all. (4) While it left the man free in the exercise of all that was distinctive in his nature, education, and habits of thought, it communicated nevertheless an elevation of tone, an earnestness of purpose, a force and fire of holy influence, quite apart and different from that observable in common men. (5) It communicated knowledge to the *man* of

things otherwise undiscoverable, and also to the *writer* of things which it was the will of God to say by him to the hearer or reader.

"While we refrain from definition, it is our duty as Christians to form a high conception of the thing itself for which Inspiration is the name. (1) Let us think what would have become of the *παράθηκη* itself, under whichever or whatever dispensation, if it had been left to depend upon oral transmission. (2) Let us give weight to the passages which *assert* Inspiration in the strongest possible terms. (3) Most of all, let us live so much in the study of Scripture as to acquire that reverent and devout conception of it which is ever deepest and strongest in those who best know it. A Christian man able to treat the Bible slighlyingly would be a contradiction in terms."

TALKS WITH RALPH WALDO EMERSON. By Charles J. Woodbury. London : Kegan Paul, Trench, Trübner, & Co., Limited.

IN playing the part of Boswell to the sage of Concord, Mr. Woodbury has rendered a signal service to English not less than to American students, and especially to those concerning whom he said : "My special parish is young men enquiring their way of life." Emerson's transcendentalism, which is not easy to define, often rendered his utterances vague and unpractical, but beneath all his mysticism there was a solid basis of clear and robust thought, and in his conversations, more even than in his lectures, this robustness found expression. Mr. Woodbury's volume is a welcome addition to the Memoirs by Mr. Cabot, the Life by Oliver Wendell Holmes, and the Estimate by Bronson Alcott. Almost the only fault we have to find with the book is a lack of simplicity in its style — *e.g.*, "At one-and-twenty the emotions are not encysted, and so little was containment possible that I found myself in the intervals of meeting reviving their transports." "His memorrists." "The vague unrest and insurrections which characterise the passage forth from immaturity." "His presence broke the shards of the will and concentrated the man." "With His coming adolescence ended and virility began." "He precipitated all it (the soul) had of intellectual principle." "Liberty radiated from His presence." "These words were the first seismic tremors in my new heavens and new earth." Thoreau (of whom we learn much which is beautiful and memorable) is described as "that hypethial man." Emerson's nearness is said to have been "an abstersion." This artificial and inflated style is scarcely in harmony with what Mr. Woodbury tells us of Emerson's own nature, and it disfigures an otherwise welcome book. The author had special opportunities of learning Mr. Emerson's opinions of men and things, having come into contact with him in his student days, and kept a record of their conversations. The following sayings, taken almost at random, will illustrate the character and worth of the volume :—

"The most interesting writing is that which does not quite satisfy the reader. Try and leave a little thinking for him, that will be better for both. The trouble with most writers is that they spread too thin. The reader is as quick as they, has got there before and is ready and waiting."

"Then what is it? Say it! Out with it! Don't lead up to it! Don't try

to let your hearer down from it—that is to be commonplace. *Say* it with all the grace and force you can and stop.”

“Expression is the main fight. Search unweariedly for that which is exact. . . . Avoid adjectives. Let the noun do the work. . . . Most fallacies are fallacies of language. Definitions save a deal of debate.”

“Don’t run after ideas. Save and nourish them, and you will have all you should entertain. They will come fast enough and keep you busy.”

“Keep close to realities ; then you accustom yourself to getting facts at first hand.”

“Avoid all second-hand borrowing books, ‘Collectors of —,’ ‘Beauties of —,’ &c. I see you have some on your shelves. I would burn them. No one can select the beautiful passages of another for you. . . . Do your own quarrying.” “By working for others simultaneously with the doing of your own work, you make the greatest gain. That is the generous giving or losing of your life which saves it. Don’t put this aside until you are more at liberty. That is slow death. Have something practical on your hands, it makes small matter what, at once.” “Be choice in your friendships. You can have but few, and the number will dwindle as you grow older. Select minds who are too strong and large to pretend to knowledge and resources they do not really possess. They address you sincerely.” “I like it when I hear that a man reads Plato. I want to meet that man. For no man of self-conceit can go through Plato.”

“Locke was a stalwart thinker. He erected a school of philosophy which limited everything to utility. But the soul has its own eyes, which are made illuminating by the Spirit of God.”

These are but specimens from a book which abounds in wise and suggestive sayings. Some of Mr. Emerson’s criticisms on English and American authors are also noteworthy, though our space will not permit of our quoting them. These Talks are sure to find a hearty welcome on both sides of the Atlantic.

MIRIAM’S SCHOOLING, and other Papers. By Mark Rutherford. Edited by his friend, Reuben Shapcott. Kegan Paul, Trench, Trübner, & Co., Limited.

“MARK RUTHERFORD” is the master of a nervous and graceful style which is sure to attract attention, and in “Miriam’s Schooling” he is at his best. In his former works he is grossly, we do not say intentionally, one-sided, and in his representations of Nonconformist church life betrays the results of a warped and soured judgment. We do not greatly care for the paraphrases on Gideon, Samuel, and Saul, but in both the “stories” there is vivid character sketching, piercing insight into the struggles between conscience and inclination, and a fine power of tracing the processes of spiritual development. Miriam’s schooling—she being what she was—was perfectly natural, and it is portrayed with such subtle and graphic power that some parts of it can scarcely be forgotten. Several of the minor characters are exquisitely hit off. The other story, “Michael Trevanion,” deals with a narrow-minded old man, who was so eager to prevent his son’s marriage with one whom he deemed an ungodly girl that he deliberately and cruelly lied against her. The struggle with his conscience, his subsequent remorse, and his intended atonement

are powerfully depicted ; and in both stories the reader's attention is held firmly to the end.

“TRIED BY FIRE”: Expositions of the First Epistle of Peter. By F. B. Meyer, B.A. London : Morgan & Scott.

ANOTHER of Mr. Meyer's delightful expositions of Scripture, the result of careful, conscientious study, and thrown into a form which brings them home to the heart and conscience, so as to be of real help to men in the varied and conflicting circumstances of life. Thoughtful, devout, and practical, these pages demand our heartiest commendation.

REGENT SQUARE PULPIT. Sermons by the Rev. John McNeill. Vol. 1. London : James Nisbet & Co.

We have already commended Mr. McNeill's sermons to the attention of our readers. Bright, racy, and vigorous, full of telling points and sharp home thrusts, no wonder that they are listened to with delight and profit, and that people are eager to read them. For such a ministry as this we devoutly thank God. May our good friend be blessed with even a hundredfold greater success than heretofore.

CHURCH AND STATE. A Historical Handbook. By A. Taylor Innes. Edinburgh : T. & T. Clark.

Mr. INNES displays so complete a grasp of a subject which is necessarily vast and complicated, and discusses it with so competent learning and ready ability, that his pages convey as much information as might easily have been expanded into several portly volumes. His views will gain the general assent of our readers ; and in view of the fact that the question of Church and State is rapidly becoming one of practical politics, they could not do better than procure and master this admirable manual.

THE FRAMEWORK OF THE CHURCH. A Treatise on Church Government. By W. D. Killen, D.D. Belfast. Edinburgh : T. & T. Clark.

We have heard much of the Divine right of Episcopacy. Dr. Killen is equally convinced of the Divine right of Presbytery, and can see little that is good in Congregationalism, which we venture to affirm he does not understand, and consequently misrepresents. On what ground does he assert, *e.g.*, that “it practically holds that according to the law of Christ congregations are *not bound* to bear one another's burdens”? We have not so learned Congregational principles, but, on the contrary, can point to large and flourishing congregations which do as much as any Presbyterian church for the weak and struggling. Dr. Killen knows nothing of the inner life of our churches, of our county associations, of our Home Missions, of our Augmentation Fund, and various other agencies which are nothing else than a means whereby the strong endeavour to help the weak. We are not aware of any Divine law that requires the payment of an equal dividend to all our ministers, and even if there were such a law, is it observed in the Presbyterian churches ? As against sacerdotal and prelatical claims, Dr. Killen

has entered a vigorous and conclusive protest. His treatise possesses marked value even to those who, like ourselves, dissent from some of its positions, and it is probably as strong a statement of the case for Presbyterianism as can be made.

THE GOSPEL ACCORDING TO LUKE. By the Rev. Henry Burton, M.A.
London: Hodder & Stoughton.

MR. BURTON'S discourses on the third Gospel are a valuable addition to the "Expositor's Bible," of which they form part. They are the work of a student and a scholar; of a man who brings to his exposition of Scripture the resources of a thoughtful, independent, reverent, and well-furnished mind; and who has, moreover, a quality which, of however little importance in the pulpit, is a decided advantage in print, a graceful and effective literary style. He combines culture and fervour, strength of thought with beauty of expression, and has also a fine power of illustration. He necessarily goes over some ground which has been traversed in the works on Matthew and Mark, but he has exercised a wise restraint, and given us nothing superfluous. We should have been glad if he had dwelt at greater length on the incidents of the Passion peculiar to Luke—*e.g.*, the prayer of Christ, "Father, forgive them," the prayer of the penitent thief, &c. On the eschatology of the Gospel his utterance is very clear. "Our Gospel thus teaches that death does not alter character; that character makes destiny, and that destiny, once determined, is unalterable and eternal."

THE SERMON BIBLE: Matthew i.—xxi. Equally deserving of commendation with the volumes on the Old Testament, containing outlines of all the best recent sermons on the principal texts, and forming an invaluable *thesaurus* of homiletical matter. This work is published by Messrs. Hodder & Stoughton, as is also,

THE BRITISH WEEKLY PULPIT. Vol. II. contains a large proportion of the best sermons of the last twelve months, *e.g.*, those preached by Dr. R. W. Dale before the Wesleyan and Baptist Missionary Societies, and two others by the same author on "The Christian Priesthood" and "Law and Grace." There is a specially fine sermon by Canon Liddon on "The Inspiration of the Old Testament," the peroration of which is the most eloquent and impressive we have seen for a long time. There are sermons by Dr. Maclaren, Dr. Clifford, Rev. R. Glover, the late Dr. Elmslie, Professors Dodds and Bruce, and other foremost preachers of various schools. The sermonettes for children are often very good.

SCOTLAND. From the Earliest Times to the Present Century. By John Mackintosh, LL.D. London: T. Fisher Unwin.

IN "The Story of the Nations" there is no more thrilling and fascinating narrative than the political and religious history of Scotland, and in the hands of Dr. Mackintosh it loses none of its charm. His work is pleasantly written; his materials have been carefully digested; his arrangement is lucid and logical, his judgment sound, and his tone distinctly Christian. He devotes a fair share of his space to the religious movements which have given to Scotland her unique glory—the introduction of Christianity under St. Ninian, St. Kentigern, and St. Columba; the Reformation under Knox; the struggles of the Covenanters; the Disruption in 1843, &c. A more readable book we could not desire. It is also copiously

illustrated, and many of the illustrations are really helpful to an understanding of the history. The views of Edinburgh, Inverness, Stirling, Loch Lomond, and Scur-na-Gillean (in Skye) are good. We should have liked some representation of Glasgow; and, considering the importance of Iona, a view of it would have been acceptable.

EVANGELICAL THEOLOGY. A Course of Popular Lectures by A. A. Hodge, D.D.
T. Nelson & Sons.

ALTHOUGH "the younger Hodge" did not possess his father's massive learning, he had a simpler and more attractive style, and became "the populariser of scientific theology." The lectures in this volume harmonise with his well-known "Outlines of Theology," and will be appreciated by all who care for accuracy and definiteness of belief, and precision of expression. There is in them neither haze nor indecision. We cannot accept all the author's conclusions, but we respect his spirit and admire the skill of his reasoning. There was a call for such a work, and as men cannot live on negations it is necessary that there should be a strong and positive affirmation of our faith. Dr. Hodge has set an example that should be widely followed, except perhaps in his lecture on Baptism, which is as weak as anything we remember to have seen. It is amusing to see "our Baptist brethren" reminded that "the obedient use of the Sacraments is the more excellent way." Precisely so. But *whose* command is to be obeyed?

THE OLD DOCUMENTS AND THE NEW BIBLE. By J. Paterson Smyth, LL.B.,
B.D. The Old Testament. London: Samuel Bagster & Sons, Limited.

IN days when the Old Testament is being subjected to rigorous and searching criticism, and long-accepted opinions are ruthlessly challenged, it is absolutely necessary that information relating to the origin and structure of its different books should be circulated freely and in a popular style. We have no lack of scholarly works relating to the New Testament, but there is a great deficiency in the sphere of Old Testament literature. Mr. Smyth has taken possession of a clear field, and worked it most admirably. He tells in a pleasant and easy style the story of the old Hebrew documents, the MSS. of the books of Scripture, and of other old documents related to them, such as the Samaritan Pentateuch, the Talmud and the Targums, the Septuagint, &c.; and finally he shows, by simple illustrations, how criticism affects our versions. A more useful and timely work we could scarcely conceive. While recognising the legitimate and indispensable functions of criticism, its effect is altogether reassuring.

MEMOIRS OF THE REV. JAMES FRASER, of Brea. A.D. 1639-1698. Written
by Himself. Inverness: Melvin Brothers; London: Marlborough & Co.

IN the course of his Edinburgh weekly lectures on Bunyan's "Grace Abounding," Dr. Alexander Whyte has frequently referred to the Memoirs of Fraser of Brea. Dr. Whyte, in a note introductory to the present reprint, says that Fraser was one of the ablest men of his time, and that his great and abiding value arises from this: that he turned his great intellectual gifts so powerfully to the service of experimental religion. The work is indeed worthy to stand beside Augustine,

Baxter, Bunyan, and other heroes of the faith ; and in days of languid zeal and superficial piety, we know of no better stimulus and no healthier tonic than these wonderful pages, which reveal the workings of a devout soul in closest contact with God. It should be read, and read, and read again.

THE WIDER HOPE : Essays and Strictures on the Doctrine and Literature of Future Punishment, by Numerous Writers, Lay and Clerical ; with a Paper "On the Supposed Scriptural Expression for Eternity," by Thomas de Quincey. London : T. Fisher Unwin, Paternoster Square.

THE greater part of this volume consists of the Essays and Strictures which were published in the *Contemporary Review* soon after the appearance of Canon Farrar's "Eternal Hope." The writers belong to the most opposite schools of thought and belief—indeed, every shade of opinion is represented—and in a general sense we may here find a clear and effective statement of the *pros* and *cons* of every view of the momentous question at issue. The volume will on this ground be of great service to students.

WHEAT AND TARES. A Modern Story. By Sir Henry S. Cunningham, K.C.I.E.

WITH THE IMMORTALS. By F. Marion Crawford. London : Macmillan & Co.

THERE is no finer library of fiction than Messrs. Macmillan's three and sixpenny volumes, and all who are anxious for good summer reading should secure a selection from them. Sir Henry Cunningham is one of the most delightful of writers. His "Wheat and Tares," though an earlier work than the "Cœruleans" and the "Heriots," is worthy of being classed with them. The story is interesting, the characters are finely drawn, and their conversation is clever and brilliant. The author is a consummate literary artist, and all his work is inspired by a lofty ethicalism. He not only distinguishes between Wheat and Tares, but shows the baseness and peril of preferring—as, alas ! so many do—the Tares to the Wheat. Mr. Crawford's "With the Immortals" is as bold in conception as it is powerful in execution. It is only in a metaphorical sense that he "summons spirits from the vasty deep," but "the imaginary conversations" with Heine, Dr. Johnson, Pascal, Cæsar, &c., are full of vigorous and original thought, choicely expressed, and discuss, in the spirit of these great immortals, questions which are intensely modern. Messrs. Macmillan & Co. also send us

GLAUCUS ; or, The Wonders of the Shore. VILLAGE SERMONS AND COUNTRY

SERMONS. THE WATER OF LIFE, and Other Sermons. By Charles Kingsley.

CHARLES KINGSLEY'S "Glauco" is one of the books which has opened the eyes of many a pleasure seeker at the seaside to the glories of common things. It is a worthy companion of his "Town Geology," and, like it, not only describes wonders that are often overlooked, but enables us to search and discover them for ourselves. No brighter or better holiday book, especially for young folks, could be found. It is an invaluable companion for the seaside. The coloured illustrations are of great worth. The re-issue of Mr. Kingsley's sermons in this popular edition of his works should be as great a boon, and will, we trust, prove as successful, as the re-issue of his novels. He was, perhaps, too many sided a man, and interested himself in too many directions, to be pre-eminent as a

preacher. But his keen knowledge of human nature, his shrewd sense and genial wisdom, his broad sympathies, and his fervent passion for righteousness, not less than his unswerving loyalty to Christ, gave his sermons a rare charm, and there are few men in any church or in any rank of life who would not do well to read them again and again.

BRIEF NOTICES.

THE CENTURY, for July (T. Fisher Unwin), is a specially attractive number. Mr. John Burroughs writes one of his charming papers on Kentucky Blue Grass. "Little Venice," by Grace Denis Litchfield, is sure to find appreciative readers, as will the articles on the Women of the French Salons and the Italian Old Masters. LIPPINCOTT'S (Ward, Lock, & Co.) is mainly of note as containing Mr. Oscar Wilde's complete novel, "The Picture of Dorian Gray"—a picture lurid and repulsive, but unquestionably powerful. It has the defects of Mr. Wilde's style, but whatever be its motive it should be an impressive warning against the surrender of a soul to evil. We are sorry that Mr. Bettany takes the wrong side in the discussion on Marriage. CASSELL'S COMMENTARY ON THE OLD TESTAMENT has reached Part 70, which brings us to the beginning of the Book of Jeremiah. We again commend the work. Mr. Elliot Stock sends us a verbatim report of four nights' discussion held in Belfast on CONDITIONAL IMMORTALITY, by Rev. Miles Grant and Mr. H. A. Long. We have also received A FRIEND OF MISSIONS IN INDIA, the Cyclostyled Indian Journal of Rev. H. S. Lunn, B.A., M.D., etc. (London: James Clarke & Co.). The Religious Tract Society have published the following:—HOME HANDICRAFTS. With many Illustrations. By Charles Peters. One of the most useful directories for young people that we can imagine. It will ensure a profitable use of their time, and should increase both the beauty and comfort of our homes. PLEASANT HOURS WITH THE BIBLE: a Collection of Two Hundred Scripture Exercises in Prose and Verse. By Lucy Taylor. A capital method for imparting a thorough knowledge of the Bible, especially in parts that are apt to be overlooked. Send for the book, and you cannot fail to secure the pleasant hours it promises. THE PROMISED KING; or, The Story of the Children's Saviour. By Annie R. Butler. A life of Christ for the little ones, written with beautiful simplicity, and in a style that will captivate both heart and memory. We have also received from the Religious Tract Society FROM PRISON TO PARADISE: a Story of English Peasant Life in 1557, by Alice Lang; MYRTLE AND RUE: a Story for the Young, illustrating Psalm xxiii., by Margaret Scott Haycraft; THE MUSGROVE RANCH, by T. M. Browne; HONOUR NOT HONOURS, by Mrs. Austin Dobson—all of which abound in memorable incident and in wise instruction, pleasantly conveyed. WINDOWS; or, Suggestions for Addresses and Lessons on Scripture Emblems. By Sarah G. Stock. (London: Sunday School Union.) Is a book that ought to be specially welcome to Sunday-school teachers and others. It is a capital elucidation of the chief Scripture symbols alphabetically arranged. It contains suggestions enough for scores of lively addresses.



London Stereoscopic Photographs. 1/11. Captain Platt

*Yours faithfully
J. Graham Lane*

THE
BAPTIST MAGAZINE.

SEPTEMBER, 1890.

REV. T. GRAHAM TARN.

THE church at St. Andrew's Street, Cambridge, the scene, among other famous ministries, of the labours of Robert Hall and Robert Robinson, has such a heritage of spiritual history and hallowed association, that worthily to fill its pulpit—and not merely to occupy it—is no easy task.

The reputation of centuries can, in churches, be far easier lost than sustained.

This, however, was the work which the Rev. T. Graham Tarn was called upon to attempt some eleven and a half years ago, and the result, until now, has been one of advancing and gratifying success. Among the most prominent of the rising men of the Baptist denomination, he has made himself a position of large influence and usefulness, which gives special interest to the personal history of the man and preacher.

Mr. Tarn is in the prime of life, having been born as recently as 1851, at Middleton-in-Teesdale. His parents devout, and in easy circumstances, made his education a principal matter of their concern, sending him to a school kept by a Scotchman of rigid discipline and good scholastic attainment. At fifteen years of age, the religious influences of home, and deep, personal thought about the love, the sacrifice, and the claims of Christ, led young Tarn to personal surrender to the Saviour, and acceptance of Him as his Sovereign Lord.

To this followed a period of active, energetic preaching in the various small churches near his Durham home, where his pulpit ministrations, somewhat raw but forcible, were greatly appreciated. It was not long before free expression was given to the opinion by his hearers that the young preacher should join the ranks of the regular ministry; but not until September, 1870, and after much earnest self-inquiry and debate, did Mr. Tarn make application to Mr. Spurgeon to enter the "Pastors' College" for that purpose, his inclinations hitherto having been towards the profession of a civil engineer. Within a month of his application the door was opened, and in October, 1870, when only a little more than nineteen years old, Mr. Tarn was received into that Institution which has so largely supplied the Baptist ministry of to-day. Men who were his contemporaries at college can vividly recall his arrival there, and how complete is the transformation that has since been effected in the strong but immature young Durham gospeller.

Having been already equipped with a good sound English education, embracing a considerable knowledge of Latin and mathematics, and some slight acquaintance with Greek, Mr. Tarn was able, within two years of happy college life, to lay the foundation of his life-long education, giving especial attention to theology and other distinctly Biblical studies. In October, 1872, the church at Peckham Park Road, London, where he had occasionally preached as a student, invited him to become their minister, and Mr. Tarn, after consultation with Mr. Spurgeon and the College authorities, decided to accept the invitation. A series of unfortunate events had brought the church there into a very low condition, but the neighbourhood was large and densely populated, and, best of all, there were a few faithful, staunch helpers eager to find and support the God-sent man as pastor. Gradually, and steadily, the nearly empty chapel began to fill, and at last the building was so crowded that, even when galleries were added, the aisles were often on Sunday nights filled with listeners. During the six years of this Peckham ministry, upwards of five hundred members were received, some of whom became missionaries of the Baptist Missionary Society, whilst several have entered the ministry through the "Pastors' College."

More than once the youthful pastor occupied Mr. Spurgeon's pulpit

at the Metropolitan Tabernacle with great acceptance. Tempting offers to the pastorate at other churches were also made, notably to the church at Stockwell, after the removal of the Rev. Arthur Murseil to Birmingham, all of which, however, he declined to entertain. But in February, 1879, when the church at Cambridge, which had been for five years pastorless, gave a very hearty and unanimous invitation to the popular young preacher at Peckham, the reasons for its acceptance were irresistible. It was no small thing to have captured the ear and heart of such a historic community, which had been drenched and sated with five years' constant succession of pulpit "supplies" Sunday after Sunday, and which had hitherto only given similar invitations to such men as Dr. Maclaren and Rev. James Owen. But a greater attraction still was the fine opportunity such a position would afford for influencing for God the young life which is constantly passing throughout the University. So to Cambridge, his second and present pastorate, Mr. Tarn went, urged by an inward conviction, the wisdom of which after-events have signally justified.

The building in St. Andrew's Street, Cambridge, is singularly old-fashioned and contrary to modern ideas of church architecture, some legal difficulties in the way of rebuilding postponing, for the present, any alteration in this respect, however desirable. But the church worshipping there has been distinguished for its possession of men of culture and wealth, who have both laboured and given largely and willingly of their substance for the help of Christian work. The amount raised during the last year for congregational purposes and the various societies was more than £4,400.

As showing the hearty willingness of the people, it may be mentioned that two mission-halls have been built at a cost of £2,900, and last year a schoolroom and lecture-hall, costing £2,344, which amount was entirely raised *previous to the opening*, so that no collections were needed on that occasion—probably an unique experience in Baptist building enterprises.

The demands made upon the minister of such a church are unusually exacting, the presence of University men in considerable numbers absorbing a considerable amount of time. The position of the church, too, as the central community of the denomination in the county, where it has played for many years the part of foster-mother to the weaker rural churches, makes large demands upon her sympathy

and practical help. In the present severe agricultural depression and consequent depletion of the population, rural Nonconformity has had a specially difficult struggle, and in these the church at Cambridge has responded with liberal generosity to its needs. Financial help is given to poor pastors, and a "House of Rest" for their holidays has been provided at Hunstanton. Mr. Tarn's personal counsel and advice is constantly sought by the churches in the question of settlement of pastors and in any disputes which may arise within their borders.

Notwithstanding all these claims upon his thought and energy, Mr. Tarn has maintained a high standard of pulpit preparation. He has learned that the secret of ministerial failure is often in holding too easily the work of preaching. He knows that facile emptiness is not eloquence, neither is glib commonplace indicative of strong piety; that the student may not be a pastor, but that a pastor, to be truly successful, must never cease to be a student. If we dare to hint a fault, it is in his over-carefulness and over-refinement, the gaining of finish at the expense, possibly, of losing force. Every sermon is carefully and patiently thought out and composed. A constant course of reading in philosophy, natural science, or theology gives the mental tonic required, while general literature fills up the spare moments of an arduous and busy public life. His pen, too, has been used in a series of "Studies in the Life of Jacob," which appeared in our spirited contemporary, *The Church*, and which met with a hearty reception. A member of the Baptist Union Council, and of the Missionary Society's Committee, Mr. Tarn has frequently been heard on the platform and in the pulpit at the annual gatherings. One of his happiest efforts, fresh in the memory of many of our readers, was his speech in Exeter Hall, in 1887, on "Incentives to Missionary Enthusiasm," of which one of the religious newspapers wrote: "Mr. Tarn is one of the most promising of the rising men of the denomination, and has won his present position by sheer worth and ability. His speech was worthy of the University town and the memorable pulpit which he there fills. Strong thought, choice language, a beauty and felicity of illustration, without a suggestion of trick or clap-trap, and, withal, an ardent enthusiasm for his theme, made up an address which will long live in the memory of those who heard it, and bear reading in after days." In theological

belief and teaching, Mr. Tarn is emphatically of the Evangelical school. A considerable acquaintance with the movements of modern thought and the recent results of Biblical criticism has not in the least degree relaxed his grasp of the redemptive truths of the Gospel. He holds, but now with the increased tenacity of fuller knowledge and deepened experience, to the doctrines received and taught by him in his earliest years of religious life and service. The Divine, atoning, ever-living Christ is the centre and core of his ministry.

Backed by a thoughtful, loving, sympathetic, and generous people, who do everything to relieve the burden and strain of the pastorate, rendering him great and valuable co-operation in his manifold labours, it is no surprise that a large success has attended Mr. Tarn's ministry in their midst. It requires, too, little prophetic insight to predict that the raw material of sturdy Northern vigour and manly piety, so lastingly moulded and fashioned in its most plastic period by the mighty personality and magnetic influence of the greatest preacher of the century, and now polished and mellowed by intercourse with the liberal culture of a University town, will combine in Mr. Tarn's case to make for him in the future a yet more prominent position in the denomination to which he belongs. M.

THE SALUTATIONS OF PAUL.

III.

"Salute Epænetus my beloved, who is the firstfruits of Asia unto Christ. Salute Mary, who bestowed much labour on you. Salute Andronicus and Junias, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also have been in Christ before me."—ROMANS xvi. 5, 6, 7 (Rev. Vers.).

OF the four persons thus saluted by the Apostle we know but little besides what is here said about them. Epænetus is supposed to have been a convert from Judaism, but of this there is but slight, if any, proof. He is not named in any way in other parts of the New Testament, but is spoken of in Patristic tradition as having belonged to the "seventy disciples" whom our Lord sent forth during His ministry in couples into the cities and places "whither He Himself was about to come." According to the same traditional authority

Epænetus was made Bishop of Carthage, and finally died a martyr's death. Mary was a common name amongst the Jews, and occupies a very high position amongst the names uttered by Christ and His apostles. "There stood by the Cross of Jesus His mother"—whose name, as all know, was Mary—"and His mother's sister, Mary the wife of Clopas, and Mary Magdalene"—all distinguished persons amongst the followers of Christ. Then further we read of "Mary the sister of Lazarus," loved by our Lord as one of the household at Bethany, and commended by Him as having chosen "the good part" never to be taken from her. We read also of "Mary the mother of Mark," who was sister of Barnabas, and who was distinguished for her Christian hospitality. Of the "Mary" of the text we know nothing beyond what is here affirmed.

We may say the same thing of "Andronicus and Junia," or "Junias" as the Revised Version reads the name. We do not know whether they were man and wife, or brother and sister, or, indeed, whether Junia was a woman at all. They may possibly have been two brothers, vieing with each other in devotion to Christ and His cause in the world; or husband and wife, like Prisca and Aquila; or brother and sister, actuated alike by Christian principle, true helpers of each other and of their fellow-believers generally in the fellowship, worship, and service of the new faith. As, however, we have no particular care to be wise above that which is written, or to pry into matters which the Bible has left uncertain, and on which ecclesiastical history is silent, we pass on at once to note what the Apostle says in the text respecting the four persons whom he here salutes, and which he puts forth, in its several particulars, as reasons why he would have them saluted in his name. In these reasons we have profitable thoughts suggested and important courses of action indicated—thoughts and courses of action of much constraining force and practical beauty in every true primitive Christianlike life to-day.

Of "Epænetus" the Apostle says, "my well-beloved," and then adds, "who is the firstfruits of Asia unto Christ." The Old Version reads, the firstfruits of *Achaia*, but the Revised Version, following the best MSS., reads Asia. Achaia was a province of Greece, and of that province we are distinctly told in the first epistle to the Corinthians that the household of Stephanas, addicting themselves to the ministry of the saints, were the firstfruits. Assuming that the reference of the

text is to Asia, and not Achaia, for which there is, doubtless, high MS. authority, we have to think of Epænetus as the leader there in the following after Him at once the Light of the nations and the Glory of Israel.

From these testimonies to him we learn that this Christian brother stood high in the thought and love of Paul; consequently he must have been a man of well-defined truthfulness and honesty in his religious manifestations. "A good man," like Barnabas, "full of the Holy Ghost and of faith." No mere pretender, but a real man in Christ Jesus. All this may be fairly inferred from the fact that such a man as Paul speaks of him as his "well-beloved"—a word which he would never have applied to a mere vaunting, self-asserting, but really faithless and loveless professor. No; to such a caricature of Christianity he would apply the designation, "sounding brass" and "clanging cymbal."

It is no empty honour to have the commendation of men who reprove by their characters the unfruitful works of darkness, and who, from their deep, unfeigned sympathy with Christliness, have ever a word of encouragement to all who are striving to be Christlike in spirit and practice. But how many there are, even in the ranks of nominal Christians, who, apparently at least, are more enamoured with being the "well-beloved" of the world than of the Church. Wherein lies the reason of this? Is it the worldliness of the Church which too often falsifies its spiritual profession? or in the prevailing of the carnal temper within ourselves? Of this we may be sure, that in the case of Epænetus the commendation was given for a spiritual purpose, both in relation to him on whom it was bestowed and those who should read the record. By it the Apostle has made this otherwise unknown man a study for us, and, may we not think, meant by it to promote in all ages the qualities which made him a "beloved brother."

To this man, we must notice further, a very honourable position belonged as amongst the first, if not the first, in Asia to take up the Cross and follow Christ. The Apostle gives to him the place assigned under the law to the firstfruits of harvest. He gives to him what Calvin calls "the prerogative of honour." An honour truly it was to be the first to break away in Asia from old systems of thought and long-continued practices; to take up the name of the despised

Jesus of Nazareth; to accept apostolic teaching respecting Him; to become, in the face of peril, His disciple, and thus a leader in that gathering around the standard of His Cross which, in its onward progress, soon found commanding outward form in seven churches—those churches to which such words of spirit and life were addressed by the Lord Himself, through John, from Patmos. This was the honour of Epænetus. A like honour, too, has been theirs who, in the times of modern missions, have in heathen lands broken away from the grasp of error and idolatrous degradations, and bowed to the supremacy of the Cross, thus becoming in India, China, Africa, or scattered islands, as the case may have been, “firstfruits unto Christ”—real leaders in the formation of churches which have now so grown as to be influential in the counsels and helpful in the promotion of the Kingdom of God.

Then I must here say this word. Great is the honour and truly great the importance of being firstfruits unto Christ in our homes and business fellowships. “Seek first,” is one of our Lord’s commands, “the kingdom of heaven”; and blessed is that man who, by the promptitude and earnestness of his obedience, wins the distinction of priority in this exercise. Imperishable is the glory and infinite the involvings of being the first in a family to surrender the heart and the life to the Kingship of Christ. Immense power for good is wielded by our sons and daughters who “make haste and delay not to keep God’s commands,” and thus in their spheres of life become firstfruits in the divine career of early consecration unto Christ.

From Epænetus his well-beloved, and the first of the Asiatic Christians, the Apostle, in these salutations, passed on to Mary. “Salute Mary, who bestowed much labour on you,” or “on us.” Probably both pronouns, as to the fact indicated, would be true, and therefore it matters but little practically which we adopt. Upon “you” in Rome, and upon “us” here, this woman has bestowed much careful thought. In your interest and mine there has been on her part, up to the measure of her ability, no sparing of self-denying toil. The Romans well knew what the salutation meant, both in itself and in its reference, and we can see in it the truth that Mary was no mere talkative newsmonger in the Church, no mere fussy projector of new plans of action, but a quiet, thoughtful worker in all the walks of Christian service within her reach, a true toiler for the

benefit of others. "Much labour." Sterling helpfulness was her contribution to the progress and edification of the Christian households into contact with which she was brought.

This woman was clearly worthy of a place among the Marys of the New Testament, two of whom were eminent in the family of the Lord Jesus, two were distinguished by His friendship, and two more, Mary the mother of Mark and the Mary of our text, were famous for their helpfulness in the ministries of the Church. All these were women of "much labour," and were held in high esteem for their works' sake.

Such women are now amongst the richest treasures of the Church. Toilers in Zenana work abroad, who ought ever to command the sympathy and the prayers of the churches at home; workers in their varied spheres of activity as Sunday-school teachers and church members. Yes, such women are workers who need "not to be ashamed," who deserve to be held in grateful remembrance, and whose names we can think of as recorded with notes of commendation in the Lamb's book of life.

Of some sisterhoods we can think only with shame and sorrow—sisterhoods where, according to disclosures constantly coming before us, darkness, superstition, and too often impurity prevail! Is not all this too true of not a few of the sisterhoods of Popery? We may well pray that light Divine may so break in upon them that their real character and pretensions and intent may be made manifest. To Protestant truth—the truth as it is in Jesus—and to genuine spiritual life they are, as their history declares, antagonistic and not helpful.

How unlike these are the confederations of women animated by the spirit of the Marys of the Bible, and who, each one in her sphere, with a heart beating truly to the Master, bestows upon Him and upon the advancement of His Kingdom, after the example of the Mary of the text, "much labour."

Of "Andronicus and Junias," the other two persons saluted in our text, four things are mentioned, to which, lastly, we must give a little attention. They were Paul's relatives, had been his fellow-prisoners, were of note amongst the apostles, and were in Christ before the Apostle himself.

1. They were Paul's kinsmen. He claimed relation to them—

“My kinsmen.” This he did, I venture to think, not so much, if at all, on the ground of their being Jews like himself, as on the ground of a nearer, even a blood relation. Possibly when they became Christians, which, as we shall presently see, was before the conversion of their illustrious kinsman, they were deemed by him a disgrace, and in various ways may have felt the bitterness of his scorn; nor could they contemplate the madness of his rage against the Christian cause with anything but sorrow, indignation, and alarm. The grace of God, however, had brought about a great change. They now rejoiced in each other as Christians, and that relation made their natural kinship to each other a matter of gladsome recognition.

Changes of a similar character and with like results are blessed facts through the operation of the Gospel of the Kingdom of our own day. Family feuds are healed, wayward sons and daughters are restored from their wanderings. Oneness with Christ intensifies and sanctifies the ties of nature and of friendship.

2. When or where Andronicus and Junias became Paul's fellow-prisoners we do not know. He was oft “a prisoner of Jesus Christ,” and somewhere or other these his kinsfolk had probably been with him in the same jail, companions in tribulation, and we cannot doubt that they had “much joy and consolation” in each other's love. Perhaps at midnight they joined in praiseful songs, as we know Paul and Silas did at Philippi, when thrust into the inner dungeon of a Roman prison.

3. Then, further, we have this teaching record respecting these two persons “of note among the apostles.” They stood high in the apostolic circle, were recognised and honoured as manifestly and beyond doubt new creations in Christ Jesus, and were consequently very dear to the Apostle's heart. To him and to all the apostles the walking of their converts as children of the light, “with all lowliness and meekness, with long-suffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace,” was a great factor of joy and hope. Only those risen with Christ, dead to sin and alive unto God in Him, and shaping their courses among men, not by the rudiments of this world, but by the unction from the Holy One, which they had received of Him, and by which they were divinely taught. These, and only such as these, were persons deemed worthy of commendation by Paul and his brethren. Of those who

“walk disorderly” and who only “mind earthly things,” they tell us “even weeping that they are the enemies of the Cross of Christ.”

After a like distinction in the Church of God to that of Andronicus and Junias be it ours to aspire. Not for the sake of personal distinction and human applause, but for the glory of Christ, and in the interest of spiritual life in ourselves and in the world. How different would be the aspect of the Church upon the estranged from our services and upon erring humanity generally if all Christians, all members of Christian churches, held fast their profession, were true to their principles, unshaken in their allegiance to Him whom they call Lord, and like Him in spirit and love and service! Then we should have the testimony of our own consciences “that in holiness and sincerity of God, not in fleshly wisdom, but in the grace of God,” we have our behaviour in the world; and then we should shine more brightly than we often do as lights holding forth to all the Word of Life.

4. One word more we have to take up. The Apostle salutes Andronicus and Junias on the ground of the priority of their oneness with Christ to his own. “In Christ before me.” Like him they were in Christ. That condition of safety and peace and privilege was alike that of the saluter and of the saluted, but it had been theirs before it was his. When they were converted, or where, we do not know. It has been conjectured that they were fruits of the great marvels of the Day of Pentecost, and that they were of the number who carried the Gospel to Rome. Be that as it may, Christ had somewhere or other revealed Himself to them, and they had believed in Him; and believing in Him a union with Him was the outcome of infinite tenderness, vitality, and truth, a union which involved a realisation of the crucifying power of His Cross in their lives, and a participation in the “all fulness” dwelling in Him. All this was now Paul’s, but it was theirs before it was his. Theirs and his, however, in the same way, the operation of “a like precious faith.”

Difference of time in believing does not affect the reality of the spiritual condition into which the faith that is in Christ brings us. No matter at what age nor under what circumstances we believe in Him, eternal life is the outcome. The main point, therefore, is the faith that sees, believes, trusts, and follows Christ. Still, such relative priority as the text indicates in the case of Paul’s friends is in some

aspects of it a very blessed thing. Honourable mention is made in the Acts of Mnason of Cyprus on the ground of his being "an early disciple," and here Paul honours his kinsmen because before he had they had taken up the Cross and followed the Lord Jesus. He salutes them as persons of experience, patient endurance, prayerful progress, and stern fidelity in the Kingdom of God.

May we not here see the Apostle's estimate of the importance of long experience in the Christian faith and of long service in the Christian life? Out of this word of Paul a lesson emerges worthy the pondering of young Christians. A priority in the Christian faith, in the case of those with whom they have to do, has claims entitled to thought. Aged piety ought to be honoured, and the utterances of those who "have borne the burden and the heat of the day" in the Lord's vineyards ought not carelessly to be set aside.

On the other hand, aged professors of religion should see to it that their piety and their words be noteworthy; of such a character that it would be to the advantage of young converts and of young members of the Church to be much in their fellowship. Oh, what a power for good are old Christians when they are so true to their convictions, so consistent with their professions, and so breathe the spirit of the Master as to constrain the young to salute them with reverent affection on the ground of their manifest spirituality, the outcome of their having been long in Christ, in Christ *before* them!

Then, again, and finally, there is a lesson here for all. "In Christ" is the essential thing. Apart from Him we are not "of note" in the "goodly fellowship of the apostles," no salutations come to us from Paul, no "well done" from Paul's Lord.

"By Christ redeemed," in Christ restored, we are "made free from sin and become servants to God," have our "fruit unto sanctification and the end eternal life." No purpose, therefore, should so fix our thought as that of knowing Christ in the reconciliation of His Cross, and no ambition should so inflame our hearts and give character to our lives as that of gaining Christ and being found in Him.

"Living or dying, Lord,
I ask but to be Thine;
My life in Thee, Thy life in me,
Makes heaven for ever mine."

THE DRIFT OF EVOLUTION.

THERE can be no doubt that the hypothesis—for it is no more than the hypothesis—of evolution has taken an unprecedented hold on our current thought and literature. Mr. Herbert Spencer is reported to have said: “There is no other hypothesis besides the development hypothesis, proven or not proven, worth a moment’s thought, and as for me I assume it and go on.” Too many of those who believe that it furnishes them with a key to all things “assume” it, and act as if it were independent of proof. It is in itself so dazzling and attractive, it is in some respects so flattering to human pride, it enables us to get rid of so many unwelcome and troublesome beliefs, that it secures for itself too ready and unquestioning a reception. Its votaries are unwearied in proclaiming its unique importance, and pæans are sung in its honour with a persistency that can scarcely fail to breed disgust. One writer tells us that the idea of evolution is the most potent which has entered the sphere of human thought since Copernicus published his heliocentric theory of the solar system; another, that opposition to it proves the absolutely unscientific character of a man’s mind, and argues his inability to judge. It is more than twenty years since Mr. Lecky said: “This idea of continued and uninterrupted development is one that seems absolutely to override our age. It is scarcely possible to open any really able book on any subject without encountering it in some form. It is stirring all science to its very depths; it is revolutionising all historical literature. Its prominence in theology is so great that there is scarcely any school that is altogether exempt from its influence,” and its acceptance is at once wider and more enthusiastic to-day than it ever was. Numbers, however, afford no test of truth, and it is well to remember that a thinker so cautious and sceptical as Mr. Mill has told us “it is as evident in itself as any amount of argument can make it, that ages are no more infallible than individuals; every age having held many opinions which subsequent ages have deemed not only false but absurd; and it is as certain that many opinions now general will be rejected by future ages, as it is that many once general are rejected by the present.” There are already signs that “the great fabric of Darwinian evolution” is beginning to fall to pieces. The disciples of this “modern Newton”

—as he has been proudly called—are taking widely divergent paths, and the process of disintegration is manifestly at work. Sir W. J. Dawson says of the hypothesis: “It is sometimes monistic or positivist, and scarcely distinguishable from the old-fashioned atheism and materialism. Sometimes it assumes the newer form of agnosticism, and poses as neutral and indifferent with regard to those spiritual interests of man which are important beyond all others. Again it becomes theistic, and here we have adherents of the new system ranging from those who are content to reconcile it with a theistic belief, which recognises a God very far off and shorn of His more important attributes, to those who accept evolution as a new gospel, adding fresh light to that which shines in the teachings of Jesus Christ.” Darwin himself declared that “the theory of evolution is quite compatible with the belief in a God,” and that it does not profess to account for the origin of life. “In my most extreme fluctuations (he wrote) I have never been an Atheist in the sense of denying the existence of a God. I think that generally (and more and more as I grow older), but not always, that an Agnostic would be the more correct description of the state of my mind.” He elsewhere claims that he “deserved to be called a Theist.” But some of his followers contend in the most unblushing manner that his leanings towards Theism were due to early and invincible prejudices, and that he could not shake off the effects of his juvenile belief in revelation. The hypothesis of evolution is accepted with modifications by the writers of several essays in “*Lux Mundi*.” It has gained the adherence of Dr. M’Cosh, while Professor Drummond’s “*Natural Law in the Spiritual World*” is an attempted application of the evolutionary philosophy to the problems of Christian theology. It is thus manifest that the hypothesis is not regarded as being in itself either anti-Christian or anti-Theistic, and it would seem as if these distinguished men consider the facts and principles of revelation as—in some sense—within the sphere of evolution, and as exemplifying its operation. Do the contents of Scripture—its histories, its laws, its promises, and, more particularly, the great Evangelical narratives with the unique Life there depicted and its supernatural manifestations, especially in the Resurrection—conform to this so-called scientific law? For ourselves we are by no means prepared to give an affirmative answer to this question. We distinctly decline to bow to the absolute and exclusive authority of

what is called the scientific method, or to regard it as the only means of discovery and the only test of truth. There are questions which do not fall within its province, and on which, from the very nature of the case, it can pronounce no verdict. So far it is indeed inevitable that men who deify science should know no other God. They are, and must be, by the limitations they impose upon themselves, Agnostics, know nothings, or, to take the Latin form of the word, as the Bishop of Derry suggests that we should, they are *ignoramus*.

We cannot in the present article attempt a refutation of the hypothesis. This has recently been done, with remarkable force and conclusiveness, by Sir W. J. Dawson in his "Modern Ideas of Evolution as related to Revelation and Science" (R.T.S.), and it is well known that Agassiz, Murchison, Brewster, Buckland, and others whose names cannot be contemptuously bowed out of court, were equally convinced that Darwin's theory is destitute of a shred of evidence. We may, however, urge the necessity of caution in accepting it even under the most stringent conditions and with, as we suppose, the firmest safeguards. Though it is only in its extreme form—as advocated, *e.g.*, by Haeckel—that it traces the animal and vegetable kingdom to a primordial germ, a minute cell, itself produced from inorganic matter by spontaneous generation, many of its abettors in a theistic form contend that it logically and inevitably involves the destruction of supernaturalism both in the development of the material world and in the gift and growth of mind. In matter is discerned "the promise and potency of every form of life," and to the play of material forces must we trace all arts and sciences, discoveries and inventions, philosophies and religions. Moses, David, and Isaiah; Homer, Plato, and Aristotle; Shakespeare and Milton; and One greater than all, are complacently set down as products of evolution!

We are accustomed to the vulgar diatribes of Professors Huxley and Tyndall, and can rate them at their true worth. But the drift of evolution can be seen no less clearly from writers of a different class. How thoroughly anti-Christian it is in its tendencies has never been more strikingly shown than in the recent Essays of Mr. John Addington Symonds. Mr. Symonds is not a scientist, but a student of culture, devoted exclusively to literature. He has, however, been captivated by these dazzling speculations, and in his acceptance of them shows no half-hearted homage. In some respects

he out-Herods Herod, if not in his acceptance, at any rate in his application, of the principle. He claims for it no limited sphere. Its domain, according to him, is universal. Exemption from it is apparently impossible. His position as to the origin of life is, so far as we can gather, not unlike Darwin's; but on other points he has expressed himself more freely, and scorned to maintain a discreet silence. Evolution "does not dispel the mystery which surrounds life; it does not pretend, when rightly understood, to give a final or sufficient explanation of being. Nor, again, does it yield the world to chance, or remove the necessity by which we postulate the priority of thought, intention, spirit, to all manifestations of material existence. But it compels us to regard this form-giving spiritual potency as inherent in the organism, as the law of its life, not as the legislation of some power extraneous to it." So far, so good. We know exactly where we stand. God is in the universe, or is the universe. He is Law and Life, and not in any sense a Person. Mr. Symonds holds that the Copernican discovery influenced Christian dogma by "converting at a stroke what had been previously accepted as a matter of literal and historical fact into symbol, allegory, metaphor." He speaks of "the mythological elements of Christianity" as having taken shape in the intellects of people who conceived our earth to be the centre of the universe: and even the dogmatic elements of Christianity were assumed in like manner. Because of what we now know of the solar and stellar systems, there is now no up and down, no heaven above and hell beneath. Man's station of eminence in the kosmos is no longer manifest. It is difficult (Mr. Symonds means it is impossible) to take literally God's sacrifice of Himself in the Second Person of the Trinity for the advantage of a race located on a third-rate planet. Mr. Symonds is seemingly a worshipper of bulk, and believes that the importance of places is determined by their size. He is evidently unacquainted with the argument of Dr. Chalmers's "Astronomical Discourses," and with the fact that many distinguished disciples of Copernicus have believed in these asserted impossibilities. Among the mythical parts of our religion he places the ascension of Jesus, which, he tells us, "lost its value as an historical event when the brazen vault of heaven, or the crystal sphere, on the outer surface of which God sat, had been annihilated; when there was no more up and down," &c. In fact, he seems to

think that the disintegration of Christian theology had already advanced so rapidly that "little of a purely distinctive influence was to be expected from the theory of evolution." That little, however, is of some importance, and involves points which, if we are to have a Christian theology at all, cannot be lightly surrendered. (1) "We have accepted the probability of man's development from less highly organised types of life with tolerable good humour, after a certain amount of rebellious disgust." (2) The doctrine of a Fall is rendered more and more untenable. There was no Paradise, no lapse from primal innocence, but a slow and toilsome effort upward. (3) Evolution has destroyed the old conception of miraculous occurrences. "If Lazarus were raised from the dead, we should first ascertain the fact" (what wise people we are! The Jews and early Christians, we are to suppose, believed in facts without ascertaining them), "and then proceed to investigate the law of the phenomena." We imagine that those who stood by the open grave had no difficulty in understanding the law or the power by which the miracle was wrought. There was no need of such investigation as Mr. Symonds, following Renan, suggests. (4) Evolution has superseded our old ideas of teleology, "the habit of mind which recognised particular design and providential interference in special adaptations of living creatures to their environment." The whole scheme of things is a single organism. (5) As all things are in process, the whole universe in perpetual *Becoming*, finality in creed or opinion is impossible. Religions, like all things else, have their day of declension, "nor can Christianity form an exception to the universal rule." This does not mean that our conceptions of Christianity will be purified and enlarged, that knowledge will "grow from more to more," but that Christianity, based though it be on the person, the life, and work of Christ, is itself transitory. Of course, this is utterly inconsistent with a belief in the Deity of Christ, and throws us back on the baldest naturalism. (6) The conceptions of God and Law are asserted to coalesce. Science, while establishing Law, has prepared the way for the identification of Law with God. This is the inevitable point of contact between science and religion! (7) Science can neither affirm nor deny the life beyond the grave; but it teaches us that the appeal to personal desires is dangerous. "St. Paul's audacious challenge, 'If Christ be not risen, then are we of all men most wretched,' belonged

to a past stage of religious development." This brief *résumé* is more than sufficient to show what Mr. Symonds's "little" means. It is a little which "assumes" quite as much as it implies, and that is the complete annihilation of the Gospel as a Divine revelation, a disclosure of the mind and heart of God, a moral and spiritual guide, and a means of salvation. It is the denial of everything which is not purely natural, and which cannot be understood and accounted for on the evolutionary hypothesis. Christ is but the product of His age, the outgrowth of influences which preceded and surrounded His life, if, indeed, He had any real existence at all. "Mumbo Jumbo, Indra, Shiva, Jahve, Zeus, Odin, Balder, Christ, Allah—what are these but names for the inscrutable, adapted to the modes of thought which gave them currency?" It is deplorable to see a man of such fine literary powers and consummate taste descending to such arrant nonsense and worse than nonsense. How Mr. Symonds can fail to have grasped the uniqueness of Christ's personality, His absolute distinctness of character, we are at a loss to imagine. Neither the Jewish conceptions of the Messiah nor the political longings of the age could culminate in such a life as His, while the antagonisms of pagan philosophy and pagan society were equally pronounced. The phenomena of the Gospel, the character, the words, the works, and resurrection of our Lord on the one hand, the character, the testimony, and the labours of His apostles on the other, to say nothing of the standing miracle of Christendom, are surely as worthy of minute, patient, and *impartial* investigation as any phenomena of the material world. Astronomy and biology are, as Mr. Symonds views them, the weapons which have transformed "Christian dogma and mythology" into symbol, allegory, metaphor. But are these the only media and tests of knowledge? Reason, conscience, and experience alike protest that they are not; and if evolution really lands us in these dark and miserable negations, so much the worse for evolution. Mr. Darwin himself acknowledged that there was scarcely a single point discussed in his "Origin of Species" on which facts could not be adduced apparently leading to conclusions directly opposite to his own. Christian writers need to remember that the results of the evolutionary hypothesis are seen, not as it is held and safeguarded by themselves, but as it works in minds unfettered by conditions which, from a

Christian standpoint, are as essential as the air we breathe. How far such conditions should be insisted on in discussing the validity of evolution as an abstract principle we do not now inquire. We have merely raised a warning voice in regard to what is apparently its natural tendency, and as to what must apparently be its inevitable results. The conformity of theology to popular scientific theories is a fascinating process, but it has its perils as well as its triumphs. Not without reason does Sir W. J. Dawson affirm: "For a time such conformity carries all before it; but it incurs the danger that when the false or partial hypothesis has been discarded the higher truths imprudently connected with them may be discarded also."

AN OLD BAPTIST.

BUDDHISM.

THE grand distinction between Buddhism and Christianity is this: the message of the prophet of the one, Siddartha, is, "He that believeth on me shall die for ever;" the message of the prophet of the other, Jesus, is, "He that believeth on me shall never die." The one religion aims at eternal death; the other eternal life.

Western thought is having an influence upon Buddhism. Its teachers have ventured upon publishing a catechism, stating the elements of the faith. Indeed, two have just appeared. One has been "approved, and recommended for use in Buddhist schools, by H. Sumangala, High Priest." It was prepared by Henry S. Olcott, and has been published at Boston, U.S. In the preface it is stated that "various agencies, among them, conspicuously, the wide circulation of Mr. Edwin Arnold's beautiful poem, 'The Light of Asia,' has created a sentiment in favour of Buddhistic philosophy, which constantly gains strength. It seems to commend itself, especially to freethinkers of every shade of opinion." Another catechism, "containing in a compendious form the essential doctrine of the teacher," by Subhadra Brikshu, has just appeared in London. These catechisms agree in most points. They appear to have been prepared with a view to propagate the doctrine amongst people of the West, "stripped of the trappings with which the superstition and childish

conceptions of Eastern peoples had, in the long course of ages, sought to adorn it."

A Buddhist is thus defined: "One who professes to be a follower of our Lord Buddha, and accepts his doctrine." Buddha, we are instructed, means "enlightened." It is somewhat remarkable that Buddhism has no message with regard to God. It is a philosophy rather than a religion, accurately speaking. The Lord Buddha's name was Siddartha, his family name was Gautama. Stripped of impossible stories, thus much of his life is credible. He was a prince of Kapilavastu, a city of India, about one hundred miles north-east of Benares. He is said to have been born B.C. 623. In his youth he was surrounded with luxury; he was married to one beautiful princess at least, had an extensive harem, and lived in all the sensual pleasures of an unrestrained Indian prince. At the age of twenty-nine, upon accidentally seeing an old man, a sick man, a corpse, and a hermit, and probably satiated with the licentiousness of his former career, he fled from the palace by night. For some years he lived a wild ascetic life, and developed the system he taught; until he expired at the age of eighty years. The catechisms very shrewdly withhold the miraculous stories told of his career. Many of these legends are evidently traditions taken from the Gospels, some are monstrous and some are not very edifying, not to say foul and coarse. Christianity was preached in India long before these legends were fixed by writing. After all, the evidence, even that he lived at all, is not very satisfactory. In this there is a marvellous contrast to Christianity. Our sacred books have been subjected to the severest examination and criticism. Ancient Indian literature as yet knows nothing of this.

But what is the light of Buddhism? We are here told it is the knowledge of what are called "the four noble truths." These are: "(1) the miseries of existence; (2) the cause productive of misery, which is the desire, ever renewed, of satisfying oneself, without being able ever to secure that end; (3) the destruction of that desire, or the estranging of oneself from it; (4) the means of obtaining this destruction of desire." Or, in a sentence: Misery is the result of existence, existence is the result of desire; get rid of desire and existence ceases. It is awful delusion. Desire is the creation of a God of love, and is good in itself. The cause of misery is sin. Destroy that, and existence is joyous. Buddha says, in effect, "I am

come that they might have death." And he speaks a lie. Jesus Christ says, "I am come that they might have life." And He speaks the words of eternal truth.

But how is this deliverance to be attained? The answer given is, "By following in the noble eightfold path, which Buddha discovered and pointed out. The eight parts of the path are called *angas*. They are: (1) right belief; (2) right thought; (3) right speech; (4) right doctrine; (5) right means of livelihood; (6) right endeavour; (7) right memory; (8) right meditation. The man who keeps these *angas* in mind, and follows them, will be free from sorrow, and may reach salvation." Now all this just means nothing at all. It sounds grandly, but to the anxious soul is irritating darkness. Then comes the question, "And, when this salvation is attained, what do we reach?" Answer, "Nervana." What is Nervana? "A condition of total cessation of changes; of perfect rest; of the absence of desire and illusion and sorrow; of the total obliteration of everything that goes to make up the physical man. Before reaching Nervana man is constantly being reborn; when he reaches Nervana he is reborn no more." That is to say, transmigration or annihilation is the future of the human soul. If Nervana does not mean annihilation, it means something so like to it that we Westerns cannot understand the difference. It may mean existence without thought or feeling, hope, or desire. It may mean vegetation. What a crushing of all that is fine and noble in the human breast! What an outlook! To be an animal, if we disobey; and a vegetable, if we obey! What a contrast to the hope held out before us in the Gospel! And this is death eternal to know the Lord Buddha.

The moral precepts of Buddhism are really worth very little. And if the sanctions be either transmigration or annihilation, the motive for their obedience is weak enough. The truth is that where this religion prevails the masses are sunk into deep and crass spiritual unconcern, or the most wretched paganism, and the philosophers or devotees are just dirty and unpoetic dreamers. The sacred books are, so far as translations have appeared, continents of slush, only studied by some curious Westerns, who would fain read into them here and there some gleam of intelligence, comfort, or help; for poor sorrowing humanity there is none. In the darkness sometimes a putrid fish has given a gleam of phosphorescent light; but, let the truth be said, as yet

these Buddhist Scriptures have scarcely contributed to literature a beautiful new thought, save what has been added by a translator's genius.

Of course further research may bring some latent beauties to light. It seems difficult to believe that no poetry is there. Nay more, we are assured some must be found. But, as yet, the output of this mine has not paid for the price of sinking the shaft. As a matter of duty, these ancient writings should be studied and translated. But we have little hope of gaining from them much that will be of intrinsic value to the wealth of literature. The moral precepts, so far as we understand them, instead of being sublime, are sadly imperfect, and can never form a noble race of men. Note, for example, the first of the five observances, called *Pauca Sila*, which all true Buddhists repeat publicly at the temples. It is, "I observe the precept to refrain from destroying the life of beings." This is how it works. Upwards of twenty thousand persons are killed each year in India by snakes. Yet many of the people can by no means be persuaded to destroy these venomous creatures. One of our missionaries recently reported that he had known a mad dog in a village bite a number of people, and no one would take its life. We cannot be surprised at the distress a Buddhist felt on being shown some of the wonders of a microscope, and that he found means to destroy the instrument, in order to prevent any one else suffering as he did from the knowledge that it was impossible to exist without taking the life of some other creature. The ethics of Buddhism are shallow enough. We would not willingly be of those who can see no good whatever in this ancient system. Some of its precepts are right. But we are equally opposed to that false breadth of thought that plays upon ignorance by exaggerating what little excellence may be found. Note the other four precepts: "(2) I observe the precept to refrain from stealing; (3) from unlawful sexual intercourse; (4) from falsehood; (5) from using intoxicating liquors, and drugs that tend to procrastination." Buddhism is of man; and man, however depraved, has still some broken fragments of the Divine law written on his heart. But to talk of rejecting the grand, full, ethical teaching of the Bible for these fragments of morality is very childish. There is a quaint old legend somewhere, not in the Buddhist scriptures however. In the market place of a certain town there lay the swollen carcase of a

dead dog. As men passed it by in contempt, a stranger drew near, and, looking at it, said, "Its teeth are whiter than pearls." And men said, "This must be a follower of the true Christ, who can find something to praise, even in the vilest." The lesson is good. But had the stranger took a necklace of valuable pearls, and placed it around the putrefying carcase, and then bid passers by admire the dead dog for its lovely ornament, that would have been analogous to the publication of Mr. Arnold's beautiful, but delusive, poem, "The Light of Asia."

Yes, the poetic jewels of that work he puts into, not takes out of, the literature of Buddhism. In this he has done a great wrong. The system has actually nothing to teach, and, if it had, can produce no authority. It is both empty and baseless. Wretched indeed must be the condition of a person who can find a ground of hope in its expectations. In all this it affords a marvellous contrast to Christianity. Buddhism cannot look up and tell us about God and His house; it cannot look back and tell of man's origin; it cannot look forward, and tell of man's destiny; it cannot look round and give impulses to a better and happier society; it can only look down and tell us that perhaps there is peace in the grave. The idea of seeking converts in the West is most astonishing, yet may not wholly fail. We do not suppose it possible for any genuine believers in Christianity to turn aside to this folly. As for Atheists and Agnostics, and such as are euphemistically called Freethinkers, they may perchance fancy they can find in these notions a stone or two to fling at Christianity, and perhaps a something which they may desire to believe. Man will have an ancient religion. He cannot rest in negations and modern inventions. He wants to tread some well-trodden path to eternity. If he does not follow Christ, he will sooner or later be drawn to Rome, or Mecca, or Kapilavastu. A voice within demands soul culture of some kind, and culture that has stood the test of ages. In hours of need he inquires for "the old paths," and would follow the footsteps of the flock. Still, as of old, the cry from on high comes: "They commit two horrible evils. They forsake the fountains of living water, and hew out for themselves cisterns—broken cisterns—which can hold no water."

J. HUNT COOKE.

THE POEMS OF LEWIS MORRIS.*

MR. MORRIS has acted wisely in issuing a collected edition of his works. The demand for successive separate editions of them justifies his appeal to a larger, yet not less intelligent, circle of readers than he has hitherto reached, and forecasts with tolerable certainty the issue of the appeal. Adverse critics notwithstanding, he may confidently reckon on a growing popularity. His warmest admirers will necessarily be found among the more thoughtful and cultured classes; but there are numbers of working men who will feel the charm of his subtlety and strength of thought, his clearness and intensity of vision, and his power of graceful and melodious expression. We are well aware of the scorn with which such an estimate will be greeted by "the critics," from whom, indeed, Mr. Morris has met with scant justice. In certain literary coteries there are men who pose as the *Dei majores*, and claim to be the supreme arbiters of fame. They have all the arrogance, but little of the ability of Lord Jeffrey and the early Edinburgh reviewers, and speak as if it were their function to determine whether a man is an inspired singer, gifted with the vision and faculty divine, or a base imitation, whose words at the best are a weak echo of other men's voices. Mr. Morris has been censured as the poet—if poet he can be called—of mediocrity, of the respectable middle classes, of insular and self-satisfied Englishmen. We are assured that he is a mere populariser, and that he moves on the intellectual and æsthetic level of the average Briton, by whom he can be readily understood, and whose Philistinism and conceit he grossly flatters. More than once he has been denounced as the Martin Tupper of our day, and warned that if he aspires to the Laureateship, as the success of his poems would warrant his doing, it can only be because he is "a bold bad man." We know of no one who places Mr. Lewis Morris in the same rank as Lord Tennyson. Both Mr. William Morris and Mr. Swinburne have gifts to which he can lay no claim; but unless we greatly misread the temper of the English public they are both of them out of the running, and if Mr. Lewis Morris be pronounced an unfit candidate we must, at any rate, credit him with true insight, when in his

* "The Works of Lewis Morris." London: Kegan Paul, Trench, Trübner, & Co.

graceful ode "to Lord Tennyson on his Eightieth Birthday," he sings :—

"Master and friend, stay yet, for there is none
Worthy to take thy place to-day, or wear
Thy laurel when thy singing days are done.
As yet the halls of song are mute and bare,
Nor voice melodious wakes the tuneless air,
Save some weak, faltering accents faintly heard."

The subjects which Mr. Morris has made the theme of his song prove that his mind is open to the varied influences of ancient and modern culture. He has revelled amid the treasures of the storied past, and placed many of its purest gems in new and richer settings. He has an eye ever open to the meaning and power of the present, and never suffers his muse to be absorbed in contemplations whose interest was exhausted in the days of long ago. Breadth of culture is, in some cases, unfavourable to the development of natural genius, and, like the heavy armour of the knights, interferes with the freedom and effectiveness of our movements. No such limitation can be seen here. Mr. Morris has a strongly marked individuality, and gives us the fruit of his own intense thought and prolonged contemplation, in forms which are often as original as they are beautiful and appropriate. The genesis of much of his poetry may, we believe, be accurately inferred from his fine stanzas on "The Birth of Verse." He is no stranger to the force of "thoughts which glow and burn," which "await long time the fitting strain," and "turn the silence to a load of pain."

"Then of a sudden, full, complete,
The strong strain bursteth into sound,
Words come with rhythmic rush of feet,
Fit music girds the language round,
And with a sweetness all unsought
Soars up the winged, embodied thought."

So much of Mr. Morris's work possesses this characteristic that he may—to adopt a well-known, and for the most part a valid distinction—fairly claim rank with the primary rather than the secondary poets. He writes, not because he has acquired a certain "skill in composition and felicity in language," but because his vivid conceptions and his overmastering emotions demand and must obtain relief

in song. He has the true poetic *μανία*—the inspiration, not less than the vision and the faculty divine.

After the great classic writers of Greece and Rome, and perhaps Dante, we imagine that Henry Vaughan, Wordsworth, and Tennyson are the poets who have had the most marked influence on our author. In his sincerity and earnestness, in his passionate love and vivid descriptions of Nature, in his sense of her perfect beauty and his grave questionings of her complex and mysterious relations to man, he frequently reminds us of Vaughan, and Vaughan was in more senses than one the forerunner of Wordsworth. The so-called Wordsworthian view of Nature was not entirely unknown to our earlier poets. There are foregleams of it in Cowper and Burns, as there certainly are in Shakespeare; but Henry Vaughan was probably the first who was fully alive to the importance of the method afterwards used to such noble purpose by Wordsworth. The later and greater poet possibly carried the subjective treatment of Nature to an extreme, and occasionally discerned in her phenomena the projections of his own mind, but in Henry Vaughan there was a greater simplicity if there was also less breadth. Mr. Morris has written a noble poem in honour of the Silurist, and eulogised his songs in no stinted measure. Tennyson's influence is more perceptible in the form and structure of certain of these poems than in their substance. With many evident faults, Tennyson is, in our view, the greatest master of poetic style which this century, at any rate, has seen. The artistic beauty, the subdued colouring, the rich musical expression, the exquisite finish of his poetry, are unrivalled; and we are not surprised that Mr. Morris should in these respects have fallen under the power of the great enchanter's spell. "The Wanderer" is to us none the less acceptable because its measure inevitably recalls "The Palace of Art," nor is "Gwen"—that simple, beautiful, and touching drama in monologue, that pure and graceful idyll of love and death—any the less powerful because certain of its lyrics and love songs remind us in their form of other and more impassioned bursts of song in "Maud." "Maud" is a poem which, notwithstanding its greatness and passion, and the strange power with which it sounds "the abysmal deeps of personality," we have never thoroughly admired, but it is probably one of the poems which needs a poet to read and appreciate it. Mr. Morris has suffered it to "creep into his study of imagination." Here and

there his "Gwen" reflects its brightness, but in this instance we prefer his own work to that of the Laureate. The subtle and delicate delineation of a pure human love under the strain of severest suffering, and in the prospect of death, is marked with exquisite grace. A story sweeter and more touching in its sadness than "Gwen" we do not know.*

The chief characteristic of Mr. Morris's poems, however, arises from the fact that he is emphatically a nineteenth century poet, grappling manfully with those problems of love and duty, life and death, which, though they are not themselves new, have been forced on the attention of all thinking men in new and more perplexing forms. While he does not, of course, profess to be either philosopher or scientist, moralist or theologian, he gives us, as a poet, the flower and fruit of all true thought and noble endeavour in these, and, indeed, in all other fields of research. Poetry is neither a formal investigation nor a logical demonstration of truth, but it is—if it be worthy of its name—its highest and most memorable expression. It seizes on all that is pure, beautiful, and good, dwells familiarly in the realm of the ideal, and connects it with the primary and universal instincts of the race. Mr. Morris is no stranger either to historical, metaphysical, or scientific research, nor has he escaped the conflicts into which all thoughtful minds are plunged and in which many are worsted. But he has been able to thread his way through these obstinate questionings, and to see that there *is* truth, and that there *is* right in the world; that beneath the world of show, which is often changeful and deceptive, there is an abiding reality, a power which harmonises all contradictions and reconciles the most appalling antinomies. We are not wrong in claiming Mr. Morris as a distinctively Christian poet. The wide range of his intellectual view is not more conspicuous than his high purpose, his pure morality, and his grand ideal. The healthy

* The sneer that Mr. Morris is a weak imitator is false and unworthy. He is, as we may see on every page of his writings, a diligent student, both of the classic poets of Greece and Rome and of our modern English poets. They have influenced him deeply and strongly, but that is surely no discredit to him. He is, on that score, no more of a plagiarist than, *e.g.*, Virgil, Shakespeare, and Milton are plagiarists. If he is to be censured, can the Laureate himself escape? Have these self-elected guardians of poetic fame never read the "New Study of Tennyson," by J. C. C. ?

tone of his writing is as gratifying as its rich, yet chastened, colouring. His entire attitude is that of a man trained in the ideas and principles of the Gospel. His ethics are the efflorescence of these principles, and no Hellenic culture or Oriental theosophy could yield such choice results. We do not mean by this that everything in these volumes is in harmony with our ecclesiastical creeds. On the contrary, there is much in "The Wanderer" and "Evensong" and other poems which we could not endorse, and which seems to be the product of a naturalistic or humanitarian creed rather than of an evangelical. A Christian theist may quite consistently be an evolutionist in science; he may see in the philosophies of Greece and in the sacred books of the East what Archbishop Trench has so finely called "the unconscious prophecies of heathendom"; but we think he is bound to make a far broader distinction than in several places Mr. Morris seems to make between Christ and Buddha, Christ and Confucius, &c. There is no reason why, in poetry, full expression should not be given to the fact, not only of Christ's unique Personality, but of His Deity. His absolute lordship in the realm of truth, as well as in that of action, cannot be ignored; and we have often wished that the utterances on this point had been clearer in such poems as those to which we have referred, and that the author had given greater prominence to the calm, full faith which results from all heroic spiritual conflict.

Mr. Morris is certainly none the less a poet because he is moved by the spirit of philanthropy, and shows his sympathy with forms of life—with pleasures and with pains—which have too often been discarded. He touches—often with marvellous insight and resistless power—the great social questions which are a source of anxiety to patriots and Christians alike. He has moved freely among the sights and sounds of our modern Babylon, and shows a manly care for the poor, the struggling, and the outcast. Who can read unmoved such poems as "In Trafalgar Square," "In Regent Street," "The Organ Boy," "At Midnight," and various others of the same class? His "Gycia: a Tragedy," seems to us his least successful work. "The Ode of Life," except in one or two weak and commonplace lines, is a powerful delineation of the progress of our human existence from its infancy to its close, and a magnificent presentation of the influences which determine its form and spirit. The "Songs Unsung"

are memorable for their graphic series of "Pictures" and several choice lyrics; while the "Songs of Britain," containing the "Legends of Wild Wales," show that some of the author's best and strongest work has been kept to the last. The "Pictures" are, in their own way, perfect. The thoughts so tersely expressed in four lines might be expanded into as many pages of powerful description. They are all more or less contrasts, and in a few vivid touches bring before us scenes which are not easily forgotten:—

" Long-rolling surges of a falling sea,
Smiting the sheer cliffs of an unknown shore;
And by a fanged rock, swaying helplessly,
A mast with broken cordage—nothing more."

" A wild girl reeling, helpless, like to fall,
Down a hushed street at dawn in midsummer;
And one who had clean forgot their past and all,
From a lit palace casement looks at her."

" Hidden in a trackless and primeval wood,
Long-buried temples of an unknown race,
And one colossal idol; on its face
A changeless sneer, blighting the solitude."

" A youthful martyr, looking to the skies,
From rack and stake, from torment and disgrace;
And suddenly Heaven opened to his eyes,
A beckoning hand, a tender heavenly face."

" A great ship forging slowly from the shore,
And on the broad deck weeping figures bent;
And on the gliding pierhead, sorrow spent,
Those whom the voyagers shall see no more."

Mr. Morris's most elaborate work is "The Epic of Hades," in which he interprets the ancient mythology of Greece from the standpoint of Christian truth. He sees in the stories of Sisyphus, Marsyas, Andromeda, Helen, Orpheus, Deianeira, Endymion, Psyche, Artemis, Athene, Apollo, Zeus, &c., a rich and instructive symbolism, and views them in the light of our nineteenth century ideas. His treatment is perhaps too subjective. The aim of the poem is undoubtedly to depict the progress of the soul of man, amid temptation and

struggle through evil, failure and transitory defeat, to ultimate victory. He brings before us

“ The sight of pain that yet
Should grow to healing, when the concrete stains
Of life and act were purged, and the cleansed soul,
Renewed by the slow wear and waste of time,
Soared after æons of days.”

We need not scruple to speak of “The Epic of Hades” as a remarkable work. It is written in blank verse, simple, yet stately; full of grace and tenderness, yet solemn, heart-searching, and purifying. Its pictures of the external surroundings of our souls are graphic, and impress themselves on the memory; but its readings of character and its delineation of the processes of the inner life are more wonderful still. We may not be able to accept the theory which apparently underlies the poem as to the ultimate triumph of good over evil in all men, and may think that some of its purgatorial ideas, though freed from the false accretions of Romanism, and restricted to the workings of the soul in the present life, are too much on the plane of mere naturalism, and do not make sufficient allowance for the aids of Divine grace, or for what Dr. Chalmers so aptly described as “the expulsive power of a new affection.” But whatever our criticism on such points as these, we cannot be insensible to the grand and lofty truths with which the work is studded, or to the vivid presentation of the elements of the soul’s prosperity. A finer plea for purity, righteousness, and surrender to the Divine will we have never read, nor do we know where to look for a stronger assertion of the supremacy of the soul over outward evils. How noble are words like these:—

“ Yet was he not
Wholly unhappy, but from out the core
Of suffering flowed a secret spring of joy,
Which mocked the droughts of Fate, and left him
Glad and glorying in his sorrow.”

“ Oh, ecstasy,
Oh, happiness of him who once has heard
Apollo singing. For his ears the sound
Of grosser music dies, and all the earth
Is full of subtle undertones, which change
The listener and transform him.”

“ More it is than ease,
Palace and pomp, honours and luxuries,
To have seen White Presences upon the hills,
To have heard the voices of the Eternal Gods.”

“ Hell lies near
Around us as does Heaven, and in the World,
Which is our Hades, still the chequered souls,
Compact of good and ill—not all accurst,
Nor altogether blest—a few brief years
Travel the little journey of their lives
They know not to what end.”

“ And still the heavens lie open as of old
To the entrancèd gaze, ay, nearer far
And brighter than of yore ; and Might is there,
And Infinite Purity is there, and high
Eternal Wisdom, and the calm, clear face
Of Duty, and a higher stronger Love
And Light in one, and a new reverend Name,
Greater than any, and combining all ;
And over all, veiled with a veil of cloud,
God set far off, too bright for mortal eyes.”

THE SCRIPTURE TESTIMONY TO SUBSTITUTION.

A VAST amount of controversy has arisen of late upon the doctrine of the Atonement, which has rather confused than settled the minds of inquirers. Doubts have been engendered by the conflict of opinion, as seen in authors and preachers who approach the subject, not from an appeal to the Scriptures, but from the reasonings of men. Our faith in the Atonement, as Archdeacon Farrar has truly said, “ is based on the revelation contained in the Scriptures, and especially in the New Testament, confirmed by the inward witness of God’s Spirit in our hearts.” Some of the earliest writers held erroneous views of this doctrine, because their conceptions were not gathered from the one standard of truth, but from some elaborate system in which an attempt was made to fathom the depth of the infinite mind, and to pry into the secrets of Divine wisdom. In many recent writings we find views of transgression against the laws of God which lead to the conclusion that past sins may be atoned for by simple obedience to the teachings of Christ.

It is affirmed that sin is not properly a crime, but an error of judgment, and that when Christ died, the just for the unjust, He had no regard to the claims of law. His object was to deliver the people from ignorance, by commending His veracity as an instructor, exhibiting His example of patience under suffering *unjustly* imposed, and to assure us that we shall be freed from suffering which we have *justly* incurred.

The case has been stated thus:—"It is the Person (God) who is wronged by sin, and He forgives sin by Himself as the wronged one, by Christ enduring the inevitable suffering for sin." Such a theory the writer contends "is in harmony with all Bible teaching on the subject, and will satisfactorily harmonise most of the divergent views of the Atonement with modern scientific belief in the reign of law."

It is granted that the word *substitution* does not occur in the New Testament, but we have numerous texts of a correlative character, which are as pointed and direct as if the word had been used. "Who gave Himself *for us*, that He might redeem us from all iniquity,"* &c. "For Christ hath once suffered for sins, the *just for the unjust*, that He might bring us to God."† "While we were yet sinners, Christ died *for us*."‡ "Christ redeemed us from the curse of the law, having become a curse *for us*."§ These (and many others might be quoted) all give clear evidence of the fact that Christ by His death procured our redemption, that His blood cleanseth from all sin, and that reconciliation to God has been effected by this channel and no other. The same truth was proclaimed by the Apostle Paul at Antioch.||

How remarkable also is the language of Peter in his first Epistle, ii. 24: "Who His own self bare our sins in His own body on the tree," &c., in which the words are almost identical with the great evangelical prophecy in Isaiah liii.

A serious mind, willing to learn from the fountain of truth, and coming to it in a prayerful spirit, must surely admit that these passages are conclusive as to the substitutionary work of our Divine Redeemer.

In the common affairs of life we are reminded of substitution by

* Titus ii. 14.

† 1 Peter iii. 18.

‡ Romans v. 8.

§ Galatians iii. 13.

|| Acts xiii. 38, 39.

such terms as "I'll go instead of you"; "I will be in your place"; "I will meet that debt"; "I'll become one of your sureties." A soldier having enlisted for the army has obtained a substitute, and he, being accepted by the superior officer, the former is a free man.

In many of the symbols under the Old Testament dispensation we have a representation of the manner in which reconciliation to God was effected. In the type of the two goats, one was slain as a sin offering, its blood sprinkled, and the other (the scapegoat), after Aaron had confessed over it the transgressions of the Israelites, was sent unto an uninhabited land, bearing away (of course, ceremonially) all their sins. Here is the innocent suffering for the guilty; and surely it requires no stretch of imagination nor any false reasoning to perceive the analogy between the type and the antitype, the Lamb of God announced by John as "taking away the sin of the world." Here, indeed, was the sinless suffering for the sinful, the condemned delivered from punishment, and the law-breaker saved from the curse by "Christ becoming a curse for us."

We know what was the topic of the conversation between Christ and the two disciples on the way to Emmaus. He began with Moses, "to expound to them in all the Scriptures the things concerning Himself."

Of course, types necessarily fail to meet in every detail *all* the circumstances relating to the Antitype. The writer of the Epistle to the Hebrews, in the ninth and tenth chapters, shows the infinite superiority of Christ's sacrifice by contrasting with it the various ceremonial offerings under the law.

Opponents of this doctrine have argued that if Christ has borne our sins, we need not be so concerned about our strict obedience to the demands of the Almighty; we are not under the law, but grace; as if God could connive at rebellion. But if we have any belief in the awful malignity of sin and any faith in God's remedy for it, sinning against Him will no longer be looked at as a trifle, but as the most hateful of all crimes.

The man who has real faith in Christ is ransomed, pardoned, and brought into a new relationship to God, and "his faith is counted for righteousness"; but does this release him from obedience? On the contrary, it is the most powerful motive to a consecrated life and a surrendered will. Wherever this doctrine of substitution is

properly understood, received, and believed, such faith will be operative, and the writings of Paul on justification, and James on practical living, will no longer appear antagonistic, but harmonious. One more striking passage shall be referred to—2 Cor. v. 21 (R.V.): “Him who knew no sin He made to be sin in our behalf, that we might become the righteousness of God.” Now, if God has, in His love and mercy, chosen to save us through Christ thus standing in our place, the innocent for the guilty (however difficult it may be to explain *why* such a method should be adopted), ought we to question His wisdom in achieving the redemption of our souls? Without any demur, we should give full credit to His assurance, and rejoice that He has accomplished our salvation from sin and its consequences by such a transcendent miracle of love.

In vain do men strive to enter heaven save by the blood-sprinkled way. They may attempt it by ritual observances, by almsgivings, fastings, flagellations, voluntary poverty, and a thousand other contrivances suggested by the enemy of mankind. All will be of no avail. Christ is the one and only way to God. He has removed every obstacle out of the path of the penitent and believing, and by His completed work He has given solid ground for consolation and hope.

An intelligent belief in the doctrine of the Atonement, through the work of Christ *for us*, will result, not merely in our own peace, but in our sympathy with the sorrows and sins of others, in our co-operation in every good work for the happiness of the race, and in an increasing concern for the extension of Christ’s Kingdom throughout the world.

Hornsea.

P. TERRY.

THE THREE CROSSES (Luke xxiii. 39—43) may be profitably regarded in three lights: (1) as a manifestation of the Divine love to men, and of the opposite results of that manifestation; (2) as illustrating death *for* sin, death *to* sin, and death *in* sin; (3) as showing a sufferer who had sin *on* Him but not *in* Him, another who (being penitent) had sin *in* him but not *on* him, and a third who (being impenitent) had sin both *in* him and *on* him.

SUNDAY MORNINGS WITH THE CHILDREN.**IX.—THE BIRDS OF JESUS.**

MY study window opens upon a little piece of ground which some people would call a garden. It scarcely deserves the name, for there are neither trees nor flowers. It is only a grassplat where the children play. But after it is mown, and a shower of rain has soaked into the soil, it looks beautiful and fresh, a lovely contrast to the bare stone walls on either hand. What I like about it is to see the dickies gathering together and talking in their own language. I feel sure they understand each other quite as much as you understand your brothers and sisters when they talk to you. In the early summer come the starlings and the sparrows. In the winter come the robins. But the bird with the red breast usually comes alone, a solitary little creature, like a friendless child that asks for a crust of bread or a drink of water.

What a pretty sight it is, when the dew is on the grass, and the little songsters flap their wings and roll their bodies in the moisture, as if they were taking their morning bath! Then, when the earth is soft with showers, what a picture of industry we see, as they forage for the worms and carry them off to their nests in the trees or the eaves of the house! Throw them a few crumbs and they will chirp and dance around like boys and girls upon the village green. They are more clever at gymnastics, too, than you are. Watch them, what tricks they play as they poise and swing upon the tops of the beansticks in the next-door garden! They are a little thievish, as my neighbour knows when they peck at his cherries. Don't they like the fruit when it begins to ripen! But they pay for all they eat. For they kill the grubs and caterpillars that would strip the trees if the birds were sent away. A gentleman who had some very choice gooseberry bushes in his garden, covered them with wire netting to shield them from the sparrows. Alas, the grubs fattened on the leaves and fruit and left the bushes bare. Greedy people often lose that which they are most anxious to save.

It is not to be wondered at that Jesus was fond of talking about the birds. Somebody has called them Christ's sermon-makers. Palestine was full of them. The lark, the titmouse, the willow-wren, the nightingale, the wagtail, the black-bird, the thrush, the swallow, the common sparrow, are as plentiful there as they are in our own fields and hedges, and there are many others to which we are strangers. The mother of our Saviour heard them sing and chirp as He nestled in her bosom at Bethlehem. There is a legend that when He was a boy at Nazareth He would make birds out of clay, and then by clapping His hands would give them life, and they would fly away to the wonder of all who saw them. We have no warrant for believing this strange story, but it shows that people thought Him to have been a very wonderful boy. Jesus was a lover of Nature, and constantly drew lessons from its pages. Many of His sermons were preached in the fields. The objects around Him were His texts. He was listened to by old and young, because He talked of the most familiar things.

One day He said, "Be ye wise as serpents and harmless as doves." The dove was the bird of peace. Like the gentle lamb it was used in the offerings; so when Mary, the mother of Jesus, went, after His birth, into the Temple to present herself before the Lord, she took for a sacrificial thank-offering a pair of turtledoves, or two young pigeons. Christ was the Prince of Peace. After His baptism "the Spirit of God like a dove descended upon Him." Peace was to go forth from Him. He was "meek and lowly of heart." Pure, gentle, harmless, "He went about doing good." He said to the waves, "Peace, be still," and the angry sea, swept by the storm, became calm as a beautiful mountain lake. It was a lesson about what He is always ready to do. Jesus is the stiller of the storm in the human heart. My little readers know what evil passion is, the harm it does, the sorrow it brings. It is not the Spirit of Jesus; He casts it out wherever He reigns. It is said that the Shah of Persia is possessed of a beautiful cube of amber. It is reported to have fallen from heaven in the time of Mahomet, and the monarch wears it around his neck, and believes that it renders him invulnerable. This is only an Eastern superstition, unworthy of a man who calls himself king of kings. One thing alone can render you invulnerable against the power of your evil passions, it is the Dove, the Spirit of Jesus in your hearts. This is His own gift. It will change you into a dove, so that you, too, will be meek and lowly in heart, as He was.

At another time Jesus turned to the sparrows. In that beautiful work called "The Land and the Book," Mr. Thompson tells us that in Syria their numbers are countless. They stop up the water-pipes. They build in all sorts of strange places, "and would stuff your hat full of stubble in half a day if they found it hanging in a place to suit them." Being so mischievous they were almost worthless, but some of the poor people caught them, strung them together on pieces of string, and sold them. They had very little flesh on their bones, and they were not a delicacy like the English lark, and so they were sold at the rate of five for two farthings. The Jewish farthing was worth more than ours. Two farthings would represent about three halfpence in English money. So, these birds were each worth just a little more than one of our smallest coins. Yet, said Jesus, "Not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows." What a lesson of the Heavenly Father's care! Every little child knows that he is worth more than a garden full of sparrows. Christ wishes to impress us with the truth that He cares for the tiniest and weakest creatures. None are too small for Him to look after. If the sparrow, certainly the child, if the child, certainly the man, will be cared for by Him who made them all. He cares, too, for every part of you. You have a finger torn open by a thorn, or you have an aching tooth, or some other little trouble. Oh, you think, I cannot trouble God about such a trifle. You *may* tell Him. He is not troubled by it. You have, perhaps, thirty thousand hairs on your head. God has counted them all. Your little friend pulls one of them out in play; God knows you have one less. The hairdresser sweeps them off with his scissors; God knows how many fall. This is very wonderful, but it is true. If the hair, then the finger or the

tooth, the trifling ailment, the little care that would be nothing to a man or a woman, concerns Him. This is what we want you to learn. You have a Father in Heaven who never says, "Don't bother me," as your earthly father may say when he comes home tired and worn out with the business of the day. "He fainteth not, neither is weary." You vex Him by hiding your troubles from Him; you never vex Him by running to Him and pouring out your troubles in His bosom. "He careth for you." Put "*me*" instead of you, just as Paul did when he looked up into the face of Jesus and said, "Who loved *me* and gave Himself for *me*." "Fear not, ye are of more value than many sparrows." "Behold the fowls of the air, they toil not, neither do they spin, nor gather into barns, yet your Heavenly Father feedeth them."

We ought to love the birds. We must not rob them of their young, or stone them, or put out their eyes, as cruel birdcatchers put out the eyes of the nightingales to make them sing in the cage. I like that story of the famous tenor singer of Madrid. He was going through the bird market one day, and suddenly he drew a bank-note for a thousand francs from his pocket, bought up all the little singers, opened their cages, and laughed a long, loud, happy laugh, and as the birds flew away into the air, shouted, "Go, and be free, my brothers!" Look upon the birds as your little brothers. They belong to Jesus just as you do. Only you are more precious to Him, for He shed His blood that you might find a place in that bright home, where you shall sing more sweetly than thrush, or lark, or canary, or nightingale, yes, as sweetly as the angels sing.

Bristol.

G. D. EVANS.

A SUMMER EVENSONG.

THE glorious sun
 Its daily race has run,
 And now is slowly sinking in the west;
 Calm is the air,
 All things in nature wear
 An aspect of content and peaceful rest.

The sweet birds sing,
 Their joyous carols ring
 O'er woodland, cornfield, hill, and meadow fair;
 Naught do they fear,
 But with loud voice and clear,
 Their great Creator's bounteous love declare.

Dark clouds around
 The setting sun abound,
 Their borders with a golden glory fringed;
 While, up on high,
 The bright and boundless sky
 Is with a flood of richest crimson tinged.

With what delight
 We view the lovely sight,
 And with glad hearts our highest praises bring
 To God all-wise,
 Who made both earth and skies,
 And over all supremely reigns as King.
 The lingering day
 Will soon have passed away,
 And night her shadow cast o'er land and sea ;
 Oh ! Father, keep
 Thy children while they sleep,
 From every hidden snare and danger free.

W. W.

NOTES AND COMMENTS.

THE AUTUMNAL SESSION AT CARDIFF ought to prove both attractive and efficient, and our churches in all parts of the country should be well represented at it. Pastors and delegates should be present in large numbers, and there should be a determined effort to draw closer the bonds which unite us, so that the denomination may become more fully equipped for aggressive Christian work both at home and abroad. The arrangements made by the Committee of the Foreign Missionary Society and the Council of the Baptist Union are such as cannot fail to be of great service to the churches. The Missionary Day will show that as we have received so we expect great things from God, and are more than ever resolved to attempt great things for God. We are pleased to see that among the subjects to be discussed in connection with the Baptist Union are "The Instruction of our Young People in Nonconformist Principles," and "The Claims of the Churches on the Best Services of our Best Men." No subject is of more immediate or urgent importance than that of our Home Missions, and we plead strongly for a specially large attendance at the meeting which is to be held in their interest. Much as we have heard of the results of agricultural depression, of the depopulation of the villages, and of the determination of the dominant sect to stamp out Nonconformity, we are convinced that nine-tenths of our people do not realise the actual facts of the case. If they could spend three or four weeks in districts to which we could take them, they would be appalled at the conditions under which our smaller churches have to exist. The cry of the villages is, in many cases, as bitter as that of outcast London, and unless we give greater heed to it, the number of the home heathen and of the dupes of priestcraft will be multiplied beyond all conception.

"THE DECAY OF NONCONFORMITY."—Such is the title of an article in one of the Church magazines, by a Mr. Richard Free, who describes himself as an ex-Congregationalist. The article is full of misrepresentation and caricature, and it is difficult to believe that the writer knows anything whatever of the subject on

which he undertakes to enlighten his fellow-Churchmen. He probably expects his statements to be received in good faith, but if so he makes a heavy draft on the credulity of his readers. His experience as a Congregationalist is unlike anything we have heard of, and his article is mainly remarkable as an exhibition of his own weakness and folly. It is certainly not by men of his stamp that the position of Nonconformity has been won, and if he were a fair specimen of those who constitute our churches, we should deserve all the hard things he tries to say against us. Some years ago a learned professor wrote a book on "The Decay of Preaching," which, as was observed at the time, did but prove his own blindness. Preaching is still a power in the land, and so is Nonconformity. Here and there churches are weak which once were strong, and efforts are being made, on a scale which few of us understand, to suppress and "stamp out" Nonconformity in the villages. But our churches as a whole were never more healthy and vigorous, and such attacks as Mr. Free's will leave their power unimpaired.

"THE RING OF STEEL INSTEAD OF SILVER."—In a letter of advice addressed by the Rev. A. H. Mackonochie to a young curate, there is a reference to a certain style of preaching which cannot be too carefully avoided. "The Bishop calls it 'hardness.' I think this fairly expresses the idea; perhaps I should have said 'sharpness,' the ring of steel instead of silver. I noticed it in your reading of lessons, saying of offices, celebrations, perhaps in preaching. The manner, I mean, is one exactly to make things disliked which would be liked if done by someone else. I do not like to write this, because it seems merely to lead to self-contemplation, but I do not know how to say it otherwise. The Bishop thinks it co-exists with a mind unable to tolerate the difficulties of unbelievers. I could fancy that it would be incompatible with a keen perception that a Presbyterian was bought with the same precious blood as ourselves." The manner is one with which most of us are too familiar. It is akin to what Dr. Maclaren once described as a kind of "there it is, take it or leave it as you like" air. It has its source in a hard, unfeeling dogmatism, in an intellectual narrowness and want of sympathy, in the inability to enter into the minds of other men, and to look at things from their standpoint. That which we deem unyielding fidelity may be little more than dogged self-assertion. A true minister will be humbled by the deep sense of his responsibility. His voice will be "tremulous with earnestness, persistent in entreaty," and he will be very careful not to let the Gospel message sound in his mouth like a declaration of war.

THE LOWERING OF THE STANDARD.—The indifference of the great masses of the population in regard to the Gospel of Christ, their alienation from the Christian churches, and the sinfulness and misery of their lives, cannot but be a source of deep anxiety to Christian men, and ought to lead to the most strenuous efforts for their salvation. Nor can we wonder that where old and familiar methods of evangelisation have failed new ones should be thought of. It cannot be that we are at the end of our resources, that every possibility has

been exhausted, and that we are bound to acknowledge ourselves defeated. The extent of our failure hitherto has suggested the innumerable "Missions" of which we hear; has led to the formation of the Salvation Army, the Church Army, Church Guilds, Pleasant Sunday Afternoons, the proposed Brotherhoods, &c. It explains the demand for shorter, brighter, more attractive and more musical services, and enters as a prominent factor into most of our discussions as to the "methods of our warfare." All that we can fairly or honourably do to win the ignorant, the indifferent, and the unbelieving should be done, and we should like to see greatly increased earnestness and more persistent activity in all branches of the Church. One thing, however, needs to be remembered. Our aim is the salvation of men, our work and its instruments are spiritual, and we must do nothing in which we should not have the fullest sanction of our Lord. Spiritual ends, like all others, can only be accomplished by appropriate means. We are, on some vital points, wide as the poles asunder from the Ritualists, and believe their sacerdotal and sacramental system to be utterly out of harmony with the simplicity and spirituality of the Gospel. But we cordially endorse the principle which is said to have inspired their work: "The Christian life, with its high ideals and paramount obligations, was to be set forth in all its fulness, with the deep conviction that to lower the standard of religion in order to popularise it was to sacrifice permanent stability to temporary success." These are golden words, and in no circumstances can they be safely disregarded.

AN ILLUSTRATION OF CANDOUR AND CHARITY.—A correspondent forwards us an extract from a speech recently delivered by a clergyman, who, for his own sake, shall be unnamed:—"There are two theories of worship: one that God is present, the other that He is not. The Church takes the former view; Dissent, the latter. Dissenting places of worship are simply houses of preaching, sitting, and hearing. Sitting capacity and cheapness are their requisites, just as barrels to pack so many hundreds of herrings for the market. Ugly meanness and mean ugliness are their main features. This theory of God's absence quite accounts for the uncouth ritual of Dissenters. They stalk in after a free-and-easy fashion, with their hats on, and talk audibly to their neighbours, and then sit down, staring about persistently; during the prayers, they lounge and shuffle, and never kneel, and some even sit during singing." It is pitiable to see such misrepresentation, which, if it be not the result of ignorance, is almost malicious. We prefer to believe that the speaker has never been inside a Nonconformist place of worship, and is indebted for his statements to a lively, if not a healthy, imagination. We do not deny that in too many instances Dissenters have been content or have had to put up with what the speaker stigmatises as ugliness. But he might have acknowledged the vast improvement which has taken place, so that, in point of neatness and beauty, our Nonconformist buildings will compare not unfavourably with the parish churches. We only hope that we shall not fall into the opposite extreme, for it is quite possible to attach too great importance to this as to other externals. And we do know that in very "ugly" buildings "the beauty of the Lord our

God" has been upon us, and there has been a keen and joyous delight in His presence, and the offering of worship as pure, as reverent, and as acceptable to God as any which has ascended from the stately cathedral, with its massive pillars, its graceful arches, and its vaulted ceiling. We are no enemies to architectural beauty, but it is not everything. Its place is very subordinate, and even the loud-voiced organ, the white-robed choir, and the elaborate ritual are no necessary means of grace. To say that Dissenters meet on the "theory of God's absence" is a statement that we would rather not characterise by its appropriate name.

PERSONAL CREEDS.—Under this primary title, with a secondary title of "How to form a Working Theory of Life," Dr. Newman Smyth has published a series of practical discourses which will win the approval of many who can by no means endorse all his speculative ideas. There is truth in the following extract which theologians of every school would do well to remember, and in regard to which there are too often faults on all sides:—"What we need now even more than sound theology is real theology. The Church needs a real theology for its working creed. Better one ounce of real theology than a whole pound of verbal theology. We hear the phrase often used in these days, 'new theology'; but to win for ourselves and our age a real theology is the present effort, the one aim, the thoughtful prayer of many Christian teachers. The name 'new theology' is given to this vital movement by others; no student with a historical conscience would choose that designation for his own thought. A theology may be new or old, but the one important thing is this, is it real theology to us now? If our old theology should become to us only a repetition of our fathers' creeds, or but a sacred memory of a mother's beliefs—hallowed and dear as such memory may be—if our theology should represent only 'some Bethel where God has been,' it would be for us the worst theology we could have; for a personal creed which has not become a living truth within us, and which should fail to answer to our honest thought, would be worse than a mockery; we should be bound to it as to a body of death from which the spirit of life would set us free. A church that could retain a confession of faith which has ceased to be real in its pulpits would lie, not to men only, but to the Holy Ghost. So, likewise, any new theology might be equally worthless and hurtful, if it were only a substitution of some new phrase for some older form of words, and if it should not bear witness to some fresh access of spiritual life." The work is issued in England by Mr. T. Fisher Unwin.

THE LATE CARDINAL NEWMAN.—The death of John Henry Newman removes from among us one of the most remarkable and interesting figures in the religious history of our day. A dignitary of the Romish Church, he was regarded with profound reverence by Protestants of every class. It was impossible to doubt his sincerity, his unworldliness, and integrity. His saintliness of character impressed all who knew him. He lived in the realisation of the unseen. God was to him an ever-constant presence, and his sense of

that presence was so keen and absorbing that we might, with one or two modifications, apply to him Macaulay's description of the Puritans. Men were impressed by his words as by the message of one who had come forth to speak to them from the secret place of the Most High. To the end of his life there was a strong element of Evangelicalism in his nature. He never eased to believe in the doctrine of grace as "of a sensible, supernatural, and direct Divine influence upon the soul of man." He was a true poet. Several of his lyrics have found a place in the hymnals of all our churches, "Lead, kindly Light," being probably the best known. "The Dream of Gerontius" is his greatest poem, and though it contains much that we reject, we do not envy the man who can read it without being consciously brought near to God. Some of its hymns and lyrics are for ever memorable—*e.g.*, "O Lord, how wonderful in depth and height," and the series, "Praise to the Holiest in the height." Of his other poems, what can be finer than "The Call of David," "Taormini," "St. Paul," "Flowers without Fruit," and "Sensitiveness"? As a preacher his power was unique. By many of the best judges, men so diverse in character as Dean Church, Mr. Froude, and Mr. John Morley, he was regarded as the greatest master of English prose. His subtlety, his grace, and his directness were unequalled. No sermons with which we are acquainted are so penetrating, so searching, so healthfully subduing. They are often prose poems, but we forget their beauty in their intense and, at times, awful spiritual power. They take us gently but irresistibly into the presence of God, and lay bare the secrets of our hearts before Him. Dr. Newman's position in the Roman Catholic Church was anomalous. Lord Beaconsfield was correct in saying that it had been apologised for but not explained. He started from assumptions which are neither necessary, reasonable, nor Christian. His subtlety was not always strength. His faith was less robust than it might have been. We have always admired the vein of tenderness and womanliness in his nature. But he was afraid of independence, whether intellectual or spiritual. Possibly he was incapable of standing alone, and needed the aid of an external and, as he thought it, final authority in religion, an authority which would set at rest all his struggles and doubts, and enforce its own dogmas. It may seem treason to say it, but we believe that if Newman had been an intellectually stronger man he would not have become a Romanist, and that he remained one only because he regarded certain dogmas as foregone conclusions.

REVIEWS.

BIBLICAL COMMENTARY ON THE PROPHECIES OF ISAIAH. By Franz Delitzsch, D.D., Leipzig. Translated from the Fourth Edition. With Introduction by Professor S. R. Driver, D.D. Vol. I. Edinburgh: T. & T. Clark.

THE appearance of this new edition of Delitzsch on Isaiah in an English dress has been awaited with considerable interest, because of its having become widely known that in his old age the venerable commentator had changed his views as to the unity of the authorship of the book. During the last few years of his life he accepted results of modern criticism against which he had formerly

intended, showing at any rate that he had an open mind, and that he was not fettered in his investigations by traditional or other views. Of the high quality of his work it would be superfluous to speak. His ripe scholarship, his fine powers of discrimination, and his generally cautious judgment are universally recognised, though it would be absurd to claim infallibility for him or for any commentator. His tone on disputed questions is the reverse of dogmatic, and though the drift of his opinions is clear, his modesty in enforcing them is equally so. His position will be best indicated by the following paragraph. After stating that the criticism of Isaiah has been raised to the eminence of a science by Gesenius, Hitzig, and Ewald, he adds :—

“ If we take our stand on this eminence, then the Book of Isaiah is an anthology of prophetic discourses by different authors. I have never found anything objectionable in the view that prophetic discourses by Isaiah and by other later prophets may have been blended and joined together in it on a definite plan. Even in that case, the collection would be no play of chance, no production of arbitrary will. Those prophecies, originating in post-Isaian times, are in thought, and expression of thought, more nearly akin to Isaiah than to any other prophet ; they are really the homogeneous and simultaneous continuation of Isaian prophecy, the primary stream of which ramifies in them as in the branches of a river, and throughout retains its fertilising power. These later prophets so closely resembled Isaiah in prophetic vision, that posterity might on that account well identify them with him. They belong more or less nearly to those pupils of his to whom he refers when, in chapter viii. 16, he entreats the Lord, ‘ Seal instruction among my disciples.’ We know of no other prophet belonging to the kingdom of Judah, like Isaiah, who was surrounded by a band of younger prophets, and, so to speak, formed a school. Viewed in this light, the Book of Isaiah is the work of his creative spirit and the band of followers. These later prophets are Isaian—they are Isaiah’s disciples ; it is his spirit that continues to operate in them, like the spirit of Elijah in Elisha—may we say like the spirit of Jesus in the apostles?—for the words of Isaiah (viii. 18), ‘ Behold I and the children whom God hath given me,’ are employed in the Epistle to the Hebrews (ii. 13) as typical of Jesus Christ. In view of this fact, the whole book rightly bears the name of Isaiah, inasmuch as he is directly and indirectly the author of all these prophetic discourses ; his name is the correct common denominator for this collection of prophecies, which, with all their diversity, get form and unity ; and the second half particularly (xl.—lxvi.) is the work of a pupil who surpasses the master, though he owes the master everything. Such may possibly be the case. It seems to me even probable, and almost certain, that this may be so ; but indubitably certain it is not, in my opinion, and I shall die without getting over this hesitancy.”

This, after all, is nothing more than conjecture—a mere *may be so*, and the difficulties in the way of its acceptance are, in our view, invincible. Delitzsch candidly owns that the difficulties which arise are very many, and among them he states several which have been urged in our own pages—*e.g.*, “ Strange it would be that history knows nothing whatever of this Isaian series

of prophets. And strange is it, once more, that the very names of these prophets have suffered the common fate of being forgotten, even although in time they all stood nearer to the collector than did the old prophet whom they had taken as their model." "And if the unity of Isaian authorship is given up, how many later authors, along with the great anonymous writer of chapters xl.—lxvi., have we to distinguish? To this query no one has yet given a satisfactory reply." The fact is, nothing can be more contradictory, more capricious and misleading, than the refinements and discriminations of Biblical criticism; and though Delitzsch is an exception to the statement, we cannot rid ourselves of the conviction that the whole of this dividing and sub-dividing of Isaiah arises from the rejection of the supernatural and of the possibility of actual prediction.

Delitzsch is an admirable exegete. His flashes of spiritual intuition are often wonderful, and his interpretations are not greatly affected by "criticism." This new edition is an admirable supplement to its predecessors, a monument of learning and industry, not less than of courage and candour. The short sketch of Delitzsch by Canon Driver is a welcome addition to the volume.

THE COUNTRY CLERGYMAN AND HIS WORK. Six Lectures on Pastoral Theology, delivered in the Divinity School, Cambridge, May Term, 1889, by the Rev. Herbert James, M.A. London: Macmillan & Co.

A SENSIBLE, practical book, full of the wisdom born of experience, and abounding in directions which preachers and pastors of all churches would do well to observe. While Mr. James necessarily has in view candidates for orders in the Church of England, his remarks are frequently applicable to the work of our Nonconformist ministry, and it will be a weakness on our part to overlook them. The writer draws no roseate, over-coloured picture of the country life of England, and does not speak as if our villages were invariably, or to a larger extent than the towns, scenes of Paradisaical innocence. Home heathenism, immorality, drunkenness, gambling, and betting are terribly rife, and there is an urgent demand for faithful preaching, and earnest, consistent work. The general conception we here find of the ministerial character and office is one with which we cordially agree. The spiritual and intellectual qualifications for the work are admirably delineated. Not perhaps as the most important part of the lectures, but as having special force in these days of superficial research and of growing external excitement, we should like to direct attention to what is said on the need of a patient endeavour to discover the true meaning of the Bible and of the study of systematic theology. Very good, too, is the following: "*Study your own times.* You cannot act healthfully on the age unless you understand in some degree its spirit and its books. There is only too much truth in the criticism that 'the pulpit is much out of gear with the day; too often a piece of machinery wheeling away with its teeth absolutely fitting into nothing.' You must take account of currents of thought, currents of feeling, currents of life, and notably of the craving for change with its consequent *ἀνομία*, and the aversion to hardness with its consequent outcrop of easy-going worldliness. Nor should you be ignorant of the literature of the day, any more than of the literature of the past. Keep yourself abreast of its discoveries,

principles, opinions, and you will not make foolish and hurtful mistakes. Not that you need know or attempt to know everything. Read what you can digest, assimilate, and reproduce to profit, either for instruction or illustration. Only read so as to grapple with men's minds. Cultivate your powers of intellect with a view to keener spiritual apprehension; to feed a sanctified imagination rather than a barren knowledge. . . . We live on earth, and must use the things on earth, but only and always to lift the earthly into the heavenly, to raise men to God." Mr. James naturally takes for granted the theory of a National Church, and bases all his advice upon it, *e.g.*, in respect to visiting. "Don't pass by your Dissenters. I know that visits to these are supremely distasteful to some of my brethren. I know also that to others a Dissenter is as a red rag to a bull, a perpetual irritant. . . . Still you are a debtor to Dissenters in common with other members of your parish. They form part of your cure of souls. Visits may win them back." It is something to have a frank acknowledgment of the smallness, the bigotry, the supercilious sense of superiority displayed by some of Mr. James's brethren, and of the fact that the Church of England, by her negligence, want of wisdom, of pure doctrine, and the like, has made Dissent. But it has also to be borne in mind that Dissent is the expression and vindication of great religious principles which are necessarily contravened by the very idea of a State Church. Let there be cordiality and kindness all round, but Dissenters cannot recognise the authority of a State Church or of its ministers; and while visits may be paid if they are desired or known to be acceptable, it should not be on the assumption that the Dissenting minister is not in every sense a minister, or that the clergyman has an authority which he does not possess. Suppose the Dissenting minister felt himself bound to call on all the Church people in his district. Would his "return visits" be acceptable? We appreciate the kindly feeling of these lectures, and desire fully to reciprocate it, but our position as Nonconformists has been taken as a matter of loyalty to Christ, and our Church does not depend on "the ministrations of the parish priest."

THE PULPIT COMMENTARY. II. Chronicles. Exposition and Homiletics, by Rev. Philip C. Barker, LL.B., Vicar of Ruishton. Homilies by various Authors. Rev. W. Clarkson, B.A., Rev. T. Whitelaw, D.D. London: Kegan Paul & Co.

WE have so often described the specific features of the Pulpit Commentary that it would be superfluous to do it again. The present volume has the advantage of dealing with a book which in our homiletic literature is practically an unworked mine. How rich it is in material for sermons probably few of us are aware. Mr. Barker has done his work with great care, and is strongly conservative in spirit. His homiletics are not always up to the mark. We like best those by Mr. Clarkson, though Dr. Whitelaw displays both originality and force. The volume altogether is worthy of the attention of ministers and students, and will yield results which cannot fail to manifest themselves in healthy and vigorous preaching.

ST. PAUL : HIS LIFE AND TIMES. By J. Iverach, M.A. London : Nisbet & Co.

AMONG "Men of the Bible" St. Paul will always occupy a foremost place, and it is wonderful to note the freshness with which a reverent and independent thinker can invest the study of his life. Mr. Iverach is one of the younger theologians of the Free Church who are thoroughly abreast of modern scholarship, while retaining their hold on the old faith. He has thoroughly grasped the conditions which a biographer of the great Apostle must observe, is in full sympathy with his spirit, and vividly depicts the more memorable incidents of his career and the salient features of his character. This is a book which we cordially welcome.

YONDER ; or, Glimpses of the Glory Land. By Geo. Thos. Congreve. London : Elliot Stock.

MR. CONGREGRE has here published, in response to the friends and members of Holland Road Institute, Brighton, a series of ten Bible-class lessons on Heaven. The thoughts are arranged alphabetically, and illustrated by many appropriate Scriptures. The ingenuity of the arrangement would ensure its easy remembrance, but the wise teaching, the apt illustrations, and the loving appeals are of even higher worth. Would that all churches could have Bible-classes such as Mr. Congreve's.

CLIVE. By Colonel Sir Charles Wilson. London : Macmillan & Co.

THIS monograph, which belongs to the series of "English Men of Action," ought to familiarise all Englishmen with the story of the foundation of British rule in India. Clive's history is, in a sense, the acquisition of India, and, though there was in his procedure much against which we are bound to protest, his genius, his patriotism, his brilliant services, are indisputable. Sir Charles Wilson has told the story of the conquest of India pithily and graphically. He displays marked impartiality of judgment, and makes no attempt to whitewash Clive in regard to the sham treaty with Omichund (which he characterises as simply and purely dishonourable, a blunder no less than a crime), and the affixing to it of Admiral Watson's name. On some points the writer's estimate of Clive is higher than ours. But we are glad to receive a book so full of information, so candid, and so admirably written.

AN ITALIAN CAMPAIGN ; or, The Evangelical Movement in Italy, 1845—1887.

From the Letters of the late Rev. R. W. Stewart, D.D., of Leghorn. By the Rev. J. Wood Brown, M.A. London : Hodder & Stoughton.

THE work of evangelising Italy, in the face of Papal superstitions and tyranny, is not inaptly described as a campaign. Dr. Stewart, of Leghorn, was the leader of one most important branch of it. This selection from his voluminous correspondence will be read with deep interest, especially the sections "Taking the Field" and "Under Fire." The record of so gallant a struggle for freedom of

conscience and liberty of evangelical worship is a trumpet-call that should rouse us all to heroism.

SONNETS AND POEMS. By William Garden. London: Gall & Inglis.

THE sonnet is not our favourite form of verse, but it has at least the advantage of conciseness and point. Mr. Garden has a fair mastery of it, and writes line after line of compressed and lofty thought. He has a musical ear and a command of choice and graceful language. He cannot be classed among the great poets, but his songs "gush from his heart," and are full of tender, devout, and healthy sentiment. Their decidedly spiritual and evangelical tone makes them more acceptable.

THE CONGREGATIONAL MISSION HYMNAL, and Week-night Service Book. Edited by George S. Barrett, B.A. The harmonies revised by Joseph Barnby. London: Congregational Union of England and Wales.

OPINIONS will no doubt differ as widely in regard to the merits of this hymnal as they do in regard to every other. It is, perhaps, only in practical use that its value can be determined; but we have examined it with sufficient care to be assured of its admirable fitness for mission services. The hymns are exactly of the kind required at such services, and free from the weak and luscious sentiment by which many mission hymns are disfigured; while the tunes, mostly well known, have been carefully revised by Mr. Barnby, and often greatly improved. His own tunes are a valuable feature of the work.

"THE CHRISTIAN" BIBLE READINGS: Genesis to Deuteronomy. London: Morgan & Scott.

THESE readings were greatly appreciated as they appeared week by week in *The Christian*, and it is this fact which has led to their publication in a separate form. They are not a commentary. Yet they often gather into the compass of a few words the gist of a chapter, and abound in helpful seed-thoughts.

GREAT THOUGHTS FROM MASTER MINDS. Vol. XIII. January to June, 1890. London: A. W. Hall, 132, Fleet Street, E.C.

IN securing fulness and variety of contents, such as combine instruction on every conceivable subject with pure and healthful pleasure, ingenuity and industry "can no further go," and all that the editor can hope for is it to keep up to his present high standard. In addition to Dr. Parker's story, "Curfew Jessell," there are biographies, essays, criticisms, and illustrations enough to make the fame of two or three periodicals. For popular reading, and reading in families, nothing better can be desired.

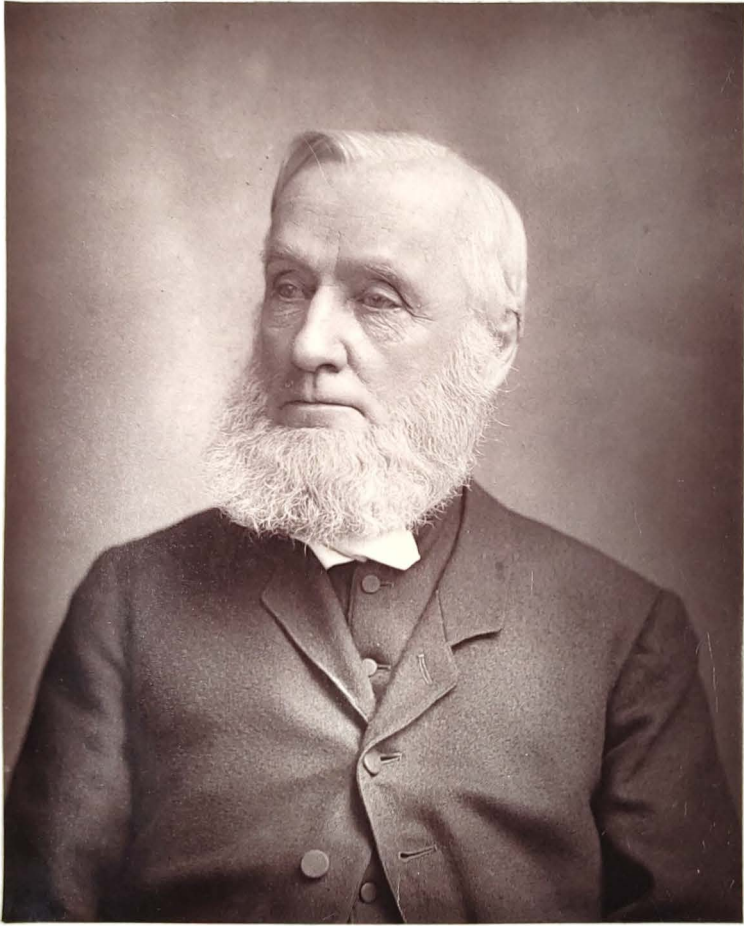
MESSRS. LONGMANS' SILVER LIBRARY.

THE issue of books which are by general consent placed in the first class, in a form at once so attractive and cheap, may be regarded as an assured success. Too many popular series are printed in an inferior style on poor paper, and with

bindings which are not intended to last. But Messrs. Longmans have met the growing demand for the best literature in a manner which cannot but be gratifying to the purchasers of the books, and which can only be remunerative in view of an enormous sale. They have given us the best that is possible in regard alike to paper, printing, and general get up, so that we have literary contents of a high order in a worthy setting. The publication of copyright works at such a rate is to a large extent a novelty. But we have little doubt that the venture will be fully justified and a good precedent established. Among the works of this series may be mentioned Mr. Froude's "Thomas Carlyle: a History of His Life," a reprint of the four volumes originally published at five or six times the cost, in a more handsome, but not in a more useful form; Mr. Froude's "Cæsar," one of his most brilliant and picturesque writings; the late Richard Jefferies' last essays, "Field and Hedgerow," a work which ought to be read by all who wish to have "their eyes opened" to the beauty and glory of common sights; Mr. William Howitt's "Visits to Remarkable Places," old halls, battlefields, scenes illustrative of striking passages in English history and poetry—a book which every Englishman should know. The illustrations in it are as finely drawn as the letterpress is well written. We are glad to note in the list of works which are to appear Mr. J. C. Marshman's "Memoirs of Sir Henry Havelock"; Bishop Stanley's "Familiar History of Birds"; and Dean Merivale's "History of the Romans under the Empire"—one of the really great works of our day. The announcement of such a series will be welcome to large numbers of our readers, especially our ministerial readers, and it is a matter for congratulation that so many good books which have previously been beyond our reach will now find a place on our shelves.

CHILDREN'S BOOKS.

THE Sunday School Union have just published, through Mr. George Cauldwell, 55, Old Bailey, London, a number of books which are well adapted for family reading, and can be confidently recommended for their bright and interesting style, their wise instruction, and their healthy moral tone:—**THORNS AND ROSES**, by Elizabeth J. Lysaght, is a story of home life. **CALLED TO BE CONQUERORS**, by Maggie Fearn, is the record of Stella Adair's faith, maintained amid severest trial. **MISCHIEVOUS MONCTON**; or, Jest turned to Earnest, by Evelyn Everett Green, shows that there are truer and deeper pleasures than those obtained from pranks. **THE KING'S DIADEM**, by Annie Gray, shows how virtue and godliness may be displayed, not less than their opposites, in humble life. **A DANGEROUS FRIEND**; or, Tom's Three Months in London, by Emma Leslie, tells of temptations which are, alas, too common, and of the ruin which they too frequently effect. **ADOLPHUS ETHERTON**; or, The Boy who was always amused, by P. A. Blyth, tells another too common a tale of disgrace and imprisonment resulting from no positively bad disposition, but only from the love of amusement.



yours faithfully
Alfred Lilly
[Signature]

THE
BAPTIST MAGAZINE

OCTOBER, 1890.

REV. ALFRED TILLY.

TWENTY-THREE years ago the Baptist Union met in Cardiff. Of all the ministers who greeted it then none is left, except our esteemed friend, Rev. A. Tilly. Churchmen and Nonconformist ministers have come and gone, but he has remained, becoming by his long residence and faithful work a representative, not only of the Baptist denomination, but of Nonconformity, and the religious life of the growing metropolis of Wales.

A touching illustration of the representative position our brother occupies in Cardiff was shown a few years ago in connection with a very remarkable work of grace which manifested itself in a district of the town. For six long weeks religious services were held by the local ministers. No one was more attentive in this work than Mr. Tilly, and round him the ten other ministers of the district seemed to cluster with a hallowed reverence, as if in their sacred and solemn work they felt the help of his riper experience and chastened wisdom.

For more than half a century Mr. Tilly has been preaching. He was brought up in a preaching family, for his father was both man of business and ministering pastor in Portsea, and long before his teens were out, the son was following in his father's footsteps, making the attempt to put God's message into human speech, and winning even then precious souls for Christ.

The passage into the larger work of the Christian ministry is

generally through a theological college, and at Stepney Mr. Tilly found this entrance, passing through the long four years and picking up, under the tuition of Dr. Murch and Dr. Gotch, whatever theology was current in those days. Somewhat impatiently were these years passed, for the heart was in the preaching, and fully a year before the college curriculum was over, Mr. Tilly was ministering every Sunday to a little Congregational church at Finchdeal, Hampshire. Another year after college was also spent there, and then came eleven years' apprenticeship at Bridgenorth. Not too long a period; just about the average length required to form a home, learn the first lessons of human sympathy from the children, go the whole round of human sorrows and human joys, work out of the chaos of religious teachings a useful, practical, work-a-day system, and be ready to meet all kinds of wandering souls and lead them to the Cross.

To Cardiff Mr. Tilly came in 1857. The town on the Taff was beginning then to steady itself for a series of leaps and bounds which has brought it up in these days to the borders of a first-class town. It was throbbing with the living spirit of progress and great enterprise, and all this was a congenial and delightful change from the slumber of a decaying Midland town.

Bethany Baptist Church was Mr. Tilly's first charge. Buried as it now is behind huge warehouses, and with its modern interior all polished and toned down to the subdued level of an æsthetic age, it might be passed by as a commonplace chapel. Yet tradition and venerable memories cling to it, just as the gravestones even now cling to its very walls. Its history runs far away up the century, and the succession of pious and godly men who have ministered and worshipped within it makes it a holy place to their descendants. How common it is to rail against these old churches! Their traditions are so many stumbling-blocks to new ideas and "forward movements." "What would our dead ancestors think?" is supposed to lie like an incubus on the place, and repress the fresh souls. Yet what minister is there who would not, when the quiet judgment is made, covet the piety, the solemn gravity, the peacefulness, and the loving affection for the stones of the building which invests these ancient historic chapels?

"I reverence old-time faith and men,
But God is near us now as then."

So Mr. Tilly looked at it, and for four happy years he ministered there. But the venerableness of the place, however estimable, was not a fetter. Suddenly, and somewhat sharply, he severed his connection with Bethany. The time had come to strike out, and to provide for the religious wants of the growing town. Already in one direction he had helped to create Hope Chapel, Canton. Roath was a growing suburb in another quarter, and there he resolved to start a cause. It needed courage and faith to do so. A few friends followed him. One or two generous men promised help. For a time the young church met in a hall, and then began the weary task of building, and of paying off the debt. Tredegarville Baptist Church is not a handsome structure. Indeed, none of the Baptist churches in Cardiff have any architectural pretensions. But internally the chapel is admirably adapted for congregational worship and church work. It cost about £3,600, and has been long free of debt. The membership is nearly five hundred, and there are gathered about it the usual societies, agencies, and meetings which belong to an active, quickened congregation. It belongs to the Particular Baptists, but there is no creed in the title deeds, nor any fixed laws for its government. Practically also it is a temperance church. Any man who will form a new church, build the chapel, fill it, pay off its debt, and then form the first chapter of its traditionary history may be fairly said to have done a life's work. It will take a quarter of a century to do this, and Mr. Tilly accomplished it under this time; and nearly two thousand souls have been received into membership since the church first commenced.

During his long residence in Cardiff Mr. Tilly has also lived right in the centre of all the social and religious movements which the rush and swirl of a progressive town naturally creates. Nor has he deemed the civic and political interests of his fellow-citizens beyond the active sympathy of the Christian minister. On the public political platform he has made his appearance, and pleaded with much vehemence for those reforms which our country now enjoys, and for those other and important measures which, in long-suffering and patience, she still awaits. There has been no religious or philanthropic society in Cardiff which has not claimed his active support. It has always been given too, and our town ministers, who know how these societies have multiplied in recent years, and know the demand

they make on ministers' time, will appreciate all the labour and sacrifice which a public man is called upon to render in their direction. Temperance work of all kinds has especially had his support. At present he is a member of the Committee of the Cardiff Infirmary, and has taken an active part, not only in its internal administration, but also in the building of the present edifice. He has a seat on the Council of the South Wales University College, and took a leading part in the initiation of this Institution. On his suggestion one hundred free scholarships were created on the formation of the College, and round the council table these free scholarships were for a time designated "Tillyites." He is also a member of the Cardiff School Board, and holds other important public appointments.

Full of suggestions, with a wide experience of public work, endowed with a useful pertinacity in enforcing his liberal ideas for the government of these institutions, how valuable to such a town as Cardiff has been this ministry of public service! Many an unseen battle has he fought against insidious attempts to monopolise for class or party purposes our public institutions, and often the spirit has been worn out by the invisible friction of committees.

But far more important than these public interests has been the task of seeking to provide religious accommodation for a rapidly growing town. In one year Mr. Tilly helped to erect three iron chapels, and at present there are no less than five centres, more or less connected with Tredegarville, in which buildings have been erected and churches formed. In only one of these has a permanent chapel been built, and only one of the other school-rooms is free of debt. It would be a useful thing if the Union on its visit to Cardiff could in a generous spirit examine all these nucleus-churches, encourage them to advance, and aid them to erect chapels which would be a living witness to the denomination and a credit to the town.

In the larger circle of denominational work Mr. Tilly is well known. He is associated with the governing body of Pontypool College, and is a warm advocate of the University training of our ministers. "See how long you have shut us out of the English Universities," he said one day to Dean Vaughan across the table of the University College Council, when the academic position of Nonconformist ministers had been referred to. "True," said the good Dean, and he seemed to

feel the shame of it. As a member of the Baptist Union and of the Baptist Missionary Society (Mr. Tilly would unite them), he has rendered magnificent and unbegrudging service to the Church of Christ. Several times he has represented these bodies on a deputation to the churches, and the writer of this sketch will always remember, when, on his return from visiting some country churches, he spoke so thankfully of the ingathering of souls he had been privileged to see. The joy of that work evidently was his delight.

It was through this larger connection with the denomination that Mr. Tilly was led to engage in the Congo Mission. He was indeed the founder of the Congo Inland Mission, and for three years acted as secretary until it passed into Mrs. Guinness's hands. He found the first pioneer, and, through the generous support of Mr. R. Cory, started the station of Palaballa on the Lower Congo. It was his ambition to make this mission a "colony," and place it on a self-supporting basis. This has not been realised, and the failure in this respect is one of his life's disappointments; for it was a long-cherished idea that in this way mission work could be multiplied and more rapidly extended.

Though on the borders of three-score years and ten, Mr. Tilly is still strong and active, keen and fresh. He can still endure the fatigue of a long committee meeting. But years and work and "committees" begin to tell; and especially since the sad loss of his beloved wife, do loving friends detect a drooping in the head and a waning in the restless energy which would induce them to do something to lessen for him life's activities and cares.

As a preacher Mr. Tilly is devout and evangelical. His delivery is quiet and his matter thoughtful. To the questions of controverted theology he seldom refers. But in brief words we have heard him, in private conversation, show the whole kernel of a disputed matter, and aptly and clearly give the position of the believing faith. Most apt and helpful is he in dealing with inquirers when these clear and concise representations of the evangelical standpoint are so necessary. Probably Mr. Tilly would decline to be classed amongst any of the schools of modern religious teachers. Not afraid of broad teaching, he knows too well the power of the Cross to care to go beyond the well-traversed paths of its creed.

It goes without saying that so active and many-sided a career as

this which we have sketched is the career of a man who possesses opinions on many points, and has the power to enforce them on others. Probably this is the average opinion which Mr. Tilly creates. But for such an active life, the power of absorbing all sorts and conditions of interests is just as necessary; and to many of Mr. Tilly's friends this is the power which they most admire in him. There are few causes belonging to human life or to spiritual work in which he cannot be interested and which he cannot absorb into himself. Whilst believing in the utility of church organisation, and even in its Divine sanction, he supports all the ranks of the irregular army of the Church, such as "forward movements," Salvation Army, Christian associations, undenominational missions. A believer in Open Communion, he worked happily in a Close Communion church. Though generally Calvinistic in his theology and spirit, he concurs in the proposed amalgamation of Particular and General Baptists. Other illustrations might be given from his present varied life of his power in this direction. This sympathy with all sorts and conditions of interests is not the same as sympathy with all sorts and conditions of men. It is the virtue which is created in a good man's heart, who feels he has by God's blessing done his life's work well, and has been allowed to reap some of the fruits of success; just as dogmatism and opinionativeness is the vice which is worked in an irreligious and proud man's heart by the same thing. Success is always a relative term; but Mr. Tilly may well rejoice in his. He need not be ashamed of it, and may thank God for it all. The evening of his life might well be spent in thanksgiving, for he has had a long life of great usefulness to the Church and to men. He has been a true servant of Christ, who has been blessed by the Holy Spirit to the conversion of sinners from the beginning of his ministry, and throughout its long course; a laborious minister in his own church and denomination; a true friend to all good causes, religious, social, or philanthropic; a faithful pastor, a persistent advocate of civil and religious liberty, and a good and active citizen.

This is a good record, and we might well bid him rejoice in it,

"And take, by faith while living,
His freehold of thanksgiving."

W.

PHASES OF MINISTERIAL LIFE.

LETTERS TO A YOUNG MINISTER.

IV.—RELATIONS OF PASTOR AND PEOPLE.

MY DEAR FRIEND,—The question of your relations with your congregation would naturally have come up for discussion in connection with the subject of pastoral visitation, on which I hope to give you the results of my experience by and by. But, as you are anxious that it should be so, I am willing to discuss this more general question separately and at once; for it is, of course, important that you should start well, and, in order to do so, you must see clearly the lines on which you are to proceed. Every just conception of your office implies contact with, and in a sense dependence upon, others, not less than influence over them. The pastoral relationship is based upon confidence and affection on both sides, and, from the very nature of the case, you form part of a community or fellowship, in which isolation and aloofness are impossible. You are a *pastor*, whose duty it is to feed the flock, of which God has made you *bishop* or *overseer*. You are a *watchman* on the alert for souls; a *teacher*, whose mission it is to instruct men in the truth of God, and to ensure their reception of that truth. Even as a *leader*, bearing rule over others, you must create in their minds the feeling that you are one of them; for in the spiritual world sympathy is the ground of submission, and they who neither know nor love you will not, in any worthy sense, follow your rule or be led by you to God.

It is, indeed, important that you should have a due sense of the unique greatness of your office. Magnify it as much as you will. Never forget that you are first of all the servant of Jesus Christ, and that only in a secondary sense are you the servant of men. It is *for His sake* you are such, and, therefore, you must never discard your obligations to Him, or do anything inconsistent with His requirements. To please Him must be your supreme aim, and, in so far as it is so, you will be preserved from the extremes of a haughty and selfish indifference towards men on the one hand, and of a weak and servile subjection to them on the other. Although you are the teacher and the spiritual guide of your congregation, with a definite and momentous message to deliver, and instructions which must be

received "not from man," you are not to put on airs of importance and to act as if you and your opinion were infallible. You are, perhaps, much more likely to believe in your own omniscience now than you will be disposed to do in twenty years hence. It is not only of Church of England curates that it may be said: "Nowadays a young fellow of twenty-three, who has become a reverend gentleman for just a week, poses at once as the guide, philosopher, and friend of the whole human race. He poses as a great teacher. It is not only that he delivers the oracles with authoritative sententiousness from the tripod, but he has no doubts and no hesitation about anything in earth or heaven." There are, however, few men who do not get the conceit knocked out of them sooner or later, and it is a good thing when it is sooner rather than later. Even your college training, valuable as it has been to you, and your success in so many examinations, will not give you in every respect an advantage over your congregation. You will find that many of them are perfectly familiar with principles, truths, and facts not dreamt of in *your* philosophy. There are points, and points of great practical importance too, in which every average minister is greatly the inferior of men and women in his congregation. They have an amount of general knowledge, and frequently an acquaintance with literature, science, and art to which he can make no pretensions, while their accomplishments would put him to shame. It does not follow from this that he is disqualified for his position. A great painter may be a poor sculptor. A brilliant historian may not be able to utter a dozen sentences on a platform. A successful engineer might be an utter failure as a cotton spinner or a shipping agent. No minister need be apprehensive as to his success if he is master of the "one thing" for the sake of which Christ has called him, and to accomplish which he has been sent. Literary and scientific attainments, skill in the mechanical arts, graceful accomplishments, and the like are, doubtless, of great value. No sensible man depreciates them. The more you can secure of them the better, but they are not the "one thing" which you need. You may have them and be a miserable failure in the ministry. You may lack them, and yet, by God's blessing, achieve commendable success. If, however, you do not possess them, do not act as if you did. Pretence is abominable. Never be ashamed to acknowledge the superiority of

others on ground where you do not excel. Recognise the fact that you do not know and cannot do everything. You need not be greatly troubled about your limitations if your people can truthfully say of you: "But he *can* preach. He does know how to manage a church and is a true leader in all good works."

You will not forget that many members of your congregation are better and holier men than you; men of ripe and varied experience, and of mature Christian character, who for years have been becoming more and more like Christ. From such men you may learn priceless lessons which neither a college training nor a library of the best books can teach you. Converse with them will do more for you than the most assiduous intellectual culture and the eagerly used advantages of good society. One of the ablest and most successful pastors of our day has told me that the power of his ministry is largely due to his association with such men, who are often, though by no means exclusively, found in the lowliest walks of life. You will not, if you are wise, neglect the opportunities of this class which I know you possess. They will aid your pursuit of holiness, and remember (as Bishop Wilson somewhere says), "More sinners are converted by holy than by learned men."

As a minister you must be the friend of your entire congregation, in this sense at least, that you take an interest in all, and strive to promote the good of all. You must cherish no "respect of persons," but care for the poor equally with the rich, for the ignorant equally with the learned, for the indifferent and sluggish equally with the more brilliant and lively.

You may, of course, have your special personal friends, whom you admit to terms of greater intimacy than it is possible to cherish towards a multitude. You need some place where the bow can be unbent, to which you can go "in undress," and where "gown and bands" can be laid aside. But the selection of such friends is a task of considerable difficulty, requiring tact, insight, and prudence. They should be men of established Christian character, of good reputation, and of sound practical sense. I have known more than one promising ministry wrecked through weakness here. I remember a student with whose fine presence, solid scholarship, winning speech, and genial character we were all charmed. At the time of his settlement not another man in the college had such bright prospects or

was deemed so fortunate as he, but he found his chief friends among men who were younger, less experienced, and less practical than himself, attracted, probably, by their cleverness, their exuberance of spirits, and their good social standing. It was not only that older and wiser men felt aggrieved by his incessant companionship with them, but that in matters which needed the most cautious and careful management, in crises of gravity, he was, not unnaturally, in view of the course he had taken, unduly influenced by their judgment, and soon found himself among the rocks and breakers.

You will need to guard against the opposite evils of over-familiarity and of icy seclusion. Conduct yourself—in whatever society you are—as a Christian gentleman. Never wander idly about as if time hung heavily on your hands. With the work of various sorts that demands your energy, to do so would be a disgrace. Guard against conventional small talk, and, above all things, be no gossip. Have nothing to do with the too current tittle-tattle, and the unworthy discussion of other people's affairs. Be very careful that your people shall never have it in their power to say: "Oh! by the way, have you heard the latest? Our minister told me so and so, about such and such an one." If gossip can be traced to you, farewell to your usefulness and your peace. You may at times be compelled to listen to things you would rather not hear. If so, do not repeat them, unless, indeed, they be of a nature to compel you to speak of them to the persons implicated. There is no more contemptible character than a "busybody in other men's matters." You are not a priest, but, whether you wish it or not, you may hear much that must be to you as sacred as if it had been told you under the seal of the confessional. Few virtues will be more useful to you than the power to "haud your tongue." And, whatever you do, strive to be impartial. There are not unlikely to be strifes and disagreements among your people, often over very trivial matters, for, alas! human nature is weak, and its action often absurd, but you must determine not to take sides, in the spirit of the partisan. "Fools rush in where angels fear to tread." And be sure of this, that common-place, and, perhaps, trivial as these counsels appear, their observance will prove an inestimable gain, while the neglect of them will mean irretrievable loss.

A COUNTRY PASTOR.

THE SALUTATIONS OF PAUL.

IV.

“Salute Ampliatus my beloved in the Lord. Salute Urbanus our fellow-worker in Christ, and Stachys my beloved. Salute Apelles the approved in Christ. Salute them which are of the household of Aristobulus. Salute Herodion my kinsman. Salute them of the household of Narcissus, which are in the Lord.” —ROMANS xvi. 8—11 (R.V.).

TWO of the persons here saluted, like the Epænetus of a preceding salutation, have applied to them the honourable and distinguishing commendation, “my beloved”—“Ampliatus my beloved,” “Stachys my beloved.” Ampliatus was a name not only known in Rome, but also in connection with the Imperial household. We are also told that the name Stachys appears in Roman inscriptions, of about the date of this Epistle, as that of a court physician. Of the Christian brethren, however, here saluted under these names we know nothing, except that they were objects of the Apostle’s special regard, from which we may fairly infer that they were persons of worth and of well-established integrity in the Christian profession. The same thing is true of Urbanus. This name, like that of Ampliatus, is found in the records of ancient Rome, but of the Urbanus of the text we only know what may be gathered from the Apostle’s descriptive word: “Our fellow-worker in Christ.” Paul deeming him worthy of such a salutation, he must have been a genuine helper in Christian service.

Some writers have confounded Apelles with Apollos, but for this there is no reliable authority. Nor can we attach much importance to the tradition which tells us that in after life he was made Bishop of Smyrna. Of Herodion, too, our information is equally vague and uncertain. He is here simply spoken of as the Apostle’s “kinsman.”

Besides these persons saluted by name, we have in this section of the salutations reference to the members of *two households*:—“Salute them which are of the household of Aristobulus.” “Salute them of the household of Narcissus.” No greeting is sent to Aristobulus himself nor to Narcissus, but to them of their households, the Christian brethren found in their establishments; for Paul, while courteous to others, confined his salutations to these. The names of the possessors of the households here referred to are found in Roman history. A grandson

of Herod the Great, who was on friendly terms with Claudius, and who had a private dwelling at Rome, was called Aristobulus. In those days, too, there was a Narcissus who had the honour of being one of Nero's favourites. Supposing the historical bearers of these names to be the persons alluded to by the Apostle in the text, which some good and thoughtful expositors deem probable, then by "them of their households" we must understand the slaves whom they possessed, with whom probably were associated a goodly number of freedmen enrolled as retainers. Dear to the heart of Paul were all in such households who were "in the Lord."

Passing on from the persons saluted, almost heaving a sigh that we do not know more about their personal history, especially theirs of the households, let us note the basis and the burden of the greetings addressed to them. Here we have very quickening and helpful testimony respecting practical Christianity as recognised and commended by an inspired teacher. The principal vitality and sphere of such Christianity is Christ. In its development before the world it is approved Christlikeness, and has in it a capacity and power of life under circumstances the most unfavourable.

Let us then, first, give a little attention to what we are constantly asserting, but of which we cannot have too vivid a consciousness, that Christianity is essentially a thing in Christ; a faith, a condition, a life of which He is the centre. Theoretic Christianity is the truth in Christ and about Christ; the fundamental facts of Christianity are the facts of Christ's life, its laws are His words, its motives and supports are His promises. But its essential basis, and at the same time its creative power in the soul, is vital oneness with Christ; that oneness which is the underlying reality of the distinguishing words of most of these salutations, and which I venture to regard as implied in the rest, "in the Lord"; "in Christ." These are two great descriptive words of Paul, often found in his letters. As here used by him we must interpret them as intimating that Ampliatus, Urbanus, Apelles, and the household of Narcissus were in Christ the Lord. Herein lay their standing as Christians, and herein lies ours.

No matter is more emphasised in New Testament teaching than this. No wonder. If we think of who and what Christ is as revealed in the Gospel, of what He was ordained to be in the economy of redemption, and of the "all fulness" of God in Him, we cannot doubt that

spiritual oneness with Him is a mystery of God, a reality of grace, life, and glory of infinite worth to man. It would be well if we all felt in relation to this great fact of salvation as St. Paul did. Nothing so fired his soul with enthusiasm as the thought of being in Christ, and nothing should so fire ours. To be men and women "in the Lord" is the highest distinction, the greatest privilege by a long way, to which we can attain. Think of it as involving a participation in all which Christ is, all the grace of His condescension, the merit of His obedience, the efficacy of His sufferings and death, the triumphs of His resurrection, the benefits of His intercession, the care of His wisdom, power, and love as exalted to the throne of universal supremacy, and in all that felicity which will spring from His redeeming work, and which will be associated with His joy-inspiring presence in the new heaven and the new earth for ever. Where are the associations and conditions of earth and of time, which rise no higher than the things which are seen and temporal, which are comparable with this? Not even in their noblest and most promising developments can they approach in wealth and blessedness the gain of winning Christ.

Being in Christ, as were the persons here saluted, Christian work is done, and *we*, like them, stand before the Church and the world as persons of "approved" Christian discipleship.

Urbanus had been a helper to Paul in his arduous calling, and was a fellow-worker with the Christians at Rome in theirs. But the service rendered was in each case the outcome of union with the Lord. And now it is nothing external—no mere form of godliness; no cold, heartless professions, nor even unctuous words; no mere saying, Lord, Lord, but faith in the Lord that makes us Christian workers, of whom He says, "I know you"; and wherever and in whomsoever that faith is a healthful principle of the soul, Christian work will be a part of the life. The Lord's pounds in possession will be faithfully traded with, so that at His coming there will be a return to Him "of His own, with interest." In Christ Jesus circumcision availeth nothing, nor uncircumcision, but faith working through love. In Him we are "God's workmanship created unto good works, which God hath before ordained that we should walk in them." Let us, then, take to ourselves the exhortation of the Apostle: "Beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The salutation of Apelles brings out another aspect of spiritual religion—its power to endure temptation. In its possession and acting under its influence we challenge recognition as the disciples of Christ. We call Jesus Lord, and profess to refuse the ownership of the world. We claim to be in Christ. Will our claim stand the test of His inspection? This was the honour of Apelles. "Salute Apelles the approved in Christ." This man had been tried. In what particular way we do not know. Perhaps by the opposition of friends, culminating it may be in desertion, or by fiery persecution, but he had nobly stood the test. Every attack had "found" him "in Christ"; and therefore, instead of proving him to be a man of false hopes and worthless pretensions, had made manifest the stedfastness of his faith, and consequently the consistency of his character with his profession. This was no empty distinction, no matter of mere "sounding brass," but an attainment instinct with grace and glory. Who would not covet it?

Testing trials and influences are now great facts in the history of the Church of Christ, and are to be found in some form or other in the hearts, the homes, and the lives of all Christian professors. We may not have to face the test of persecution as Apelles probably had, although, while surrendering its old forms, the spirit of persecution is not extinct even now. Yet many are the ways in which the existence and character of our piety may be tested.

There is the test of time—an ordinary test. A series of years generally bring a man's religion to the touchstone even when his path through life may be a fairly smooth one. How many who once made a promising start in the Christian profession have outlived all their Christianity! Once they appeared to have come out from the world, but by little and little they have gone back into its spirit and practices, so that scarcely a vestige of evidence remains that they are anything but of it; and thus those who once rejoiced in the belief that they were truly men and women in Christ have lived to see all their hopes cut off. Others have held on their way, have given proof day by day that "the root of the matter" was within them, and after adorning their profession for many a long year, growing in grace and evincing more and more the operation within of Gospel principles, have at last made a good finish, and have come to their end "in a full age, like as a shock of corn cometh in his season."

Then there is the test of temptation which in various forms we have to meet. The occurrence of some special circumstances and events which are adapted to elicit the true state of the heart in reference to sin and to God, to Christ and salvation, to the interests of time and those of eternity, may be the form in which the temptation, the testing trial, may come. Sometimes religion stands in the way of secular gain. Thus it was with Demus, and Demus was proved, but not approved; for of him the Apostle says, "Demus forsook me, having loved this present world." Sometimes great prosperity has been the temptation, and the heart has become petrified in the wedlock of Mammon. In other cases the call of arduous duty is the test—duty involving much labour, cross-bearing, self-sacrifice, and self-denial. No less is the process of sharp discipline through which we are called to pass a testing force in our lives.

Before such tests as these the unreal, the hollow, the merely artificial and nominal in the Christian profession, fail. To pass through these proving fires, and to come out of them as persons of approved faith, sincerity, love, obedience, zeal, and constancy in the Christian life is a triumph which only true oneness with Christ can give us. But that can. "Strong in the grace that is in Christ Jesus," there are multitudes to-day in the world who, notwithstanding the many hostile besetments of their callings and conditions, are perfecting holiness in the fear of the Lord. They are the approved in Christ, who are invaluable living testimonies to the Divine reality and the Divine power of the religion which has made them what they are.

This matter of approved discipleship is one which does not always secure the thought which it ought to. We think of the tests to which we are subjected, and not unfrequently complain of their sharpness. But are we equally keen in our inquiries as to what the proving process has brought to light in relation to ourselves? We have felt the heat of the furnace, and perhaps have writhed while enduring it, but have we come out of it purified? This should be our concern, for then we should have in ourselves ground for rejoicing—evidence that our religion is not dross to be consumed, but gold which the testing fire will in no way injure, but only reveal in its brilliancy, durability, and worth. Of this we should all be assured, and to the assurance should give earnest heed. "We must all be made manifest before the judgment-seat of Christ," when the "approved in Him"

shall, as "the blessed of His Father, inherit the Kingdom prepared for them from the foundation of the world."

But there is another thought which comes up out of the salutations of these verses. Vital Christianity has in it a marvellous capacity and power of life under circumstances the most unfavourable to its existence and the most hostile to its manifestation. Of this capacity and power "them of the household of Aristobulus," and "them of the household of Narcissus," like the saints "which were of Cæsar's household," are glorious proofs. To be Christians in such households—households where paganism, selfishness, and brutality were supreme—was no easy matter. A glorious fact is it to contemplate that the mercy of the Lord should have penetrated such impure scenes of life, and there, in such "hells of wickedness," as Calvin calls them, have moved slaves to become Christians, thereby making them Christ's free men. And wonderful the grace which, under such circumstances, made them mighty enough to hold fast their profession.

What greater proof can we have than that which is here supplied of the adaptation of the Gospel salvation to the needs of man even in his deepest degradation? Under the Emperors slavery reached and maintained some of its most fearful forms, and there can be but little doubt that in the households of Aristobulus and Narcissus it generated appalling debasement and wretchedness. But into these hotbeds of infamy and corruption the grace of God brought salvation, taught the poor slaves there their true character, and also that "denying ungodliness and worldly lusts, they should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the great God and Saviour Jesus Christ, who had given Himself for them that He might redeem them from all iniquity." We do not wonder that poor slaves should have caught at such joyous tidings as these; the marvel is that man anywhere should be indifferent respecting them.

There is, however, here a matter of wonder: the stedfastness of the Christian converts in these households. They were clearly maintaining their profession. To this as a fact the Apostle's salutation bears testimony, and to us it ought to be a quickening lesson. Who can fail to see in it the preserving, sustaining, and sanctifying power of true godliness? They were kept by the power of God through faith unto salvation, and His keeping, as that of "a faithful Creator;"

is for us as well as for them. Let this be an encouragement to those whose lot as to their external surroundings is unfavourable to the cultivation of piety. His grace of guardianship is sufficient for them.

Obvious, therefore, are such inferences as these. No one's position in society is a justification of irreligion, and no one need to change his position, if Providence has put him into it, in order to be religious. Men are very prone to shift the blame of wrongdoing from themselves to their social circumstances, and to speak of the exigencies of their callings as necessitating courses of action which will not bear the light. It is no doubt a difficult thing to mould our lives according to His will, and to show a Christlike spirit when the atmosphere in the midst of which we have to move day by day is that of godlessness, worldliness, and impurity. But it can be done, and often is done.

Nehemiah did it. There was much in his lot to tempt him to wrongdoing. But he had hold of the right principle of action, and therefore, in view of dishonest practices common to his predecessors, which had been to them the pathway of gain and which might be so to him, he said, "So did not I because of the fear of the Lord." Moses did it. He abandoned worldly prospects, and chose affliction with the people of God in preference to Egypt's treasures; "for he looked unto the recompense of the reward," and ultimately "forsook Egypt, not fearing the wrath of the king; for he endured as seeing Him who is invisible." "Them of the households" of my text did it through the spiritualising force which was theirs "in the Lord," their vitalising Head.

Actuated by the same principles, the same thing may be done and is done by thousands to-day whose worldly circumstances are of the darkest hue. In defiance of the fangs of worldliness, superstition, impurity, and all sin, they are the "children of God without blemish in the midst of a crooked and perverse generation, holding forth the word of life." Instead, therefore, of quarrelling with our circumstances in life, whatever they may be, let us aim at making the best of them. Through "the power of Christ resting upon us," we may rise out of them to Christian attainments of the richest blessing. "Art thou called being a servant? Care not for it. For he that is called in the Lord is the Lord's free man; likewise also he that is called, being

free, is Christ's servant." Therefore "let every man wherein he is called, therein abide with God." So shall he have liberty indeed—the freedom with which Christ makes free.

Torquay.

EVAN EDWARDS.

THESE TWELVE.

"These twelve Jesus sent forth."—MATT. x. 5.

ONE by one we have considered the histories of these twelve apostles of our Lord. We have tried to become familiar with them individually, and have reviewed the circumstances under which they were brought into personal relationship with the Lord. That is to say, our study of them has not been in their collective capacity, but rather in their individual. We have thought rather upon the men who made the twelve than upon the fact it was twelve that they made up. And yet I need not remind you that often in the Gospels they come before us as twelve, and that they received privileges and orders and instruction in their collective capacity rather than in their personal. I need only recall such expressions as these: "Jesus called unto Him the twelve;" "Jesus made an end of commanding the twelve;" "Ye shall sit upon twelve thrones;" "He took again the twelve;" "He was sitting at meat with the twelve." I have taken all these illustrations from Matthew's Gospel. The other Gospels are equally full of them. It was the twelve who received the intimation of His approaching sufferings and death, and it was the twelve who went out with Him unto Bethany. I hardly know which is the easier task—to look at them separately or unitedly; and I hardly know which is the most profitable. We have done the one, and it may be as well that we should try to do the other.

I.—We have seen how unlike to each other these twelve men were, and yet there was one centre of attraction to them all.

Jesus Christ was an Eastern and a Jew. The fact would be enough to account even for antipathy on our part to Him, or, at any rate, to lessen surprise that there should be a lack of sympathy between us. We meet with Easterns with whom we find that we cannot get on. They move in a world different from ours. With Jews, as we

know them, there is much that we are repelled from. Our nationalities are different, and somehow we cannot come together ; we can hardly feel that we belong to one common family. The Lord Jesus possessed by this double fact what we all should have said would be a hindrance and a disqualification in the way of His becoming the Friend and Saviour of all men. He might speak to the few with authority, but to the many His habits and methods and ways would prevent His approach. And yet, as a matter of fact, no one thinks of Jesus as an Eastern ; in talking to Him everyone forgets that He was a Jew. His humanity was more than His nationality, and when He speaks to us, He speaks not to the weaknesses and peculiarities that belong to us as Englishmen, but rather to the sympathies and yearnings and aspirations which we have as men. We all have a heritage in Him, and as the Son of Man He can hold converse with men on the ground of their humanity. And so, wherever we preach Christ, we find there is something in Christ that touches and reaches men. In spite of our differences, we all find that we have a common inheritance in Him. He is the Desire of all nations. Our best longings and yearnings are met in Him. He is the one Link that binds us all together. And this same truth is illustrated in another way. A Frenchman does not differ more from an Englishman than Englishmen differ amongst themselves. There are no two of us alike. No one photograph will represent any two of us. Our tastes, and habits, and occupations, and callings, and modes of thought and life separate us from each other more thoroughly than our nationality distinguishes us from other people. And yet the appeal of Jesus Christ is to no one class amongst us, but to all classes. He reaches us all, and draws His followers from all. Representatives of every station in life and of every class in society are to be found in the disciples He has surrounded Himself with. Socially, politically, mentally, our divergencies keep us asunder ; but all of us sit down at His feet, and each one of us is foremost in calling Him Lord. If it were not for Christ, there would be no one centre of attraction common to us all. It has been so from the beginning. These twelve men had but one centre of attraction. They were all equally interested in and proud of their Lord. He touched the heart of every man of them, and made each one of them turn to Him for instruction, and for guidance, and for comfort, and for hope. And

still it is true. Separated by differences that we cannot help, distracted by divisions which we would fain destroy, no one of us has a monopoly of Christ. He has been lifted up, and from all quarters and amongst all parties He is drawing men to Himself. The attraction we all feel is in Him.

II.—These twelve men found in Christ not only a common centre to which they all turned, but a point of union amongst themselves.

It is characteristic of the Lord Jesus that He draws us not only to Himself, but to each other as well. To some extent this must be true of all leaders of men. The leader of every political party inspires his followers with one common aim, and, as far as its purposes are concerned, unites them. We sink our differences and work for a common purpose in union and in harmony. The Lord Jesus does this for us, and does it more effectually than any other leader; but He does more. The tendency of our church organisations and our ecclesiastical parties may be to separate the followers of Jesus Christ, and produce a rivalry and competition which speak not of union, but of discord. The churches seem at times as if their interests were not identical, and as if the prosperity of the one must be the downfall of some other. In spite of all this there is an underlying union which is precious and real. If in our communion with each other we do not come as close to each other as we might, in the presence of the world's sin and sorrow we are one. To be an Englishman is more than to be a Conservative or a Liberal, and in the presence of that bigger thing we can and do drop our differences. In the same way, to be a Christian is more than to be a Nonconformist or a Churchman. When that bigger thing is felt, we hail the fact that the points that separate us are less than the ties that bind us together. And still more clearly does the fact of our union come out in the communion that exists in the separate churches of the Lord Jesus. The rivalries that exist in the churches do not extend to the members of the same Christian Church. In all our Christian churches there is much to keep us apart. Social position, trade prejudices, educational differences, all tend to keep us from each other; but we can unite for all Christian work and worship, because of the one thing we are all interested in and possess. And our fellowship with the Lord not only makes us partners in the common work, it is a bond of union amongst ourselves. Our common aim is

one of heart as well as of work. It is no creed that binds us; it is personal devotion and love to the Lord Jesus. The basis of our fellowship is in Him. And so it was when these twelve men came together. For the most part they were strangers to each other till they became disciples. They were taken from different ranks, and they had followed different occupations. There must have been differences and jealousies between them. Their tastes and prejudices were not identical. We should have anticipated bickerings, and have declared that they would not work together or live together harmoniously. But for three years they lived with Christ, and after His ascension they kept together. The Lord Jesus had drawn each of them into fellowship with Himself, and that fact made it possible and necessary that they should enter into Christian communion with each other. We, too, shall live in Christian brotherhood as long as our love to our common Lord reigns supreme.

III.—These twelve men received from Christ the individual training which fitted them for their work, but there was a common training and discipline for them all to undergo.

In the training we get at school there is something that is individual, personal to ourselves, but there is more that we get in common with our schoolfellows. It may be that we have special tastes and abilities, and that these require special training. We may receive advantages that come to us solely on this account. It may be, too, that we have special weaknesses, against which it is absolutely essential that we should be guarded. This may mean that we shall be subjected to discipline and training which no one else in the school requires or receives. It is, however, essential, that we should go through the ordinary routine work of the school, and the good that comes from that we all need, and no one of us can afford to be deprived of it. The highest development of a special gift may leave us destitute of ordinary accomplishments. The correction of the most glaring fault and weakness may make us better as far as that goes, but the correction of faults is not the only thing we go to school for. There is a training that we all get in common, and a culture that all are made to partake of. Special training must be given where it is needed, but it costs too much if it is gained at the cost of the lack of general training. And this same principle holds good in reference to all the disciples of the Lord Jesus. It may be that each

one of us has his own special weakness and infirmity, that each of us has his besetting sin, that each of us has his exposed part which threatens danger if not destruction. There is an individual training which we need at the Lord's hand, and we get it. The Lord Jesus adapts Himself and His method to each of His followers. He is bent upon helping each one of us out of his own weakness, and delivering each one of us from his own danger. And in yet another way there is an individuality about us which the Lord Jesus does not ignore. It may be that we are exceptionally strong in some direction, or may become so under training. By such training we may become qualified for special work which He wants done, and which we shall be able most efficiently to do. The Lord Jesus will never hesitate to give us this special help, which will develop and make the most of us. It is, however, a big mistake on our part to think that, because faults have been corrected or powers developed, we have all that is needed. There is a general Christian training and discipline which we all have to pass through. If some parts of our experience are exceptional, we have others in common with our brethren. The main elements of the Christian character are the same in all cases. Just as in our educational careers, though there may be optional subjects which we may learn or not, there are some things that are essential, and they are the things that usually come first. Failure in these deprives us of our chance in the others. The knowledge of the alphabet and the multiplication table is essential to all further progress in learning. There are attainments and experiences that are common to us all, and it is in these preliminaries of the Christian life that most of us fail. It may help us to remember all this if we reflect upon these twelve men. Each one had his weakness, and that was tested, disciplined, overcome. The deficiency of each was noted, and he was helped out of it. The ignorance of each one, and the mistaken notion that came from it, was removed. Individual attention was given to each, but there was a general training and discipline for all, from which no one was excused. All had to follow, all had to listen, all had to learn, all had to work, all were sent out. The parts of their experience which were common to the whole of them were more than those which belonged to them separately. And still there is a general standard of Christian behaviour, life, action, spirit. Even the

abnormal and excessive development of one thing that may be right and Christian enough will not excuse deficiencies in this. There is a general standard to which we all must conform. The highest cannot be excused—the lowest can have no exemption made in their favour.

IV.—There was nothing extraordinary about the gifts or advantages of these twelve men ; yet, with God's blessing upon them, they manifested unsuspected powers.

The best part of the world's work is done by average men. It is the exceptional work of the exceptional man that attracts notice and surrounds itself with fame. There are, however, in the world far fewer men of genius than men of ordinary ability. Work would soon come to a standstill if it could be accomplished only by men possessed of extraordinary powers. The truth is, however, that there are not many positions in the world that can be filled only by men of talent and ability. The ordinary work of the world can be done by ordinary men. As a matter of fact, the world is kept going by commonplace men, who are distinguished by nothing great or splendid. In this there is comfort for us all. We may do good work, and serve our generation after God's will, without being anything more than ordinary men. To refuse to speak God's truth because one has no eloquence would seem to imply that God's truth requires man's eloquence before it can commend itself. The excuse that one has not more ability than one's neighbours is no justification of idleness in the Lord's vineyard. These twelve apostles of our Lord had done nothing to distinguish themselves. As to original powers, as to educational advantages, as to social status, their equals, if not their superiors, might have been found without going far. There was nothing about them which would make one think that their success in life was placed beyond question. It was failure, rather than success, that one would have predicted for them. Yet, under the influence of Jesus Christ, roughness was softened down ; coarseness received a refinement it would have been deemed incapable of ; ignorance, with the narrowness it brings, was removed. They attained to an elevation and refinement, a breadth of view, a spirituality, of which no one would have supposed them capable. The truth is, that the love of Christ is the most elevating power in the world. It lifts men up, expands their brains, enlarges their sympathies, broadens them altogether. One never knows what a man may become till he

enters into Christ. The possibilities that belong to that state exceed our calculations. Fishermen become apostles ; sinners become saints ; unlearned and ignorant men become wise. He is an inspiration to all who receive His grace. He makes us bigger than we were. Our natural powers grow under Him. It is not salvation only that we owe to Him, but soundness of health, the strength of manhood, the development of humanity, all follow in His train. Without Him we may never leave our mark ; but when we follow Him our dormant powers are all roused ; our highest, that is, our moral and spiritual faculties, become developed. Prefix Christian to manhood, and it becomes a bigger thing.

V.—The history of these twelve men is typical of the history of all disciples, inasmuch as it was one of progress, intellectually, morally, and spiritually.

Then history has, as its chief characteristic, progress. It might have been presumed that they would never grow out of the defects incidental upon early training, neglected education, social prejudices, class feelings. And, still further, one would have been confident that one was right when one asserted that it would be impossible to teach such men the spiritual nature of the Kingdom of God. But how wonderfully they grew ! They lost the traces of their peasant life ; one could not have told the class they belonged to. They outgrew their weaknesses. It was one of the miracles of the Saviour that the Son of Thunder became the Apostle of Love. In every direction there was growth, and the growth was not that of one, but of all. The Saviour did not make one prodigy. He raised the intellectual moral, and spiritual tone of all these apostles. And still this is what He is doing. The intellect grows, the moral nature takes a higher standard, the spiritual man is His creation. As an educational power, Christianity is the strongest force in the universe. When everything else fails to raise, Christ will succeed.

VI.—These twelve men were together, not separately, commissioned by our Lord to do His work.

No one of the evangelists gives us our picture of Jesus. We get our picture of Jesus from the four. Leave out any one of them, and our picture would be less complete, less beautiful. It may be that all four fail to represent Him ; there is much that has not been written. The four give a fuller picture than any one. You must combine the

lot to get at Him and His life. And so it is still with Christian churches and with Christian men. No one Christian church is the depository of all Christ's teaching and truth. All of us may fail to represent Him, but one is often guardian of one truth and another of another, and you must get an eclectic church before you will be right. And so will Christian men. There is not one of us who has all the features of our Lord. One excels in one and another in another. The ideal Christ is made up of the best of the best of us all, without any of the weaknesses which belong to us all alike. And so with Christian work. No one is doing all the work the Lord wants to have done. The vineyard is bigger than the portion we are cultivating. The whole of it is the Lord's. It is so easy to think that we have seen all of Christ, that we have learnt all His teaching, that we are doing all His work. If ever the temptation comes upon us to do this, we need to remember it was these twelve Jesus sent forth. No one was complete in himself; no one was responsible for any save himself. Jesus claimed to be represented, not by one, but by all. His Church is bigger than ours. His truth is more than our creed. He Himself is more than we represent of Him. All His followers, all His disciples, all His servants, are sent forth. Each has his own work, and to each will come his own reward; but the labours and the lives and the creeds and the results of all combined and harmonized will be the representation of His mind and of His will.

It will not be complete if we do not take our place and fulfil our duty.

Harlow.

F. EDWARDS, B.A.

GAMBLING AND BETTING.*

I NEED hardly remind this assembly how largely the religious and social interests of individuals, and the prosperity of the community, depend on the maintenance of public morality; while, on the other hand, it is not difficult to trace most of the misery that exists, the wretchedness and poverty we deplore, to two monster evils, drunkenness and gambling. It is a question whether the latter

* Substance of a Paper read at a meeting of the North London Auxiliary of the London Baptist Association, at Devonshire Square Chapel, Stoke Newington, September 9th, 1890.

is not, in many cases, the cause of the former. It is certainly a vice which fosters an unwholesome and spurious excitement, as potent as dram-drinking, and as degrading in its results.

It is impossible to know how many lives it has ruined, how many noble characters brought to lowest depths of misery ; and while it is sustained through cheating bookmakers, publicans, and bribed jockeys at races, it will go on.

A recent writer has observed : " The turf is a canker which has become constitutional, and it needs the severest cautery if we are to save the thousands of English youths and others who are rotting their very souls, and destroying the remnants of their manhood, over a game which they play blindfold."

It is a curse which England must put down, or she will herself be destroyed. Every Christian ought to do whatever is possible to warn others, and should use the utmost of his influence to drive away the polluting locusts which are attempting to settle on the green fields of our English homes in this soul-destroying vice.

Some may fear that they can do little to stem the current which is flowing so rapidly ; but, as our Heavenly Father often works by the feeblest to accomplish His great purposes, none should be discouraged.

There will be no difficulty in showing to candid minds how ensnaring is the pursuit of gambling, and how dangerous are the facilities which abound in our great cities to entrap the unwary by bookmakers and by sporting intelligence in newspapers. Two daily papers, besides several weeklies, devote a large portion of their space to sporting news. This is greatly to be deplored, as idle men are eager enough to scan the two or three columns in which betting transactions are chronicled ; and when they read of a fortune having overtaken some, they imagine that the same good luck, as they term it, will fall to their lot ; this leads to staking, not only their own money, but, too often, the money of their friends, or employers. This vice is frequently followed by dishonesty, loss of character, ruin of families, disgrace, and suicidal death.

This practice injures others by militating against the golden rule, " Thou shalt love thy neighbour as thyself." A man that bets is a man that attempts to get something from his neighbour for which he has not laboured and for which he gives no equivalent, and by enriching himself he impoverishes his friend. Such conduct is *cheating*, and a

man who makes his living in this way unfits himself for honest industry. We are told that when gold was found at Victoria, almost on the surface, all productive industries ceased, and farming operations were suspended, because of the hundreds of men who rushed to the gold mines. This will ever be the case when persons imagine that they can get rich suddenly and without labour. Whilst chance and luck are the gods worshipped, all legitimate methods of obtaining a living, whether by mental energy or manual work, will be ignored.

Instances might be produced in abundance to show how insidious is this vice. It has mastered men of noble character, both in literature and politics. Charles James Fox and Mr. Greville, for example, were slaves to gambling. The latter confessed that "his thoughts were eternally absorbed in it," but, he added, "I cannot leave it off, though I am disgusted with the occupation all the time."

So long as racing and betting are encouraged and patronised by the nobility, and even by royalty, the evil will go on. Example has a most powerful influence, and when the middle and working classes observe how intensely interested rich men are in these matters, it is not surprising that they should venture on this dangerous and seductive course.

It is impossible to touch upon all that makes the gambling table and its accessories, with the betting ring and its various baits to entrap the unwary, so dangerous to young men who are inexperienced in the tricks of the betting fraternity. The means they use are despicable and alluring, leading to dishonesty and other crimes, to the loss of money, and still worse, of character and health, to say nothing of the loss of heaven and eternal happiness.

This vice is eating into the very vitals of society, and, like a moral cancer, is destroying all that is godlike and noble in man. Men, women, and children; scholars, teachers, and even superintendents of Sunday-schools, have been drawn into this vortex, through the fascination and excitement which betting and gambling engender.

A gentleman of literary tastes and fond of travelling had often when at home observed how much precious time was wasted in games of chance, and how the temper was ruffled when money was lost. He was persuaded by a friend to pay a visit, during a tour on the Continent, to Monte Carlo, and witness for himself the fascination of the gambling table. Having strong opinions on the iniquity of the

whole affair, and not imagining that he was endangered by merely observing the play of others, he went, and for a time noticed the intense interest that was shown by persons bending their entire mind to the proceedings. He thought at last that he would put down a guinea. He happened to win, and put down another, and another. Some he won and others he lost, but finding the passion of gambling getting too strong a hold on him, he suddenly, and wisely, rushed out of the place, leaving the cheaters and the cheated as well as the money he had staked.

A young man of respectable family, and employed in a house of business in the City, whose duty it was, among other matters, to keep the petty cash accounts, was induced to bet on horses, commencing with a very small amount of his own, but always sustaining a loss. To endeavour to get back what he had lost, he took, in the absence of his employer, his employer's money. Knowing that on a certain day the latter would return, he was at a loss what to do, and in his desperation abstracted a large sum, about £300, and fled. Some time after he wrote a penitent letter to his employer, begging to be taken back upon *any* terms and *any* salary, so that he might regain his character.

The Rev. A. Rowlands lately preached a sermon to young men, and assured his hearers that the following facts were known by him :—

“I knew a lad,” he said, “the son of a Christian minister who was employed in a London warehouse. He bet on a race, and, unhappily, for himself, he won, for that success proved the beginning of his ruin. Ultimately he gave up his situation and became a professional bookmaker. For twenty years I lost sight of him, but when introduced to me I found he was living in a costly house, and still carrying on his nefarious trade. Suddenly he disappeared, but twelve months afterwards I heard the sequel. He had experienced a run of losses, was sold up and went to live in a miserable room with his children, where he was found without even a shirt to his back. Friends subscribed £300 to help him, but within ten days every penny was gone in the old way, and soon after he was buried in a pauper's grave. His was only one example of the thousands which afford proof of the deterioration of character which follows on this vice.”

Another case he described :—

“We recently heard of a clever man of business whose salary was large and who was respected by all who knew him. Indeed, his friends were confidently expecting the announcement of his partnership in a well-known house, when to their utter astonishment he was suddenly dismissed. The explanation soon

came. He was one of a number found in a gambling den, where the police had made an unexpected raid."

The burning greed of gain, for which gambling acquires its chief intensity, leads on by easy gradations to felony. The biographer of Charles James Fox tells us that his losses were so immense that it was conjectured that he was plundered by some of his boon companions. Where a police raid was made on a German club this year, jewellers, butchers, porters, club-servants, and others, were arrested, and it was ascertained that only three of the whole number worked for their living; the rest lived on the wages of iniquity. These places attract the worthless, and make them still more worthless.

A recent writer has stated that, in the early part of the reign of George III., as many men of brilliant genius were ruined by gambling as were incapacitated by drink.

If a school-boy or a clerk have not the moral courage to say, No ! when asked to join in a sweepstake for a race, and puts down a small sum and happens to win, he will almost certainly venture further, and then find it impossible to stop. This is madness. It is playing on the edge of a precipice, from whence a fall means certain death.

A man who makes a wager desires, of course, to win; but this is to the loss of another, and is nothing short of dishonesty. In commerce there are contracting parties, each deriving benefit by fair dealing, but when one man seeks *only* his own advantage, reckless of another's injury, he is no longer an honest man; his trade is plunder, however openly he may carry it on. It is a cruel endeavour to ruin another, and is the same spirit which prompts the professional thief.

To gain money by unproductive labour, through which the winner renders no equivalent to the loser, can only be characterised as immoral. It is a disgraceful, cheating trade.

Turn to the fashionable Monte Carlo, the resort, I lament to say, of nobility, and patronised by royalty. Would it not be terribly interesting to hear how many suicides have been committed through that licensed den of vice? It has been stated that documentary evidence could be supplied showing that during the last ten years there have been nearly 2,000 suicides in the neighbourhood; and, if so, what of the families that have been plunged in misery and poverty as the result of premature deaths?

In a recent sermon Rev. Thain Davidson made the following statement:—

“Some years ago, when in the South of France, I went as a visitor to see that strange place—material paradise and moral hell in one—Monte Carlo. I peeped into the gambling saloon. What a picture! It haunts me still. What agony on the faces gathered round the gambling table! Hollow eyes, haggard looks, quivering nerves, the emmaddening lust of gain. May I never look on such a sight again! The floor was scarcely dry of his blood where a young man, having risked his all, had blown out his brains with a pistol. Yet, as though nothing had occurred, these eager players went on with their infernal game.”

In the *Manchester Courier* it was reported that a frequenter of this place had lost 150,000 francs, and destroyed himself, leaving two little children at the hotel where he was stopping, who had to be sent home fatherless.

Here let me quote an article which appeared in most of the newspapers as recently as August 25th this year. It was headed “Gambling and Suicide.—A black felt hat and several articles of clothing were discovered yesterday on the banks of the Thames near Isleworth, together with the following letter written in pencil:—

“Good-bye to friends and enemies. I have come to the end of my journey at last, and life has no charms for me. Before I go let me give one word of warning, especially to young men. Avoid betting and the racecourse as you would avoid poison. Four years ago I was a rich man, possessed of something like £20,000 from one source alone. My fortune reverted to me suddenly, and I lost my head over so much gold, and immediately launched into a fast life. The company of bad women and low and illiterate men was my delight almost as soon as I set foot in London, coming straight from the peaceful village of Upway, where I had resided for years amid good surroundings. My gay companions quickly introduced me to the gambling table and the turf. Intoxicated with pleasure, I did not consider for one moment whether they were leading me. Every race meeting I attended, and seldom won as the result of my friends' (!) advice. There are thousands of low, cunning blackguards, frequenting the racecourse, who live upon the stupidity of men like myself. They live to lie and cheat and blaspheme, utterly regardless of a hereafter. I have lunched with princes, dukes, and lords, and have assisted to swell their ill-gotten gains. The racecourse is a veritable hell upon earth, and betting is England's curse, and will ruin her in the end. I am about to do as scores of others have done before me in their desperation. Poverty and starvation have taken the place of affluence and comfort. My friends have forsaken me, and life is no longer worth living. Farewell.”

It is widely known, too, how a man of the name of Benzon, who at one time possessed a quarter of a million, contrived to get rid of the whole, by gambling and other vices, in the space of two years, and another in the Bankruptcy Court, in May last, acknowledged that he had lost £30,000 by gambling and betting.

A working man has called attention to the subject in a letter to a daily journal. He says, "Of two evils to humanity, drink and gambling, I think the latter the worse, as it generally leads its victim to the other," and he believes that gambling is responsible for more drunkenness than any other cause. There is considerable truth in this opinion, and by carefully watching the number of vehicles going to any racecourse, it will be found that publicans on the road are enriched by the frequenters of the turf to an enormous extent.

And what about the *Jockeys*? Many a successful tradesman derives a far smaller income from his business than these jockeys obtain. And how are they so wealthy but by often receiving bribes? Many are martyrs to the bottle. Not very long ago, a celebrated jockey, who destroyed himself, left a fortune of over £30,000. From the annual report of the London City Mission, at Exeter Hall, in May last, I extract the following. A missionary in North London writes:—

"The blighting curse of betting and gambling is, I fear, terribly on the increase, especially among young men, youths, and even children. A few months since a lad was arrested in my district for gambling. He was only thirteen years of age, but on being searched there was found on him a copy of the *Sporting Life*, a betting book, with numerous sums in it, ranging from a halfpenny to three-pence, bets which he had arranged with school boys and girls, amounting to nearly £1, and a watch, which he confessed he had won as a bookmaker."

Mr. Caine, speaking at this meeting, said:—

"I am glad that this report refers to the vice of gambling. I regret that no special effort has been directed to counteract this vice. It is permeating the offices of the City of London and of every other great city. If we are to strike a blow at this vice, it is not to be done merely by aiming at the vulgar betting and gambling which prevails among the working classes; we must get at it in our business houses. The thirst for sudden gain, for speculative gain, which to my mind is the curse of modern business, is as much responsible for the vice of gambling as is the example of the greatest in our land in their resort to the race-course."

But what can be done to prevent further victims from being ensnared? Legislation may do much, and ought with relentless

impartiality to enforce existing laws against keepers of betting-houses. Public opinion must, however, be educated, and there must be more plain and earnest speaking upon the moral injury to the character, as well as on the physical suffering which is sure to follow. Let this be done, and we shall soon cease to hear of the Imperial Parliament adjourning its proceedings over the Derby-day. Let me quote Sir Wilfrid Lawson's words, uttered in the House on June 3rd, when it was moved by Lord Elcho to adjourn, in consequence of the Derby-day following: "What is the use of passing laws, and of speaking and preaching against gambling, when the House of Commons sets the example by giving its sanction to the greatest gambling day of the whole year?"

I need not add that example will go far to check the progress of this cancerous vice, and we should all use whatever influence we possess to warn others, and implore both young and old to have nothing to do with games of chance, where money is staked. A suggestion has been made to establish an anti-gambling crusade for the express object of educating public opinion, as the condition of social life demands an organisation of this kind as much as the Temperance movement. Already a commencement has been made, the Earl of Aberdeen being the president, and an influential committee has been formed. The methods of work are the distributing of leaflets and tracts; the organisation of public meetings and lectures; and, in addition (as in the work of temperance), a pledge is to be taken by every member of the society, not only to abstain themselves from betting and gambling, but to exert themselves in every possible way to persuade others to follow their example. The church of which Dr. Clifford is the pastor has established an Anti-Gambling Society, with similar objects in view, and it is encouraging to note that the Baptist Union in its forthcoming meetings at Cardiff has this subject on its programme, as also has the Church Congress which is shortly to assemble at Hull.

I appeal to young men and maidens, and older persons too, who value self-respect and look forward to an honourable position in society, and have any concern for the moral and spiritual welfare of others, to reflect on the awful consequences that have followed the victims of this seductive vice. Consider how it blunts the conscience and hardens the heart, rendering it incapable of receiving right

impressions, leading on step by step too frequently to the indulgence of other vices, which they would have at one time shuddered to commit, so that, instead of being an ornament and a blessing to society, they have sunk down to the lowest depths of misery and wretchedness.

P. TERRY.

SUNDAY MORNINGS WITH THE CHILDREN.

X.—ALL THINGS WORKING FOR GOOD.

CHILDREN never understand how deep and true is a mother's love. Not long ago there was a lady who had two little sons. She cared for them dearly and did all that was in her power to make them happy, and that they might grow up to be noble and good men. She could not keep them by her side always. The time came when it was considered better for these two boys to be sent away to a school. After they had left home, the mother thought much about them. She went to the neighbourhood of the school and engaged rooms in a house where she could sit and overlook the playground and so watch over her dear boys. She could see them, but they could not see her. It was a great joy to her to see that they were good and happy and always fair in play and good-tempered with other boys, and she was pleased to find that they were well cared for. Now this mother's love may well remind us of our great Heavenly Father. And that in two ways. First, it is like the love of God. Though we cannot see Him, He is always looking at us and caring for us, for God is love. And secondly, it is very unlike. For though this mother could do much to keep her sons from harm, she could not see all that happened, she could not do everything. But there is nothing that God does not see, and nothing that He cannot do.

God watches me by night and day,
Both at my work and at my play,
And all I think, and feel, and do
Are ever open to His view.

You all feel that you would do anything you could for the sake of those you love. If you saw that they were in danger and you were able to do so, you would preserve them from it. God sees all dangers. He can prevent any accident. He can keep disease far away. No pain, no sorrow, no trouble of any kind can happen unless He permits it. And God loves those that love Him. So that the Apostle Paul said what must be true when he told us: "For we know that all things work together for good to them that love God." We cannot imagine that He who loves us would allow anything to happen that He could prevent, that would do us harm. And He has power over all things.

A young lad was anxious to gain a situation in business. He heard of one in

the country, and made an appointment to meet a gentleman by a certain train. When he arrived at the station, he found to his great vexation that he was too late, the train had just gone. Then he discovered that in some mysterious way his watch had stopped, and that had been the cause of his being behind time. He went home again, and with tears told his mother how sorry he was. His mother said, "All things work together for good, my son." "Ah, you always say that," he replied, "but no good can come out of this." That evening, a gentleman called most unexpectedly, who offered him a much better situation. He accepted it, and did well, becoming a great merchant. In after years, he always said that he owed his prosperity to the mysterious stopping of his watch that day, and saw the hand of God in that apparent accident, and became a firm believer in the truth that "all things work together for good to them that love God."

It is remarkable on what apparently little things great results may depend. Many stories might be told to prove this. Young John William Fletcher, against the wishes of his parents, obtained a commission in the Portuguese Army. He was about to sail, when accidentally a tea kettle was upset, and the boiling water scalded his legs and prevented him. The ship by which he was to make the voyage was wrecked and all on board perished. Mr. Fletcher, instead of becoming a soldier to kill men, became a minister of Jesus Christ, and was one of the most successful of the great revival preachers of England in the last century. His ministry was the means of the conversion of a large number of souls to God. It is not always the case that the good results can be so clearly seen. God wants us to trust Him—to trust Him at all times and under all circumstances.

Let us not forget that the Bible says "all things," not only the wonderful, but everything that happens. The other day, in the City, a gentleman was sitting quietly in his room. A friend rushed in in an excited state and said, "I have just been the subject of a wonderful providence. As I was passing along the Strand a large stone fell. It just tore my finger and made it bleed. Had it been an inch or two closer, it would have killed me. I am sure God's hand was in it." The gentleman quietly remarked, "I was passing along the same place this morning, and had a more remarkable interposition of Providence. I am sure God's hand was in that." "I never heard of it," said his friend, "what was it?" "Why, I went along safely without any alarm, no stone fell, and there was no accident whatever." My young friends, we wish you to learn to see God in "all things." He overrules common events as well as accidents. He sends the quiet sunshine as well as the roaring thunderstorm. His hand paints the little flower as He does the vast rainbow. He may be seen quite as much in sending the dew as an earthquake, quite as much in common every-day life as those occasions when we speak of a miraculous escape. And what He does is always right and best. Right when He gives health, and right when he sends sickness. Right when friends are given, and right when friends are taken away. Right when we gain what we desire, and right when we lose what we most prize. Right for us to live when we do, and right for us to die when He calls us away. For "He leadeth His people in the right way to bring them to a city of habitation."

A short time ago I was paying a visit to a house, wherein I fear God was not always honoured, but on the wall there was hung up a beautifully illuminated copy of the words, "For we know all things work together for good." A gentleman who was with me, and I am not sure that he was a Christian, said, "That will not do, it is not true." "No," I replied, "it is only half the passage, there ought to be added 'to them that love God and are the called according to His purpose.'" Not long ago there was an ignorant poor man who was one day called upon and told that he was the heir to a large fortune. "All things work together for good," said he. He thought that having much money was sure to be good. So it is to those who love God, but not ever to those who do not. And this man did not. His wealth became a curse. It brought him neither goodness nor happiness. Before the year was out he was buried with the burial of a drunkard.

The chief consideration in life is the love of God. "If ye love me," said the Lord Christ, "keep My commandments." "Follow Me," said Jesus. Now this the Apostle tells us is what is meant by "being called according to His purpose." His purpose is that we should be "conformed to the image of His Son," or, in other words, should be like Jesus. That is to be our own great care. We must do what is right, come what may. Then we need never fear, because God will order everything for our good if we trust Him. So we need never tell falsehoods or do what is wrong in any way, but only trust God, and He will make all things turn out well.

God has a wondrous eye
That sleeps not day nor night,
But seeth all things far and nigh,
In darkness and in light.

God has a wondrous ear
That hears the softest sound,
And gives attention calm and clear
To every voice around.

God has a wondrous hand,
It reaches everywhere,
None ever can its might withstand,
No safety like its care.

God has a wondrous heart,
Eye, ear, and hand it guides,
All good must ever be their part
With whom that love abides.

J. HUNT COOKE.

NOTES AND COMMENTS.

THE LATE CANON LIDDON.—The death of Dr. Liddon deprives the English Church of its greatest preacher, and the loss will be felt in other churches scarcely less than in his own. For more than thirty years he has been a power at Oxford, and was regarded with an affection akin to that which had in various ways been bestowed on Newman, Keble, and Pusey. Since his appointment as select preacher in 1863—65, an appointment which was several times renewed, his name has been familiar to all intelligent Englishmen. His first volume of sermons was originally published under a title which accurately marks the general characteristics of his preaching—"Some Words for God." He was, in our view, the most eloquent Christian apologist of his day. His Bampton Lectures on "The Divinity of our Lord," delivered in 1866, are remarkable for the breadth and minuteness of their argument, for the fulness of their scholarship—especially their patristic scholarship, and for their thorough acquaintance with modern rationalistic literature. Their brilliance and force are not less remarkable, and, notwithstanding certain manifest defects, they still form our most powerful and conclusive plea for the great truth to which they are devoted. Dr. Liddon was appointed Canon of St. Paul's in 1870, and it is by his preaching in the great cathedral that he is best known, and will be longest remembered. During the months of his residence he attracted enormous congregations from all classes of the people. He was not a great or strikingly original thinker, but he had the faculty of turning his reading to the best account, and he touched nothing which he did not adorn. Simple and familiar truths as he presented them gained new force, and shone with the radiance of a golden splendour. He transmitted "the light of common day" as through a richly-stained cathedral window, with its figures of majestic beauty, its richly-variegated colours, and its suggestions of prophets and apostles, of saints and martyrs, of angels and archangels. His style was modelled on that of the great French orators, and recalled the eloquence of Bossuet and Lacordaire. His language was chaste, his imagination glowing, his illustrations were pertinent, and his voice, clear and penetrating, was always well modulated. Though he was so much of a scholar and was supposed to be a recluse, he was keenly interested in the subjects of the day, and his sermons often bore directly on them. They would perhaps have gained in force had there been fewer patristic allusions, and had their mould been less distinctly ecclesiastical. Complaints have been made of the excessive length of the Canon's sermons. The first time we heard him he preached for considerably over an hour, and we by no means felt it too long. Dr. Liddon was a strongly pronounced Sacramentarian, but his high churchism never made him uncharitable or discourteous. He kept ever before him a high ideal of saintliness, and exemplified the sweetness and gentleness of Christ. He had none of the petty scruples of the late Bishop of Lincoln, but freely addressed Nonconformist ministers as "Rev. and Dear Sir," and in private life showed towards them the greatest frankness. We have seen a letter in which he acknowledged the receipt of a review of one of his books written by a Noncon-

formist minister, who, after dwelling on the merits of the volume, pointed out several flaws in its reasoning, strongly censured its sacerdotalism, and expressed his surprise that along with such clear and forcible statements of the Gospel there should be so much which was worthy of Rome rather than of England. In this letter the Canon wrote :—"I am deeply sensible of the generosity of your estimate of my book, containing as the book does some passages of which you could not approve, and abounding in imperfections of which I, at any rate, am too well aware. But both the review and your letter are most welcome to me as indications of our oneness in acknowledgment and love of our Divine Master, and in desiring to do and proclaim His will so far as we know it. I cannot but hope that the day will come when all sincerely believing Christians will be brought practically to understand each other, and in the meanwhile I thank God for such tokens of that day as your letter and review afford." In politics the Canon was a decided Liberal, and while he was not an advocate of Disestablishment, there were circumstances—by no means remote or improbable—under which he would have welcomed it. The non-completion of the life of Dr. Pusey, on which for many years he had been engaged, is a great and, in a sense, an irreparable loss. There is no one who can write the book so well and with such authority as he. His recent disagreement with his friends and associates—the authors of *Lux Mundi*—is well known and need not be here discussed.

CHURCH LIFE IN AMERICA.—In his interesting account of Church Life and Work in America, published in the *Sunday at Home*, Dr. Aubrey notes as one of its features the exemplification of the essential unity of Christendom. "Taking the Evangelical churches as a whole, their intercourse in all parts of America manifests a remarkable degree of mutual respect and fraternal affection. While earnest in maintaining from the pulpit and in the press their own views of truth and of church order, there is rarely anything like denunciation of others." Fidelity to Christ is incompatible with laxity as to our personal beliefs, and demands the most rigid maintenance of the truth as it has been revealed to and apprehended by us. No man has the right to play fast and loose with his convictions, or to say, or allow it to be said, that a thing is other than it is. He should, however, hold and speak the truth in love, recognising his liability to err, and the right of his brethren to exercise their judgment as freely and fearlessly as he exercises his. To unchristianise those who differ from us, to denounce them as on that account necessarily faithless to Christ and unworthy of our fellowship, is to display the spirit of Romanism rather than of Protestantism, and to claim the very infallibility we deny to the Vatican. We should not display in our own conduct what we strongly resent in others. There is certainly no virtue in "Protestant Popery," which is every whit as anti-Christian as its Romish prototype.

GRAND CHURCHES AND GRAND PREACHING.—Dr. Aubrey tells us that the unpardonable sin in America is dulness. All meetings must be "live meetings." Everything must be made to "go." The spirit of eager restlessness has invaded

the precincts of the Church. There is universal rush and rivalry. This lack of quietness and confidence cannot be conducive to spiritual strength, but must, on the contrary, be a hindrance to real progress and prosperity. It may indeed be only the exaggeration of a good and necessary quality; for dulness is not godliness, and a determination to succeed is praiseworthy, but all onesidedness is hurtful. Gaudy decoration of churches, "mammoth organs and florid music," may attract numbers and minister to sensuous gratification, but they are rarely "means of grace." Grandiloquent preaching, brilliant rhetoric, and "taking" sensationalism are equally out of place, and are as offensive to true culture as they are to the simplicity which is in Christ. "In the solemn conviction of many, the modern popular taste has become vitiated with regard to preaching and with regard to public speaking generally. It is greatly to be feared that the demand for prophesying smooth things will be productive of similar results to those in ancient days. The style of platform and pulpit talk most admired is that which ministers to a craving for novelty, for stimulus, and for mere excitement. How far a discourse, a speech or a lecture is instructive and calculated to be of practical service in informing the mind, in developing character, and in leading to the attainment of great and worthy ends, are matters of unconcern to many hearers. They do not want to reflect, to examine themselves, to obtain enlarged and clearer views of life and duty, to grow in grace and the Divine likeness." We are afraid that this accusation might be applied to other than American hearers. We see much that is akin to it among ourselves, and it need not be said that wherever such a spirit prevails there is little hope of the progress of true religion. We are too apt to forget that congregations meet for the worship of God; that their supreme aim is not to please self but to glorify Him, and that the aim of preaching is the clear, faithful, and practical exposition of His will—the unveiling of the Gospel of Christ with the view of drawing men unto Him for their salvation. Carnal methods of every kind are powerless to effect the great results at which churches and ministers should uniformly aim.

REVIVAL SERVICES fill a prominent place in American church life, not only among the Methodists, but in nearly all the religious communities. We believe that such services are in many cases necessary. When they are the outcome of earnest desire for the salvation of men, and the pledge of renewed consecration on the part of the Church; when they are conducted in a simple, unaffected manner, without recourse to artifice, and in dependence on the Spirit of God, they cannot fail to ensure the invigoration of the Church and the increase of its membership. But if they are regarded as a mere expedient, and lead to the depreciation of our ordinary services, or the neglect of every-day Christian duty, they will be worse than useless. The members of a Christian church should live continually in an atmosphere of prayer and consecration, and in all their services and labours they should give unto God of their very best. "It is to be feared that the modern tendency is to attach undue importance to the human instruments in promoting a revival; to depend upon special services con-

ducted under prescribed conditions ; to think too much of vast crowds and protracted meetings and seats for inquirers and other outside appliances and methods." So far as this is the case the churches must suffer loss. The ordinary means of grace are of first importance, and should have the first place in our esteem. When they are depreciated neither special services in the church itself, nor services in mission halls and theatres, nor on other neutral ground will be of permanent blessing. The faithful and continuous preaching of Christ, persistent waiting upon God in prayer, holy and upright living, works of Christian love—these, after all, are the most indispensable methods of Christian usefulness, and on them rather than on any special services should we mainly rely.

NONCONFORMIST THEOLOGY.—Some time ago we noted the frank recognition made by the *Saturday Review* of the value of several Nonconformist contributions to theological literature. In a recent article on Books on Divinity there is a favourable review of Dr. Cave's "Scriptural Doctrine of Sacrifice." The writer says that "among the English Nonconformist communities the Congregationalists appear to be honourably distinguished by their zeal for doctrinal theology. In the last few years we have been indebted to members of this body for three valuable works on the subject of the Atonement," the three being Dr. Dale, Dr. Simon, and Dr. Cave. Such an acknowledgment is, of course, an act of simple justice ; but in view of the treatment to which Nonconformist writers have been too long accustomed, such an acknowledgment will be noted with surprise as well as with pleasure.

THE AUTHORITY OF THE NEW TESTAMENT.—Among other "Books on Divinity" discussed by the *Saturday Review* is Dr. Martineau's "The Seat of Authority in Religion." The review is not lengthy, but it is pointed and trenchant, and plainly indicates the lines on which Dr. Martineau's argument may be successfully rebutted. We observe that Dr. Dale also has subjected Dr. Martineau's book to a severe criticism in the *Contemporary Review*. Dr. Dale urges, with his own unrivalled force, several of the points which the reviewer of the book in our own pages also urged against Dr. Martineau. We are not, however, sure that Dr. Dale's position is not open to misunderstanding and even to abuse on one point. It is quite true that the authority of the New Testament "comes from those parts of it in which I find God and God finds me" in at any rate, the initial stages of our spiritual life. These are the parts that lay hold of us and, in a sense, compel as well as command our belief. Christianity doubtless makes its appeal to our moral nature, to certain moral sentiments which respond to its truth. We are not dependent on external evidences, requisite as we nevertheless hold them to be. There is an internal standard, a power of judging to which the Gospel addresses its claim, and by which the Gospel commends itself to us in the sight of God. But such are the ignorance, the selfishness, the sinful bias of our nature, that it is easy to lay too great a stress on the functions of the inward witness and to assign to it too great an authority. Dr. Dale rightly says

that "it does not follow that only in those parts (which find us) is there any Divine light and power." He contends that there is, though we do not see them, and evidently believes that in time we shall see them. But he does not make it sufficiently clear that the authority of Christ demands recognition—the recognition of faith and obedience even in matters wherein as yet we may urge that He has not found us. That authority is universal and absolute, and there are many cases in which to the very end of life we may be unable to see the reason of its requirements. It would be ruinous to urge the need of obedience only when we see the grounds on which it rests. The Christian life is a Christ-guided life. It is our Lord's prerogative to command, our duty to obey. Baptists, at any rate, have always held this position, and are therefore unable to set aside the primitive form of baptism by the exercise of what the late Dean Stanley called a wise liberty. Our principle is, "Whatever He saith unto you, do it." We must "bring every thought into captivity to the obedience of Christ," and this principle has force over the whole area of our thought and life.

HONEST DOUBT AND HONEST FAITH.—The conditions of our age have necessarily led to the demand that doubt shall be treated with greater tolerance than was formerly the case, and we cannot do other than rejoice in the prevalence of large-hearted sympathy, kindly forbearance, and a generous desire to enter into the minds of opponents and to view matters as far as possible from their standpoint. We deplore all manifestations of narrowness, hardness, and bigotry wherever they occur, and they are never so unlovely or so hurtful as when seen in professed alliance with the Gospel of Christ. It has been said that if John Henry Newman and other seceders to Rome had been met with greater frankness and treated more sympathetically, their secession might have been prevented. We do not think that it would have been, for it seems as plain as daylight that Newman's principles logically issued in Romanism. It is difficult to see how he could have given scope to them in the English Church, and on every ground it was best that he should make his submission to Rome. But Protestantism would have lost nothing by the absence of such denunciations as were, alas, too common. Newman and his comrades were held up to scorn as "malignants," "Jesuits in disguise," "agents of Satan," "snakes in the grass"; men who "polluted the sacred edifice of the Church and left their slime about her altars," "miscreants whose heads may God crush." Such denunciations could but widen the gulf, and make it impossible for the mistaken Tractarians to reconsider their position. They injured Protestantism more than Romanism. On the same ground we deplore the hard and uncharitable denunciation of those who verge towards the opposite extreme. Flippancy, love of change for its own sake, impatience of rightful authority, obstinate self-will, richly deserve our censure; but all doubts and difficulties do not originate in such sources, and honest strugglers with doubt, earnest seekers after truth, men who are resolutely loyal to their conscience, should not be branded as outcasts. Having said this much, we no less strongly insist on the evil of reserving all our sympathy for men in doubt. In some quarters there is a tendency to glorify doubt, to regard it as the mark of a

superior intelligence, and the necessary outcome of culture. It is taken for granted that a higher education and a growing refinement must lead to the abandonment of our old beliefs; that all intelligent men must go through a period of mental excruciation, and that while they ought to "leave their sister, when she prays her early heaven, her happy views," it is absurd to expect them to share those views. On no subject have we met with more unmitigated nonsense than on this. The apotheosis of doubt is both weak and wicked. It is assuredly not necessary that all men should be entangled in its meshes. It need not be universal, and as little need it be permanent. There is a difference between doubting and doubting well; between doubt for its own sake and in homage to truth. Some one has said that we doubt in order to believe; and while we deprecate a hard and unsympathetic treatment of those who differ from us, we have a right to insist on some sympathy also for those who agree with us. Honest faith is, to say the least, as much deserving of commendation as honest doubt. We admire the men who in the presence of scorn and ridicule have been true to their convictions; who will not bow the knee to "the spirit of the age," save as it is in harmony with the Spirit of Christ, and who do not give up the teachings of the Gospel at the bidding of culture, respectability, and fashion. We would rather be Philistines and Barbarians with Christ than followers of the *Zeit Geist*, or whatever other fine names men choose to call "public opinion," without Him.

ARTICLES DELAYED.—We very much regret that several important articles, on subjects in which our readers are deeply interested, have had to be delayed. The Rev. T. G. Rooke, B.A., Principal of Rawdon College, hoped to have sent before now a paper on "Biblical Criticism in Relation to the Old Testament," but his serious illness (in which he will have the sympathy of all our readers) has prevented the fulfilment of his purpose. We had also arranged for an article on "Nonconformity and Day Schools," but the gentleman who had engaged to write it has from unavoidable causes been unable to fulfil his engagement.

REVIEWS.

THE LIFE AND LETTERS OF THE REV. ADAM SEDGWICK, Fellow of Trinity College, Cambridge; Prebendary of Norwich Cathedral; Woodwardian Professor of Geology at Cambridge. Two vols. 1890.

It seems that biographers of University men are of opinion that the current concerns of college are of importance to all the world. I suppose we must accept this as a natural consequence of gregarious higher education, for our own "men," who have collegiate advantages only on a small scale, are affected in the same way. Like Uncle Toby, it is "When I was in Flanders!"

We may relegate to the "Varsity men" much of the two portly volumes which contain the life of one who was, however, always much more than a Cambridge man.

Sedgwick was throughout life a thorough Westmoreland man. Born amidst the fells of Dent in 1784, becoming Woodwardian Professor in 1828, he was a

chieftain in the field of general geology until his death in 1873. His special title to the praise of posterity is founded on his indefatigable labours in the establishment and promotion of this science. He was a true discoverer, a true philosopher, and a courageous writer; but besides this he was a dauntless Liberal in politics, a steady philanthropist, a fierce foe to materialism and religious scepticism, a simple, but firm, evangelical Christian. It would be too great a task at present to analyse the two volumes for our magazine. They present a man of immense energy of heart and brain, full of wit and human kindness, ever at war with everything mean in conduct or work, a universal favourite from the Queen to the "casual," a great lover of children, and who bravely overcame depression, illness, and accident by overflowing energy of heart and life.

Sedgwick's reign at Cambridge began just after Robert Hall had left that place. Our readers will be glad to know his estimate of the great preacher: "Robert Hall had ceased to live in Cambridge before my Freshman's year, and of his manners in society I have no right to speak, as I do not remember to have ever exchanged a sentence with him, though on public occasions I have once or twice met him. But he occasionally revisited Cambridge, and then he always preached at the Baptist Meeting House in St. Andrew's, and whenever I could secure a seat on such occasions I always attended the meeting. He always began with a prayer (sometimes of considerable length), uttered with great earnestness and sincerity, but injured in effective power from an apparent asthmatical difficulty of articulation. There was the same constitutional or organic difficulty in the commencement of his sermons. But the breathing of his sentences became more easy as he advanced, and before long there was a moral grandeur in his delivery which triumphed over all organic defect or physical weakness. While he rolled out his beautiful and purely constructed sentences one felt as if under the training of a higher nature. In occasional flights of imagination and discussions of metaphysical subtlety we were for a while amazed and almost in fear for the preacher. And then he would come down with an eagle's swoop upon the matter he had in hand, and enforce it with a power of eloquence such as I never felt or witnessed in the speaking of any other man. Such is my feeling now. Many a long year has passed away since last I heard Robert Hall. I have listened with admiration to many orators in the two Houses of Parliament and to many good and heart-moving preachers, but I never heard one who was, in my mind, on the same level with Robert Hall."

It is well known in academic circles that it was Sedgwick who put an end to the fifty years' reign of Paley's moral philosophy and teaching, but it is not so generally known that Robert Hall preceded his condemnation of the utilitarian philosophy, and therefore we quote a note on the subject from Sedgwick's published address on the "Studies of the University," which runs as follows:—"In mentioning the name of Hall, I may, I hope, be permitted to state that on reading (now many years since) some of his wonderful discourses, I first learned to doubt the truth of that system which regards utility as the test of moral right.

At a time when this doctrine generally prevailed in England, he set himself against it with a power of moral reasoning, with a subtlety and fervid eloquence, which placed his works at once among the highest productions of the human mind. While this discourse was printing, it was not my wish to look out for authorities, as that would have been but a vain and false affectation of research. But it would have been well to have fortified my feeble argument with some passages from the immortal works of Hall, and I cannot do better now than refer the academic reader to them, especially to his two discourses entitled, 'Modern Infidelity Considered,' and 'Sentiments Proper to the Present Crisis.' In them both there is something of an academic cast, and for moral grandeur, for Christian truth, and for sublimity, we may doubt whether they have their match in the sacred oratory of any age or country."

The writer of this notice has heard the Professor, when tramping with him on a geological ramble on the flanks of Dartmoor, spout from memory passage after passage from Hall's sermons with great animation.

In 1834 he took a prominent part in the agitation set on foot against the requirement of subscription to the Articles of the Church of England before proceeding to a degree, a movement which was not only ultimately successful at the University, but was made universal, as embodied in the Test Act of 1871.

At this period of his life he usually attended the annual meeting of the British Association, and was the life of the party. In 1835, in going to the Dublin meeting, being prevented from crossing by the night steamer, he took one on Sunday morning, specially placed for the service of the Association, and was appointed chaplain on board, baptizing (?) the child of the captain, and preaching a most eloquent and touching sermon to the crew and passengers.

The Professor was not a bit of a high churchman. In a letter to his friend Ainger, in 1850, he says :—"I verily believe the world—I mean the Christian world—would be ten times worse than it is were it kept to the semblance of uniformity by Church authority. Forced unity is not spiritual unity. I take for my definition of the Church Catholic the words of one of our canonical prayers, the 'bidding prayer' as it is sometimes called, used before the sermon on State occasions and always in cathedrals. In my definition—the orthodox definition of our Church—a good, sincere Presbyterian is as true a member of the Catholic Church as is a member of the Church of England. Don't think that I undervalue our Church polity, and don't think it better than the Presbyterian. 'Tis not so. But Church polity is not Christianity, it is only one of the helps to it."

Sedgwick never concealed his adverse opinion of Darwinism. In letters of January 2nd, 1860, he says :—"From first to last it is a dish of rank materialism cleverly cooked and served up. As a system of philosophy it is not like the Tower of Babel, so daring in its high aim as to seek a shelter against God's anger, but it is like a pyramid poised on its apex. It is a system embracing all living nature, vegetable and animal, yet contradicting point blank the vast treasury of facts that the Author of Nature has, during the past two or

three thousand years, revealed to our senses. And why is this done? For no other solid reason, I am sure, except to make us independent of the Creator."

The venerable Professor sank slowly into extreme old age, and it is very instructive and gratifying to read in the full biography here furnished, how, as the things of eternity drew near, his spiritual faculties came into greater prominence, and the simple truth as it is in Jesus became the stronghold of his peace, and the sole subject of his energetic mind.

S. R. P.

THE HOLY OF HOLIES. Sermons on the Fourteenth, Fifteenth, and Sixteenth Chapters of the Gospel of John. By Alexander Maclaren, D.D. London: Alexander & Shephard.

WHAT need to commend a volume of sermons by Dr. Maclaren? The bare announcement of its publication will call general attention to it and ensure its wide circulation. Many of our readers doubtless read these sermons as they appeared in the *Freeman*. To our thinking they are among the best which Dr. Maclaren has given us. Sound exegesis, piercing insight into the heart of Divine truth, clear and forcible exposition, a glowing imagination, and unrivalled powers of illustration are manifest throughout. Not less striking are the preacher's intense earnestness and his appeals to the conscience of his hearers. The volume is indeed one which introduces us into the very holy of holies, and it will be prized by all who delight in contemplating the glory of our Incarnate Lord and who wish to enter into the realisation of His infinite love. Our publishers have presented the volume in a setting worthy of its great merits.

LUX MUNDI. Preface to the Tenth Edition, together with an Appendix on the Christian Doctrine of Sin. London: John Murray.

THE chief interest of this new preface arises from its references to the criticisms which have been passed on the tenth essay, the essay which deals, though briefly, with the subject of Inspiration. We are not sure that the attention directed to that essay is really disproportionate, for in a sense it holds the key of the citadel. Mr. Gore's language has doubtless to some extent been misunderstood. He still upholds his main position, and endeavours to show that it is not inconsistent with the teaching of the Church. The most important point in the inquiry relates to the authority of our Lord, which, for us, is supreme and decisive on literary and historical as, indeed, on all questions. The question to be determined is to what does our Lord's authority bind us, what do His references to the books of the Old Testament imply as to their authorship, their sources and date? We have always considered that they pledged us to the traditional view. We do not see how it is possible in the light of His words to regard the narrative of the flood, *e.g.*, as a simply *representative* narrative, and on other questions our course is equally plain. This, however, does not forbid fair and honest inquiry into matters on which our Lord has not definitely pronounced judgment. In his lectures on "The Ephesians," published many years ago, Dr. Dale affirms that while Christ and His apostles recognise the Divine origin of the ancient Jewish literature, they are silent on the critical questions

concerning the literature itself. These, he adds, must be left to the determination of critics, and he corroborates his opinion by a lengthy quotation from Paley. It is on the point thus raised that discussion will for some time mainly turn, and it can only be settled by calm, reverent, and impartial investigation. Care as to the premisses from which we start, sound reasoning, and clear, vigorous statement on both sides are as much to be desired as denunciation is to be deplored. In the end we believe it will be found that the traditional views are much nearer the truth than some of those which are now in vogue among the critics.

THE ENGLISH ILLUSTRATED MAGAZINE. 1889-1890. London: Macmillan.

THE new volume of this admirable magazine, admirable alike for its letterpress and its engravings, will stand comparison with the best of its predecessors, and not less with the best of its rivals. The reproach that we must go to America for our finest illustrations is no longer valid. We have here, especially in view of the price of the magazine, a collection of literary and artistic achievements which it will be difficult to surpass. The articles on Ceylon, St. Margaret of Scotland, Eton College, Lace Making in Ireland, From Moor to Sea, and The Upper Thames, are amongst the most attractive. The essay on the poetry of Sully-Prudhomme and the paper on Wagner are specimens of another class. The principal stories are Lord Lytton's "Ring of Amasis," and Mr. William Morris's "The Glittering Plain; or, The Land of Living Men." There are poems by Lewis Morris, Rudyard Kipling, Violet Fane, &c. Of the illustrations it is difficult, where all are good, to name the best. But the twelve full-page portraits, the labours of the twelve months (allegorically represented), the illustrations of the neighbourhood of Dartmoor, and the fine engravings of Albert Dürer's principal works, will be overlooked by no reader of the volume. In general literature this is the magazine we prize above all others.

THE PAINTER POETS. Selected by Kineton Parkes. London: Walter Scott.

PAINTING and poetry are so closely allied, their spirit is so closely akin, that it cannot be matter of surprise to find devotees of the one art at home in the other. Mr. Parkes has gathered materials for a volume of considerable interest from some forty authors, most of whom, though not all, are known as painters. Hood was of course apprenticed to an engraver, and has produced some clever sketches, but we are not aware that he was a painter, neither was Thackeray, though his sketches are well known. Turner, on the other hand, was certainly not the author of the lines on Waterloo. They are Byron's. The poems from Blake, Allan Cunningham, Hamerton, William Morris, W. J. Linton, Rossetti, Woolner, are mostly of high rank. Nor need we say that those from Mr. Ruskin's pen are good, though their main interest arises from the fact that they are his. Their merits would not alone command the attention which they will receive because of their authorship. Mr. Parkes has reprinted the whole of the poem, "The Child Jesus," by James Collinson, one of the original seven Pre-Raphaelites. It is remarkable both for its realism and its sentimentalism. Some of the poems touch very

Let us have faith !
 Faith which o'erbridges gulfs of wide disaster ;
 Which can o'ermaster
 Most desperate odds ; which doeth all it saith.

Let us hold Faith !
 Even in our own attempt, our victory's pledge :
 The mighty wedge
 That rives the toughest obstacle is faith.

WORDSWORTH'S GRAVE, and other Poems. By William Watson. London :
 T. Fisher Unwin. 1890.

MR. WATSON tells us that he has omitted from the series, which he entitles "*Ver Tenebrosum*," one sonnet which seemed coloured by party passion to its distinct detriment as poetry. It would have been better if on the same ground he had omitted several others. "*The Political Luminary*" is grossly partisan, nor does the illustrious statesman against whom it is levelled deserve to be characterised as—

Lord of the golden tongue and smiting eyes ;
 Great out of season and untimely wise :
 A man whose virtue, genius, grandeur, worth,
 Wrought deadlier ill than ages can undo."

This is unmitigated nonsense, while against the sonnet, "*Reported Concessions*," we have but to place the word "*Heligoland*." Equally unworthy are the lines addressed to John of Brantwood. Mr. Ruskin has doubtless written many foolish and absurd things. He may have carried to perfection "the art of talking nonsense with an air of inspiration," and unfortunately he is not the only adept in that art. But his age, his great abilities, and his brilliant services to art and literature should surely screen him from a bitter attack like this. "On saints at all we set no monstrous value," says Mr. Watson. Of course tastes differ, but surely Mr. Ruskin is within his right when he declines to set a monstrous value on Darwin, George Eliot, "and Mill, and Grote, and Gibbon, and Voltaire." The "screeching" of the sage of Brantwood may be reprehensible, but so is the screeching that answers it. The poem that gives its title to the volume is in a happier vein, and will be valued by all Wordsworthians. It displays a true insight into the spirit and motive of Wordsworth's poetry, and reveals the sources of his strength. The following stanzas may be quoted as a specimen of the whole :—

Poet who sleepest by this wandering wave !
 When thou wast born, what birth-gift hadst thou then ?
 To thee what wealth was that the Immortals gave,
 The wealth thou gavest in thy turn to men ?
 Not Milton's keen, translunar music thine ;
 Not Shakespeare's cloudless, boundless human view ;
 Not Shelley's flush of rose on peaks divine ;
 Nor yet the wizard twilight Coleridge knew.

What hadst thou that could make so large amends
 For all thou hadst not and thy peers possessed,
 Motion and fire, swift means to radiant ends?—
 Thou hadst, for weary feet, the gift of rest.

From Shelley's dazzling glow or thunderous haze,
 From Byron's tempest anger, tempest mirth,
 Men turned to thee, and found—not blast and blaze,
 Tumult of tottering heavens, but peace on earth.

Nor peace that grows by Lethe, scentless flower,
 There in white languors to decline and cease ;
 But peace whose names are also rapture, power,
 Clear sight, and love : for these are parts of peace.

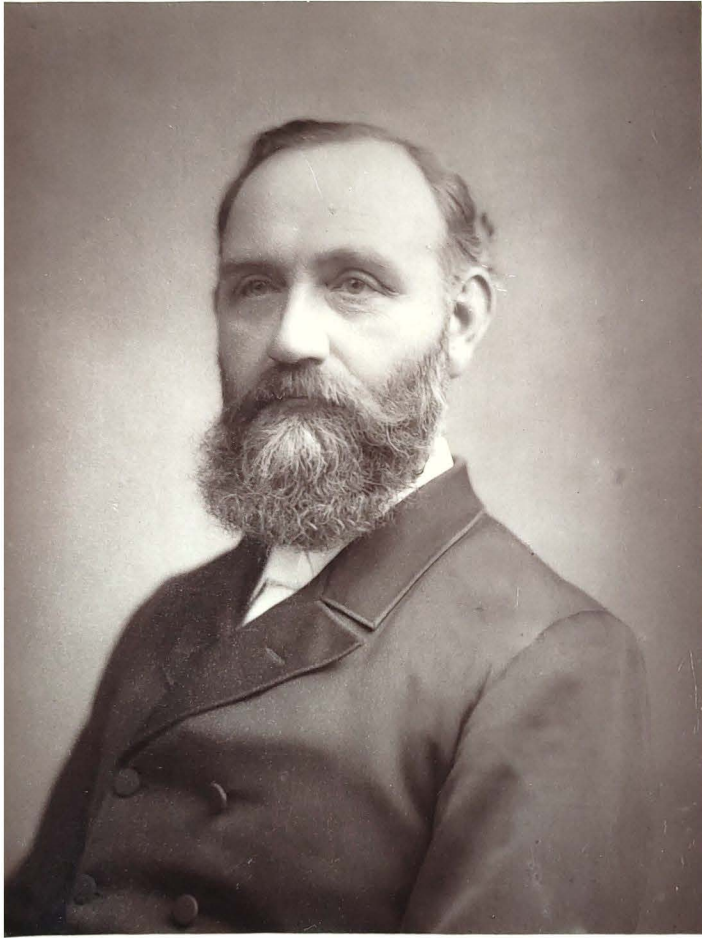
LITERARY NOTES.

MESSRS. T. & T. CLARK have issued Vol. I. of "The Expository Times," edited by Rev. J. Hastings, M.A. It is a work which appeals, and appeals successfully, to all students of Scripture, and which, in various ways, aids a true understanding of it. The lists of Sermons and Expositions of the Month, and the Index to Modern Sermons, will be specially useful.

MESSRS. LONGMANS & Co. have added to their SILVER LIBRARY several volumes of the works of the late Cardinal Newman, among them the "Apologia Pro Vita Sua," the history of his religious opinions, and "Callista," a tale of the third century. The "Apologia" is one of those books which no student of the religious life of the nineteenth century can afford to neglect. As a revelation of the workings of Newman's mind it has a singular charm. But we need not go beyond it to be convinced of the utter weakness and invalidity of his position. As a novel, "Callista" has always seemed to us a failure. "It is an attempt to imagine and express, from a Catholic point of view, the feelings and mutual relations of Christians and heathens at the period to which it belongs." It is of course written in delightful English, but its pronounced Roman Catholicism will mar the pleasure which Protestant readers take in it.

AMONG books promised by Messrs. Macmillan & Co., we note "The Oxford Movement," by Dean Church ; "The Life of Archbishop Tait," by the Dean of Windsor and Rev. W. Benham ; Essays by Bishop Westcott ; "Leaders in the Northern Church ;" "Ordination Addresses and Counsels to Clergy," by the late Bishop Lightfoot ; "Stories from the Old Testament," by the Rev. A. J. Church, &c.

IN the EXPOSITOR'S BIBLE we may anticipate two volumes by Baptist authors, viz., "Ecclesiastes," by the Rev. S. Cox, D.D., and "The Psalms," Vol. I., by Rev. A. Maclaren, D.D.



Portrait of Wm. A. S. Perry, U. S. Army, taken at the U. S. Army and Navy Photograph Studio, Washington, D. C.

Yours Sincerely

W. A. S. Perry

THE
BAPTIST MAGAZINE

NOVEMBER, 1890.

THE REV. WILLIAM RICHARD SKERRY.

BRIEF notices of men still living and working among us are signs of the time. The age is unresting—its type, the troubled sea—but it is not unhasting. We must act with despatch. We cannot wait till the life is rounded off, and the work finished; processes, imperfect as they are, must be chronicled; and a man known and loved must have his biography written up to date, for interest excited during life may hardly survive death. Putting aside the feelings which bind to silence, we yield to this demand, and give a partial account where a complete one is, happily, not possible. Mr. Skerry's work is so solid and valuable, that all who know him will unite in the prayer—Long may it be before his useful course reaches its appointed goal!

The subject of this memoir is a Yorkshireman, born at Scarborough, a town beautiful for situation, with breezy moors behind, and the bold North Sea in front—a favourite resort of summer visitors. It is difficult to say what part the surroundings of childhood play in moulding character; no careful estimate will leave them out of account. Certain natural advantages our friend possesses, such as strength, manly bearing, and a clear, full voice, are traceable, in part, to this source. "The North grows men" is a statement to be accepted with certain qualifications; but Mr. Skerry supplies an excellent proof of its general accuracy. He is a thorough man.

Three epochs mark his spiritual history, though perhaps the first

of these ought to be termed an era rather than an epoch. Conversion is the pivot on which all the after life turns ; the history of the man is the history of the soul, and the fundamental fact in the soul's history is "the new birth." This event was connected with Scarborough and the ministry of the venerable Doctor Benjamin Evans, who, having visited Ireland during the Revival of 1858, returned to his people fired with zeal to see similar "times of refreshing" in his own town. Prayer was answered ; expectation was crowned with fulfilment, and about eighty converts, most of them young, were brought into the church. This year was the "beginning of years" to Mr. Skerry ; and after his school days, and choice of the profession of an architect, at the early age of eighteen he ranged himself on Christ's side. Together with two companions of this happy time, he resolved to consecrate himself to the ministry of the Word, being encouraged in this purpose by his pastor, Dr. Evans, and a number of friends in the church. After four or five years spent in various forms of Christian service, the way was made clear for entering Rawdon College, where, under the scholarly, genial, and catholic-spirited president, the Rev. S. G. Green, D.D., and in friendship with kindred spirits among the students, the next five years were profitably spent. "I look back upon my college life with perpetual benediction" ; and many a minister, hotly disputing every inch of ground in life's great battlefield, will echo Mr. Skerry's words. College gave breathing space for the man, "sea-room for the mind."

The next event which made its mark on the inner life was Mr. D. L. Moody's first visit to Newcastle. His great work in the North may be almost said to have begun at Rye Hill Chapel, of which our friend had then become pastor, after three years' pleasant and fruitful work in the village of Sabden, Lancashire. Nearly three months' intimate fellowship with Mr. Moody, that master in the holy art of winning souls, produced an intenser desire than ever to do the work of an evangelist, leading men to "repentance towards God, and faith in our Lord Jesus Christ." The friendship with Mr. Moody continues to this day, so also does the earnest desire to save men to which that friendship gave such a powerful impulse. His subsequent ministry at Newcastle, Bristol, and London supplies evidence that the fire of God, kindled afresh in Mr. Skerry during the Newcastle Revival, has never been quenched.

The third stage in spiritual progress, which those who know our friend well have observed with gratitude to God, is connected with Mr. Meyer's influence and work in London. His seasonable endeavours to quicken and deepen the devout life in his brethren in the ministry have been of the utmost value. From the first Mr. Skerry threw himself into this movement, and his papers and addresses given to members of the "Prayer Union" have been marked by great spiritual power. In Christ's Kingdom we receive only as we give; the hundred-fold recompense comes not to the indolent, but to the faithful man who, for Christ's sake, makes sacrifices, and it is evident that, in these special efforts to help his brethren to a fuller life, Mr. Skerry himself has been richly recompensed; the flow of a new tide of life has gladdened his own spirit.

Ministers seldom incur the perils of the "men who have no changes." About the usual number of "changes" have come to our friend. His first and second periods of service in the pastorate were brief; preparation for the nine happy and fruitful years spent at Counterslip Chapel, Bristol, with a united and loving church, and a wide field of service as secretary of the Bristol Association, and member and chairman of one of the School Boards. Counterslip has excellent traditions; the memory of Father Winter's forty years' ministry was fragrant. Mr. Macmaster's work left impressions which are still gratefully cherished; but the immediate surroundings of the old chapel necessitated a change, and a new chapel had to be erected. All this meant work for the pastor and his helpers, and very efficiently the work was carried through. Into the religious life of Bristol, and the activities to which that life gave birth, Mr. Skerry entered with characteristic energy. His preaching was prevailingly expository, though room was always found for the Gospel appeal to the conscience and the heart. Excellence in both lines of pulpit work are not often found in the same man; one is a pastor, another an evangelist; but the minister of Counterslip honestly worked for effectiveness in both departments, and attained it. The young were always cared for, Bible-classes being conducted for their benefit with the happiest results, and young men especially yielded to the charm of the frank and brotherly leader, who was always accessible to them, and who, in the freedom of personal intercourse, won their confidence, guided them in per-

plexity, and inspired them by his unselfish spirit and manly example. Many are at work in our ministry, at home or in our foreign mission-field, who look back to the friendship of those happy days as the determining influence in their character and vocation. One young man of much promise, Mr. Butcher, lies in a distant grave on the banks of the Congo, numbered with the many martyrs of that Mission, whose appeal, "Lord, how long?" shall yet be answered in God's morning for Darkest Africa! The recollection of this Bristol ministry is undimmed by a single cloud, and constitutes a treasure from which, in all subsequent years, the memory will refuse to part.

In 1883, the invitation to undertake the care of a new enterprise, inaugurated by the London Baptist Association at Woodberry Down, came. Much searching of heart must have been the first result. A handsome chapel had been erected, with lecture hall and vestries, and a building committee existed, who so far had rendered admirable service; but there was no church or congregation; work had to begin from the ground; at the same time the leader and his associates must bear a heavy burden of debt. With that courage which is a note of the man, Mr. Skerry addressed himself to this arduous undertaking, and during the six years of his pastorate the church, which began with 90, enrolled about 400 members, 120 of them by baptism; working expenses were all paid, and some £2,000 cleared off the chapel debt. At the farewell meeting, in an address presented by the deacons on behalf of the church and congregation, they say, "We desire to record, with devout thankfulness to God, the great services you have rendered to the church as its first pastor. Your full and clear expositions of Divine truth have elevated and strengthened our spiritual life. The many departments of work now in full vigour have owed much to your help and influence. We mention specially the Domestic Mission, wherein both you and Mrs. Skerry have laboured faithfully, and which, with its several branches, has been so beneficial to the neighbourhood. You pass from our midst, but your work will abide with us for ever." The strain of the position at Woodberry Down, with its financial burdens, produced after a time a willingness to listen to a call from another church, and once more to try the old spiritual forces amidst new scenes. With deepest respect and every expression of love and goodwill, the pastor, not without difficulty, parted from true friends in North

London, and accepted the invitation to Denmark Place, Camberwell, to succeed that Seer among men, that Prophet in the pulpit, Dr. Stanford ! It was no small honour, and no light task, to follow such a man. In the perfection of his word-pictures, the warmth and range of his holy passion, the force and fervour of his appeals, Dr. Stanford had but few equals, and probably no superior in the Baptist ministry. In his place Mr. Skerry stands ; to his congregation he ministers ; and, by his blending of spirituality, culture, and human sympathy, maintains a ministry which is already crowned with rich fruit. Without the harassment of financial cares, he is free to devote himself to that work which is the delight of his heart ; and the effect is visible in growing congregations, a large number of candidates for church membership, and in the hopeful and happy tone which everywhere prevails. We ought to add that through these changes of ministerial life Mr. Skerry's home has been brightened, and his labours assisted, by his genial wife, who has been his sympathising fellow-worker in all his manifold activities. Home burdens have not, perhaps, been exacting, one daughter only having required love, and care, and training. It was her father's joy, at the last baptismal service at Woodberry Down, to receive her "good confession before many witnesses."

This record is only an outline, bare and incomplete ; but it is no easy thing to put on paper, in a limited space, the incidents even of an uneventful life, and the impressions which that life makes. Happily, Mr. Skerry is still among us, in the prime of his life and the fulness of his powers. He is already known to many of the readers of the BAPTIST MAGAZINE, for his form is as familiar as it is welcome in our public assemblies ; and we may reasonably hope, as years pass on, a larger circle may have the advantage of seeing and hearing him. There is the less need, therefore, to attempt any estimate of the man and his work. His path, thus far, has been "the path of the just, a shining light" ; may it shine "more and more unto the perfect day" !

Those of us who have the privilege of an intimate knowledge of Mr. Skerry know him as a devout thinker, a diligent Bible student, an ingenuous man, full of brotherly kindness, willing to sympathise, wise to counsel, prompt to help ; we know him as a patient and painstaking worker in the church and beyond its borders, always hopeful and courageous ; a man whose best gifts are all consecrated to the

Master's service; a faithful friend, and a good minister of Jesus Christ! He is through and through the same, true to the core. Of Dr. Guthrie's speeches, his friend Dr. Ker said: "They owed their great power to this, *they were part of himself.*" The same remark applies to the whole of Mr. Skerry's work, at the desk, in the pulpit, the class-room, the council—whatever he does *is part of himself!* The result is, that without thinking much of influence, he has won it; without aiming at success, he has achieved it; and, with no intention of becoming prominent, or filling any large place in public notice, his brethren, who know him well, magnify the grace of God in him, and gladly accord him a place of high honour.

J. R. W.

THE SALUTATIONS OF PAUL.

V.

"Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord. Salute Rufus the chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them. Salute one another with a holy kiss. All the churches of Christ salute you."—ROMANS XVI. 12—16 (R.V.).

NO matter of thought commanded more fully the attention of the inspired teachers of Christianity than the relation in which Christ, the Son of God, stands to men. Not only was He in their conceptions a person "whose being reached back into the fellowships of the Father's bosom and glory," but also "One who abides in mighty ministries in the fellowship of the Church." Especially was He in their thoughts as the Redeemer made of God unto every one that believeth in Him; wisdom, righteousness, sanctification, and redemption, an all-absorbing and all-comprehending faith; a faith which gave new aspects and new attractions to both things earthly and things heavenly. Hence, when they spoke and wrote, as they often did, of the common duties and relationships of life, they gathered a sacredness around them by noting and urging them as things in Christ. Hence such utterances as these: "Children, obey your parents in the Lord"; "Servants, be obedient unto your

masters as the servants of Christ"; "Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven"; "Husbands, love your wives even as Christ loved the Church"; "Wives, submit yourselves unto your own husbands as it is fit in the Lord"; "She is free to be married to whom she will, only in the Lord."

Emphatically did they represent the facts of Christianity and of the Christian life as things in Christ. In their apprehensions, as having received not the spirit of the world but the spirit which is of God, the covenant of grace was the covenant of God—His new covenant in Christ. The promise of God was His promise—His Yea and Amen—in Christ. His purpose was His purpose of grace in Christ Jesus. His end in the method of remedial mercy was to gather together in one all things in Christ. The Christian was a new creation in Christ. To live was Christ; to die was to fall asleep in Christ; and the "far better"—the glory they hoped for—was to be with Christ.

In the salutations which the Apostle addressed to his friends at Rome, again and again as we have had occasion to note in former comments, oneness with Christ is recognised and virtually enforced, not only as the true basis of spiritual life, but also as the essential prerequisite of spiritual work; and, as this is the burden of the greetings of the former verses of this chapter with which we have attempted to deal, it is equally prominent in those which remain and at which we have now briefly to look.

Very direct and very significant is this teaching in no less than four of these salutations: "Salute Tryphæna and Tryphosa, who labour in the Lord. Salute Persis the beloved, which laboured much in the Lord. Salute Rufus the chosen in the Lord." What is said of each of these by way of description and commendation had its centre in Christ. Its generating power was union with Him.

Supposing Tryphæna and Tryphosa to have been sisters, the delightful spectacle at once comes up before us of two sisters united in Christian work. Were they women of wealth? In an old legend, the apocryphal "Acts of Paul and Thecla," mention is made of a Tryphæna as a rich widow of Antioch, who ministered much to the comfort of Thecla in her perils, and who sent money to Paul for distribution amongst the poor saints. There is, however, no proof that the Tryphæna of this legend was the Tryphæna of our text. The legend

too, as a whole, greatly lacks the elements of reliableness; and yet it may have been spun out of what the Tryphæna of the text really was, and that consequently we may perhaps venture to assume that these women had wealth at their command which they made to minister to much united labour in the Lord. At any rate, it is a little distilment of heaven upon earth when children, brothers, sisters of wealth, and indeed of all circumstances are one in the Lord, as well as in natural affection—one in church work, helpful to each other in Christian services as well as in earthly affinities and duties. How often is the opposite of this the governing law of our homes. Persons of position, education, wealth and influence take the lead, too readily followed by the masses, in promoting, with intense earnestness, pleasures, pursuits, and ends which, being only of the earth and earthy, and which rise no higher than the things which are seen and temporal, ought never to be paramount in the thoughts of men and women made capable of the service and companionship of God.

Persis, the next person here saluted, must have been a very lovely character and of very distinguished service. She is greeted as "the beloved" and as one who "laboured much in the Lord," while alike in character and service to Phœbe, Prisca, and Mary, singled out for commendation in preceding salutations, she clearly surpassed them in the winning loveliness of her words and life. Indefatigable in labour, and yet gentle and tender in spirit, she secured to herself a double distinction. Saved from aimless and restless purposes by consecration to a Divine trust, "labour in the Lord," and being through communion with the Lord Himself such an embodiment of His spirit, she not only surpassed Tryphæna and Tryphosa in service, but, like John amongst the disciples, became known in the Church at Rome and elsewhere as "the beloved."

Let us see, for our own instruction and quickening, in this Christian woman what all women professing godliness should aim at being. Of this we may be well assured, that conformity to such a type of living Christianity as this woman presents is the pathway of a higher and more peaceful elevation, of nobler distinctions, of more unalloyed satisfactions, of truer and more satisfying joy; in a word, of immeasurably greater gain for earth, as well as of greater and brighter prospects for eternity than can be found, even approximately, by the worshippers of fashion flitting through the flashy circles of "society." "Godliness,"

like unto that of Persis, "is profitable for all things, having promise of the life which now is, and of that which is to come."

In the salutation of Rufus a great Christian doctrine comes before us—election in Christ; election in Him in the sense, as some expositors suppose, of "being chosen in Him," as the Apostle elsewhere defines this doctrine, "before the foundation of the world"; or rather, perhaps, as others suppose, "chosen in Christ" in the sense of being preferred, accepted, and approved as a rare, choice, Christian man—a man in Christ of distinguished excellence. The Apostle meant the word to be, probably, a distinct intimation of what, as a Christian, Rufus was. His Christianity was a reality, and no sham; no mere hollow echo, but spirit and life.

The Rufus thus saluted by Paul, it is supposed by some thoughtful writers, was the son of Simon of Cyrene, of whom we read in the second Gospel. St. Mark tells us that when Jesus was led out to be crucified, one Simon was impressed to bear his cross, and that this Simon was the father of Alexander and Rufus. Was the Rufus here saluted by Paul the Rufus thus named by Mark? Writers ancient and modern answer this question in the affirmative. Venturing now to assume the correctness of this opinion, and connecting with it the Apostle's salutation of the mother of Rufus as a Christian—whom he touchingly recognises as his own mother also, on account of the motherly care and affection which she had bestowed upon him—may we not venture to assume too, at any rate as probable, that the impressment of Simon to bear the Lord's cross became to him a rich blessing? While with the cross upon his shoulders, he may have become so impressed by the whole scene, especially by the Divine demeanour of the "Man of Sorrows" led on to the death of the cross, that a mighty faith in his Messiahship began to work in his soul. We can well imagine that, as the outcome of the facts of that day, Simon became a witness to Christ in his own family, and that his wife and his sons, Alexander and Rufus, were, through his witnessing, drawn to Christ as the atoning Lamb of God, and thus into the fellowships and services of His Kingdom, of which, perhaps, we have significant recognition in the text: "Rufus the chosen in the Lord, his mother and mine."

At any rate, whether these assumptions be correct or not, we know that believing contact with Christ, cross-bearing after Him

and for His sake, is a reality of generating power. Often is it that connection with the Lord Jesus, and the spiritual force which through that connection becomes ours, originate in circumstances and facts which, at the time of their occurrence, are humiliating and depressing. But in whatever way the contact is brought about, personal life and a generating power of life are the outcome. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."

Of the brethren and sisters saluted in the two following verses, Asyncritus, Phlegon, Hermes, Patrobas, Hermas, Philologus, Julia, Nereus, his sister, and Olympas—nothing certain is known. An old legend makes Phlegon, Patrobas, Philologus, and Olympas to have been of the seventy disciples who afterwards became bishops of certain churches, and then at different places suffered martyrdom for their faith. The Apostle, however, simply names them as persons to whom he sends Christian salutation, and thus, although he gives no descriptive terms in illustration of their special qualities or positions, indicates his faith in the genuineness of their Christian profession. Some writers have conjectured that Hermas is identical with the apostolic father of that name, whose works have come down to us in a series of "visions," "commandments," and "similitudes." But this is more than questioned by other writers both ancient and modern.

Taken as a whole we have probably in these names and in those designated respectively "the brethren which are with them," and "all the saints which are with them," two associations of Christians banded together for business purposes, or literary purposes, or it may be, two household churches, such as was the one saluted in the house of Prisca and Aquila of which we have mention in a former verse.

The salutation of these less-distinguished brethren by name, and of those associated with them, evinced the Apostle's interest in their welfare, his wish for their success in their avocations, and, no doubt, greatly encouraged their hearts. They belonged to different nationalities, as several of their names appear to indicate. But, whether Jew or Greek, Barbarian or Scythian, bond or free, Christianity had brought them into the hallowed and helpful fellowship of the one calling of God in Christ Jesus. Between them and Paul there was, therefore, a new bond of Christian love, of the reality of which he was concerned they should have a quickening consciousness.

The assurance that they are remembered and greeted by others, of whom they think highly, is still helpful to Christian toilers. To pastors and churches whose lot is cast for work in the more obscure fields of Christian service, it is a comfort and an encouragement to know that they are thought of and sympathised with by those who occupy the prominent positions and the high fields of the Kingdom of Christ. Hence the worth of our associations and unions for Christian conference and brotherly communion. In our contention for the independence of our churches we must not lose sight of their mutual dependence. Especially must salutations go forth from the strong for the encouragement of the weak. In its separate organisations, and in the aggregate of its organisations, the Church must not be unmindful of its own edification in love. Thus only will it succeed in fulfilling its world-wide commission. "Fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part," its contentions will cease and the world will be won to its Lord.

Two more words follow, the lesson of which is in accord with what we have just said. The one is a command, "Salute one another with a holy kiss," the other a declaration, "All the churches of Christ salute you." Having borne testimony to his own affectionate interest in them by his numerous greetings, the Apostle enjoins upon them as a whole to testify to one another the same feeling by a holy kiss, and then in effect tells them that they would thus be in practical oneness with all the churches, because all the churches in brotherly affection salute them.

The kiss was an ordinary method of salutation in those days, and, no doubt, became a somewhat common habit in the primitive churches of Christ, exchanged, however, only by persons of the same sex, the brethren saluting the brethren and the sisters the sisters. Recognising this custom as in use, the Apostle exhorts the saints at Rome, as he exhorts other Christians in other epistles, to use it as the expression of genuine spiritual affection. Therefore, he says, let your kiss of salutation be a "*holy* kiss," the token of a spiritual, holy love, as contrasted with that which is prompted by selfish, carnal, and impure emotions. In this sense in both his Epistles to the Corinthians he prescribes this expression of affection. So also did Peter, in closing his Epistle to the "elect of God the Father in

sanctification of the Spirit": "Salute one another with a kiss of love."

The object of the inspired guides of Christian feeling in these exhortations was not to enjoin a rite, but rather to regulate a practice common in Oriental life, and in Roman life too; the practice is, therefore, no more binding on us than is the washing of each other's feet, abstaining from certain meats, and like things. But the great, underlying reality of the prescribed "holy kiss" is of perpetual obligation, cherishing and manifesting brotherly love, abiding in and carrying out the words which so often dropped from the lips of another apostle, "My little children, love one another."

One word more. "All the churches of Christ salute you." This declaration beautifully and significantly dovetails with the exhortation which precedes it. In the words of a thoughtful writer, "the Church was to testify to itself in all its members brotherly fellowship, all other churches testify to it alike, brotherly fellowship, the loving unity of the whole body of Christ, thus standing prominently forth."

For such a standing forth of the Church of Christ be it yours, dear friends, to pray and labour; with it is combined the glory of our Lord, and in it lies the hope of the world. Take home to yourselves, and ponder well, the lesson of the exhortation, "Salute one another with a holy kiss." The lesson is this: Let brotherly love continue. Abound in holy affection toward one another. Bear each other's burdens, so as to compel the world to say of you, See how these Christians love one another. You will thus prove the reality of your discipleship, fulfil the law of your redeeming Lord, and be true representatives of Him amongst men. You will win the esteem of the redeemed in heaven and on earth. All the churches will salute you, and when death comes and ends your fellowship with the Church on earth, eternal life, as realised by "the General Assembly and Church of the First-born enrolled in Heaven," shall be yours.

Torquay.

EVAN EDWARDS.

CAN BAPTISTS AND CONGREGATION-ALISTS UNITE ?

THE question cannot be set aside as possessing a merely academic interest, or as being utterly remote from practical ecclesiastical politics. Remarkable as has been the growth of individualism, with its sense of personal privilege and responsibility, during the present generation, the solidarity of the race has also asserted its claims, and there has probably never been a keener perception of the fact that "no man liveth unto himself." In the life of all our churches, Established and Non-Established, the spirit of union is in the air, and the desire for more manifest and practical co-operation is widespread and almost universal. It is felt that our Lord's Prayer, "That they all may be one," demands something more than the vague acknowledgment that all denominations contain true Christians, and form part of the true Church. Expressions of brotherly respect and sympathy, occasional meetings on philanthropic and non-controversial platforms, and even a frequent exchange of pulpits are very well in their way, and may prevent unseemly friction, but they do not reach the full measure of Christian love or fulfil the Saviour's longings. There has been strongly urged on the members of all Christian churches the necessity of recognising more fully the supremacy of Jesus Christ, both as the Head of the Church and the Lord of the individual life. It is an accepted maxim that we must obey and honour Him, and exemplify His Spirit. Let us also beware of giving to our distinctive principles a prominence and importance to which they are not entitled, and which in the New Testament they do not receive. Many of the most serious discords of Christendom are due neither to deliberate ill-will nor to positive error, but to exaggerations and one-sidedness. There is an immense body of truths which all churches hold in common; facts on which their very existence is based, principles of which none have a monopoly; and these are their most momentous trust, and indicate most authoritatively the lines of their work. The points on which evangelical Christians agree are immeasurably more important than those on which they differ, and the testimony which we can bear in common touches the most vital points of our faith. It is a fatal mistake to invest secondary matters

with the weight of primary. While we plead for fidelity in all things, we ought also to insist on an observance of the "proportion of faith."

On the part of Baptists and Congregationalists there has for many years past been a determination to avoid needless collision, and to strengthen the bonds of mutual attachment. Conferences have been held with the view of ascertaining whether and how far it is possible to bring the two denominations into closer touch and more practical sympathy. County associations have endeavoured to amalgamate churches in neighbourhoods where it was impossible to maintain two or three "struggling causes," and there was scope for one and only one. Plans entertained by the authorities of one denomination have been abandoned when it was seen that they could not be carried out without weakening the work of the other. The builders have resolved to go only into unoccupied ground, and not to "build on another man's foundation." And this, in the view of many, is preliminary to a movement of yet wider and more commanding importance, which, when it is consummated, will make the Baptists and Congregationalists organically one.

Such a result—if it could be brought about by fair and honourable means, and on sound Scriptural principles; if it could be accomplished without any sacrifice on either side of loyalty to Christ would be an incalculable gain both to the churches themselves and to the world. It may seem to be but a dream, but many a dream has before now become a reality.

No union can be real which does not carry with it the full concurrence of both reason and conscience. It must do violence to no element of our spiritual nature. If it wounds our sense of fidelity to Christ it will be fatal. It can, therefore, only be the fruit of patient and prolonged discussion, of frank and manly outspokenness, and a careful avoidance of all weak compromises. For ourselves we do not profess to have a plan by which such a union at present can be effected, and to many of the suggestions which have been made, in a most kind and conciliatory spirit by the "other side," we could not, as Baptists, assent.

Let us take one of the most notable of recent utterances, that of the Rev. P. T. Forsyth, M.A., in his presidential address to the Leicestershire and Rutlandshire Congregational Union at Melton Mowbray. Mr. Forsyth evidently has a sincere desire for union. His

tone throughout was cordial and conciliatory, and he does not expect his Baptist brethren to accept amalgamation on the principle of "Will you walk into my parlour?" said the spider to the fly." His plea is distinctly for a give-and-take policy, and so generously does he give that it may seem churlish on our part not to take "and be done with it." His concessions, though not by any means novel, or in some quarters infrequent, are such as would have astounded our forefathers (in both denominations), and would, in other days, have made a speedy end of the controversy—though not in the way for which Mr. Forsyth pleads—to those whose first principle it is that "the Bible, and the Bible only, is the religion of Protestants."

"First of all, he would admit that the New Testament knew nothing of infant baptism—the practice, he meant, not the idea, which was Scriptural in the highest sense—and the passages usually quoted in its favour would not bear the weight. All they could say was that there was no express command against it in the New Testament. It was not, indeed, until the third century that they found infant baptism introduced, and Tertullian warning the Church against it."

We may remark on this that in our view the New Testament knows as little of the "idea" of infant baptism as it knows of the practice. Had it initiated or sanctioned the idea, it would not have been silent as to the practice, and it would certainly have stated the idea in a form which could not admit of dispute. The idea to which Mr. Forsyth refers, and with which we fully sympathise—that of Christ's interest in children, and His claim upon them—has no connection with baptism whatever; and full expression can be, and *is*, given to it apart from baptism, which, as Mr. Forsyth rightly concedes, necessarily requires as a condition or concomitant personal faith. His words on this point are:—

"As the Baptists were right in so far as concerned the practice of Scripture, so they were right—and Congregationalists joined with them—in the Reformation principle that baptism must be connected with living, conscious, personal faith. It was the essence of Protestantism that the sacraments drew their value not from the mere performance, but from the faith underlying the act, whether of the church or the individual."

Precisely so, and why not carry out the principle as Baptists, and Baptists alone, do? Infant baptism, in which the recipient of the rite cannot have "living, conscious, personal faith," *ipso facto* endangers "the essence of Protestantism," and opens the door to errors which all Protestants abhor.

We read further that

“He would concede also the great value of such a rite as baptism when coming at the threshold of spiritual manhood and womanhood, though he thought the Baptists would reap more of this value by dissociating the question of adult baptism from the literal copying of the New Testament practice of immersion.”

Of the value of baptism, as the symbol of our new life in Christ, there can be no question, and it has often been a matter of surprise to us that our Congregational brethren can dispense with it. Were we to abandon our present position we should adopt some such practice as the rite of confirmation, concerning which Dr. Jacob says: “Confirmation in the modern sense, as used in the Church of England, is a very good and wholesome rite for those who have been baptized in their infancy, in order that they may solemnly make a personal and public profession of their Christian faith; and, as infant baptism must necessarily be to a certain extent incomplete, such confirmation may well be called, with Hooker, ‘A Sacramental Complement.’ But it is not ‘after the example of the apostles,’ who used no ceremony at all corresponding with it.” Is it not at once our simplest our wisest and our most effective course to follow the example of the apostles?

Mr. Forsyth asks:

“Ought not baptism, truly conceived, to be regarded as the infant’s admission to church membership, and the future assumption of the rights and duties of such membership a matter of essential right? Then they might further grant that adult baptism was the necessary form in mission work, and also that infant baptism was of little value unless confirmed by the daily baptism of the Spirit.”

On this point, at any rate, Mr. Forsyth has brought us to the parting of the ways. Baptism, truly conceived, is undoubtedly associated with admission to church membership, but not with an infant’s admission to it. The church consists of believers and believers only, not of believers and their children, or believers and infants. We are admitted into it in virtue of our new birth, on our personal avowal of repentance and faith. No admission to membership that we read of in the New Testament is separated from the assumption of the rights and duties of such membership. Where the one is present the other is also present, and is never hinted at as future. As to adult baptism being the necessary form in mission work, it is no more necessary there than it is in our home work. If we substitute for

the word adult the more accurate and appropriate word, believers, the necessity is universal, for baptism is not a rite submitted to by one man for another, but by a man for himself. It is a personal act which, as Mr. Forsyth has already allowed, must be "connected with living, conscious, personal faith." The work of the apostles was, of course, very largely mission work; but, if infant baptism had had a place in their instructions, or formed a part of their plan, the fact would have been clearly stated; and if it had been in harmony with the mind of Christ it would not have been neglected until the third century, and have been then introduced as a thing that had to be fought for.

Such are Mr. Forsyth's concessions, and he naturally asks what concessions we shall make in return. We do not, of course, know how far the great bulk of Congregationalists will agree with Mr. Forsyth, or be prepared to act on his suggestions. But, waiving that point, it may be well to remember that he has conceded nothing with regard to the validity of our position which has not been conceded by the most scholarly Pædobaptist authorities again and again. That in our rejection of infant, and our practice of believer's, baptism we are adhering to the direct and explicit teaching of the New Testament is so generally admitted that any attempt to prove it would be superfluous; or, if proof were required, it could be furnished most appropriately in the words of scholars and theologians who do not rank as Baptists. Mr. Forsyth will not, we trust, misunderstand us when we say that the concessions he has so honourably made are simply such as truth itself demands. When he goes on to urge that "union is possible only by a recognition of the validity of Congregational baptism as frank as the Congregational recognition of the Baptist rite," we are compelled to say that we cannot, because of the paramount authority of truth, make such a recognition. Congregational baptism is not, even on Mr. Forsyth's own showing, the one Scriptural baptism, and, therefore, it is not, in our view, valid. It is not "an expansion of principles latent in the New Testament," but the repudiation of the principles of the New Testament on the subject (for Mr. Forsyth allows that baptism must be connected with personal faith), and the substitution for the New Testament rite of another which is entirely different. This, rightly or wrongly, is our view of the matter, and it prevents us from admitting the validity of infant baptism. How

infant baptism can be “a true expression of the universality of redemption” we altogether fail to see. It cannot have any true meaning which Christ has not given to it. A rite appointed by Christ must mean what He intended, and all that is outside of His intention is, so far as the rite is concerned, invalid. Baptism is in no sense a declaration of the universality of redemption. That doctrine—if it means that salvation is offered to all, and may become the possession of all—rests on foundations of its own, and is secure. Baptism symbolises the actual reception or experience of redemption, the entrance of the baptized into the Kingdom of God.

As to the practical issue Mr. Forsyth says :—

“They might either have the two forms of baptism in use, according to parental preference, with the full sympathy and participation of the whole congregation ; or they might have the sacrament divided into two rites, of which either should be regarded as complete without the other—one prospective in infancy, and the other appropriative at spiritual manhood.”

Whatever be the merits of this suggestion, it is open to the serious objection of creating a division where the New Testament knows only of unity. Baptism is not two rites, but one. We so far agree with the High Church writer, the Rev. Warwick Elwin, who says :—“The one baptism is not any rite of ablution to which men may please to attach the title, but that one baptism instituted by our Lord Himself, wherein by one Spirit we are all baptized into one body.” In view of the language of Scripture infant baptism cannot be regarded as complete.* In what way and to what extent are our friends prepared to complete it?

* So far back as 1865, Dr. Angus said, in his address from the Chair of the Baptist Union :—“Change the *subjects* : substitute for penitent and believing men infants incapable of either repentance or faith ; and if the Pædobaptist is an evangelical Christian, he will be compelled to shun or to tone down the language of the Bible ; he will have to save the Gospel by sacrificing the significance of the ordinance ; or he will teach with Dr. Cunningham that there are, in fact, two baptisms—the baptism of adults, to which the language of Scripture in all its depth and beauty of meaning applies, and the baptism of infants, of which we can only say what the ordinance does *not mean* ; it is *no sign* of regeneration, or of forgiveness, or of sonship ; what it *does mean*, least of all what it *does effect*, we must not be expected to define.”

And again—

“Neither Romanists nor members of the Church of England, whether of the

It seems to us that everything that Mr. Forsyth contends for can be secured apart from infant baptism altogether. His "prospective rite in infancy" has not and cannot have the meaning of any baptism of which we read in the New Testament, nor can the New Testament language be applied to it. He makes it little more than a Dedicatory Service, expressive of the parents' desire that their child should be Christ's, and of the parents' acceptance of and reliance upon the gracious promises of Christ which pertain both to them and their children. For a dedication service there is ample room. Many Baptists adopt it. In some cases it is a public service, and is performed in the course of the ordinary worship. But it is not and does not profess to be baptism. Whatever good and true thing is in infant baptism is in it also, while the evils which indubitably spring from infant baptism are here entirely avoided. Does not this suggest the lines on which union may be sought? The positive teaching of Baptists as to the rite in question is virtually accepted. It is allowed to be valid and Scriptural. Teaching which is directly opposed to it cannot also be Scriptural, nor can the unity of the rite be destroyed. Is it not, therefore, worth while asking whether all that Congregationalists care for cannot be secured apart from Mr. Forsyth's expedients, which are, after all, "a compromise and not a real union"?

High Church or of the Broad Church, say of baptism and its significance anything more than Scripture says, and if I held Paedobaptism I should feel that I could not answer them. The only answer which does justice to Scripture language on baptism and to Scripture teaching on the *way of life* is *adherence to the Divine order*. Belief, and baptism as the avowal of belief; 'He that believeth and is baptized, the same shall be saved.' Apply baptism to infants who have not believed, and then describe them in the language which Scripture uses of those who have been baptized into Christ, and you neutralise the Gospel. Apply baptism to *infants*, and speak of them as dedicated to God, and the ordinance loses all its Scripture meaning; while men are thereby taught to suspect the evangelical system which is afraid of Scripture phraseology, and which cannot subsist, as they have reason to think, without denying the obvious interpretation of many passages of revealed truth. So long as *infant baptism* is practised by *evangelical Christians*, men will continue to oscillate between the unscriptural faith which makes nothing of the ordinance and the unscriptural faith that makes it everything: the one dishonouring baptism, the other dishonouring the Gospel. Give baptism its Scriptural mode and especially its Scriptural subjects, and we honour the ordinance and honour no less the spiritual truths it is intended to represent."

THE EARLIEST CHRISTIAN TREATISE AGAINST GAMBLING.

IT is an interesting coincidence that attention should have been called of late to a long-neglected Christian treatise of high antiquity on the subject of gambling. That subject is only too prominently before the Church of to-day, and awakens painful interest. The opinion is frequently expressed, and is probably well founded, that gaming in its varied forms is more rife, and is the source of more mischief, than any other single evil of our time. It has spread through every class of society, from the top downwards—the usual course! The vice of the “classes” now infects the “masses.” Christian men are filled with concern by what they see and hear, and raise their notes of protest and alarm. Church Congress and Baptist Union alike treat the prevalence of gambling as one of the most serious and calamitous facts of the hour. Meanwhile, experts are discussing the precise date and the authorship of a little tractate, which shows how, in a very early age, the Church was confronted by precisely the same evil, and what was the attitude adopted towards it by at least one vigorous bishop.

The treatise to which I refer is that entitled “*De Aleatoribus*.” Since the eighth century it has been attached—though quite mistakenly—to the writings of the great bishop of Carthage, Cyprian. Until lately it has remained almost unnoticed. One and another have contented themselves with showing that the little work must be included in the considerable category of *pseudo*-Cyprianic writings, and with asserting that its author was a bishop of Rome. There the matter was left, and no attempt was made to arrive at a more definite conclusion. At length Dr. Adolf Harnack—that most brilliant and untiring of workers in the field of the early history of the Church—was attracted to the “*De Aleatoribus*,” and submitted it to a thorough investigation. The result was that Harnack arrived at the conclusion, not merely that the treatise is the work of a Roman bishop, but that the author can be more nearly determined, and is none other than Victor I., who was bishop of Rome from A.D. 189 to 198. On this showing the “*De Aleatoribus*” would be the oldest extant Christian work written in Latin and emanating from Rome. The grounds on

which Harnack bases his conclusion are fully stated in his treatise, "Der Pseudo-Cyprianische Tractat De Aleatoribus" (1888). To recapitulate them here is beside our purpose. Suffice it to say that Harnack sees in the author's diction, in his manner of citing Scripture, and especially in his citation of the "Shepherd of Hermas" as "divina Scriptura," sufficient to convince him that the "De Aleatoribus" cannot be assigned to a later date than the commencement of the third century. Next he tries to ascertain to which bishop of Rome of that period such a treatise can be attributed. He fixes upon Victor, and claims that all that is known of this pope favours the conjecture. Victor was a native of Africa, and likely therefore to use such Latin as is found in this treatise; he is known to have been the author of several works which Jerome characterises as "mediocria"; as bishop of Rome he arrogated to himself the right to interfere in the affairs of other churches than his own, and to address himself to the bishops generally—as he did in connection with the Quartodeciman controversy; and, finally, he was given to the adoption of stringent measures, as is evidenced by his action in ceasing to hold fellowship with the churches of Asia Minor (Eusebius, H. E., V. 24), and in excommunicating Theodotus, "the first to declare that Christ is mere man" (Eusebius, H. E., V. 28). If it once be conceded that the "De Aleatoribus" may be dated as early as the close of the second century, there can be no difficulty in allowing that in all probability its author was Pope Victor. Its author certainly possessed many of Victor's characteristics. Harnack's theory has given rise to much discussion. Notably, the veteran critic Dr. Adolf Hilgenfeld has propounded another view, ascribing the treatise to the authorship of the novatian bishop Acesius, and assigning as its date the year 325. This latter date appears, however, highly improbable, if for no other reasons, because at so late a time the "Shepherd" would not be cited by a church writer as "divina Scriptura"; and also because no reference is made in the "De Aleatoribus" to action taken by the churches prior to that time in the matter of gambling—*e.g.*, the Canon of the Council of Elvira (A.D. 305 or 6), by which it was ordained that Christians addicted to gaming are to abstain from it, and are to be suspended from communion for one year. (Hefele, Hist. of the Councils, vol. i. 171). The author of the "De Aleatoribus" deals with his subject as though he was the first to

bring it under the notice of the churches, neither attacking nor defending any recognised method of procedure in regard to gamblers, but simply stating his own view, which is this: that gamblers are to be regarded not as Christians, whatever their professions, but as *idolaters*.

But leaving to specialists the discussion of the authorship and date of the treatise, it may be of interest to readers of this magazine to know something more of the contents of a work which, upon any showing, is a very early attempt from the side of the Christian church to grapple with the vice of gambling.

In a long introduction, occupying no fewer than four of the eleven chapters which make up the entire work, the author expresses his sense of the obligation devolving upon him, as the Lord's Vicar, and upon all other bishops, to look well to the health of the flocks committed to their charge, and to deal faithfully and firmly with the erring. Bishops, he asserts, who fail in this, and who lightly pass by sin, involve themselves in sure condemnation. To defend and enforce this statement citations are freely given from our Canonical Scriptures and from the "Shepherd of Hermas," while two sayings are quoted as words of the Saviour, which are found nowhere else. The one is: "Do not grieve the Holy Spirit, who is in you" (resembling Eph. iv. 30); and the other: "Do not quench the light which has shone in you." From the tone of the introduction it is evident, both that the writer desires to stir up his brethren in the episcopate to the exercise of stricter discipline, and also that he intends to prepare the churches for such discipline, by making it clear that it was at the peril of pastors to act with less rigour.

From the introduction the author passes to his main theme. The devil, he says, employs many means to secure for himself the souls of men. Of these means gambling is one. It may, indeed, be called the devil's spear, with which he inflicts "an incurable wound." All manner of evil follows in the train of gambling. The gaming-table is the scene of inhuman wickedness, and strife, and a fierce impatience. Apostrophising the gambler's hand, our writer ejaculates: "O cruel hand! armed even to its own peril, and squandering in subservience to a disgraceful passion inherited wealth and the riches amassed by the painful toil of ancestors. O barbarous hand! mischievous and restless, by night and by day constantly armed with its weapons. . . . O vile hand! armed to its lord's ruin, and losing

a whole fortune by aid of dirtiest implements. . . . Hence men become poor; hence they lose their wealth; hence, when all their own possessions are gone, they overwhelm themselves with greater disaster (by playing) with borrowed money."

Having pointed out in such terms as the above some of the mischief wrought through play, our author goes on to lay especial stress on the fact that gaming is intimately associated with idolatry, and that it is on this account absolutely incompatible with a profession of Christianity. He writes, as though it was customary with gamblers to perform some act of sacrifice, or to do obeisance of some kind before the image of the inventor of gambling—perhaps before an image of the Egyptian god Theuth, of whom Plato says that "he was the inventor of many arts, such as . . . draughts and dice" (Phædrus, § 134). It is remarkable that no other Christian writer takes precisely this ground against gambling. Others insist that it is a sinful pastime, inconsistent with the Christian profession; but no one else assails the evil just on this account, that they who handle the dice must first perform some idolatrous rite. To mention this single fact was sufficient for our author's purpose. He had no need to discuss any further the morality of gambling, and it only remained for him to add an earnest appeal to Christian men to keep wholly aloof from so great an evil, and to give themselves to better things. This he does in a passage which may be freely rendered thus:—

"If thou art a Christian and a gambler, thou art thine own and thy family's enemy. Whosoever thou art, cease, wretched man, from that madness of thine. Why shouldst thou, of thine own accord, cast thyself into the snare of death with the devil? Why lose money and possessions through filthy dice? Why involve thyself in worldly snares, so that thou should'st be judged with the world? . . . Be not a gambler, but a Christian. Put thy money on the 'table' of the Lord, while Christ sitteth by, and the angels look on, and the martyrs are at hand. Divide among the poor the patrimony which thou wast, perhaps, about to lose through thy cruel frenzy. Yield up thy riches to the conquering Christ. Seek thy diversion in serving the Lord. Indulge in a pursuit in which thou shalt be at one with the Divine Being. Imitate the 'method' of the Lord, which does not scatter, but contrariwise gains. Let thy daily 'play' be with

the poor ; thy 'deal' be frequent to widows ; thy wealth and all thy pomp divert to the interests of the Church ; lay up thy gold and silver in celestial treasures ; thine estates and villas transfer to Paradise by righteous 'play,' so that thy sins may be remitted for the sake of thine alms . . . Do not play with dice, since play is hurtful and a deadly crime, since it is unreflecting madness . . . Sever thy hand from it, and from it turn away thy heart. Put the mist of the enemy away from thine eyes, and cleanse thy hand from the sacrifice of the devil. Put away from thee thievish habits. Be just to thyself and to thine own life in thy dealings, and be provident. Flee the devil who pursues thee, and flee gambling, which is a foe to thine affairs. Let thy zeal be for wisdom, for instruction in the warnings of the Gospel. Reach out pure hands to Christ, so that thou mayest enjoy the favour of the Lord. Don't look at dice! Amen."

Two remarks suggest themselves as we close this brief account of a very ancient and vigorous treatise :—

1. The concern of the author of "De Aleatoribus" was to convince professedly Christian men of the sinfulness of gambling. Our task to-day is, happily, another. We may rejoice to believe that Christian men are prepared to show a united front in regard to this matter, and to demonstrate by example as well as by precept their abhorrence of a deadly evil. In so far a great advance has been made.

2. In its uncompromising hostility and in the vigour of its attack upon gambling, this little treatise remains without parallel in the literature of the early Church. The attack was not sustained by others upon the same lines, or with the like determination. The prevailing sentiment came to be that gaming might be *unclerical*, but that it was not *unchristian*. To-day the protests against gambling are by no means few—they rise around us in a chorus of denunciation. It is to be hoped that those protests will not now be allowed to subside, that they will become in no respect less strenuous, but that they will be continued without any manner of abatement until, in God's mercy, our land is rid of a great national curse and shame.

GEO. P. GOULD,

THE CARDIFF MEETINGS.

[*From a Special Correspondent.*]

DEAR SIR,—I readily comply with your request that I should send you a few notes on the Cardiff meetings, premising that you will allow me to fulfil the request in my own way. I will do my best to convey to you and your readers an accurate idea of the meetings, and to bring into relief their salient points. May I throw what I have to say into the form of a letter to yourself? I will make it as concise and as comprehensive as I can, although if I could have twice the space you have allotted me, I should have to leave unsaid many things which might fitly claim a record in your pages. On thinking over in my own study the scenes of excitement through which we have passed, and recalling the burning words of our chief speakers, I am perplexed by the very wealth of the materials at my command, and can do no more than make “a judicious selection.” A minister of my acquaintance, who was lately asked to preach on some special occasion, determined to acquit himself in a manner “worthy of that occasion.” He brooded long and intensely on his theme, prepared a clear exposition of it, collected forcible arguments to establish his position, and pertinent illustrations to bring it within the apprehension of his hearers; he considered well its application to the interests and needs of his audience, and then found that instead of the forty or forty-five minutes he had counted on for the delivery of his discourse, the musical arrangements would shut him up to fifteen or twenty. He did the best he could under the circumstances, and some of his friends say he never did so well. As I have attempted nothing of this sort before, and as your readers do not know who I am, I do not expect a similar compliment; but there is no reason why I should not, even in less than half the space I should like to have had, give a fair idea of the drift of these memorable meetings.

For memorable they certainly were. One of our ministers, who is by no means given to gush, but a cool, cautious man, who is “nothing if not critical,” said to me, “What splendid meetings we have had;” and his judgment—so far as I can gather—is shared by all who were present. The attendance proves beyond dispute that the strength of the Baptist Union is unbroken, and that it possesses as largely as ever

the confidence of the churches. Nine hundred ministers and delegates were reported from various parts of England and Wales, to say nothing of the dwellers in the immediate neighbourhood. The principal meetings were held in Park Hall, a building admirably adapted for large gatherings and seating fully 2,000. The reception on Monday night (after tea and coffee) took the form of an introductory devotional service, and a more profitable meeting it would be difficult to conceive. Mr. Rees Jones made a capital chairman, and his speech effectively struck the key-note of the entire session—fidelity to our distinctive principles, combined with charity towards all that call Jesus Lord. The address from the Cardiff Nonconformist ministers was a frank and manly expression of Christian brotherliness. The speeches of the Revs. J. R. Wood and Dr. Culross were a veritable message of Christ to the churches, and ought to be widely read and pondered.

Tuesday is the Foreign Mission day, and it is matter for congratulation that the first full day of the session should be devoted to this grand work. The Missionary Society gathers around it a large number of the picked men of the denomination. The Treasurer's opening speech at the "Valedictory Service" was brief and business-like, while Mr. Baynes pithily described the spheres of labour to which the missionaries are going or returning, and fired the audience with his own enthusiasm. He appealed for larger and more generous labour for India in words which were like a clarion cry, and the echoes of which will be heard again and again throughout our churches. Of the missionaries themselves—whose modest speeches had the ring of genuine conviction and the note of heroic courage—Mr. Gould truly said, "You have helped to lift us nearer the plane of your own devotion; you have rekindled our enthusiasm at the flame of your own; you have quickened to renewed exercise our larger and better hopes." Mr. Gould's voice is heard too rarely in our assemblies. Nothing could be choicer or more beautiful in tone and spirit than his address, which was in every way to the purpose—well conceived, well written, and well delivered. The service was fittingly closed by a prayer from our venerable, yet ever youthful, friend, Dr. Trestrail. Foreign Missions have no warmer advocate than the Rev. Arnold Thomas, of Bristol, and his sermon was full of deep, tender sympathy with the "Man of Sorrows" who longs to save and is destined to rule the world. As an intellectual effort it may

not rank with the speech Mr. Thomas delivered some years ago on behalf of the London Missionary Society. But its calm, strong feeling, its intense earnestness, and its appeal to all that is generous and heroic in our Christian nature, gave it a power which many of us felt to be irresistible. The large public meeting in the evening fitly crowned the services of the day. The hall was filled to overflowing. Hundreds were unable to gain admission. We know now what Welsh fervour means. Enthusiasm was at white heat, and all the speeches were full of facts and of fire. Mr. Darby's account of life on the Congo was listened to with special interest. Its story of heroic sacrifice and of death, gladly welcomed for Christ's sake, was told with thrilling power, while the speaker's humour in describing the inconveniences of African life, in the companionship of ants, mosquitoes, and snakes, was keenly appreciated. Mr. Darby, said one in our hearing, is a diamond in the rough, but a diamond he certainly is.

At the opening session of the Union proper, the Chairman, the Rev. James Owen, found himself face to face with such an audience—to quote the words of one of the local papers—"as the best of platform speakers or pulpit orators cannot hope to command more than once or twice within a lifetime," and his address on "The Free Churches and the People" was in every way worthy of the audience. No utterance from the Chair has been received with more hearty approval or evoked more vigorous applause. Instead of eulogising it, may I transcribe for your readers several of its more notable passages?

UNITY NOT UNIFORMITY.

You might as well pass an Act of Uniformity for the trees and the flowers and the birds as for human minds and consciences. You may have in all churches the same form and order of religious service, the same lessons, the same prayers, the same hymns, the same sermons (even this is possible), and yet with this monotony there may be no real unity. And beneath a variety of forms, of names, of opinions, of systems of church polity, of services, there may be a real union of heart, of conviction, and of purpose. Differences of religious views are not always to be deplored; they may be evidences of life, signs of an earnest search for truth, and of fidelity to conscience.

GENERAL LOVERS.

Let me add, however, that I have little confidence in the person who loves everybody in general, and nobody in particular; who loves every country under

the sun, and no country specially ; who loves every Church in existence, and no Church particularly—the campstool Christian who wanders everywhere and remains nowhere long.

FIDELITY TO PRINCIPLE.

I trust that not one of our ministers is guilty of the sin of silence in regard to the need and meaning and importance of baptism. This is a question of loyalty to Christ ; not of much water or little water, but of reverence for the authority of Christ, and of obedience to His will. He says, “Preach—declare the glad tidings—make disciples—baptize.”

BAPTISM NOT AN EMPTY FORM.

Baptism is a symbol of the truths proclaimed in the Gospel, and symbols are valuable. “Did not the whole Hungarian nation rise, like some tumultuous moon-stirred Atlantic, when Kaiser Joseph pocketed their Iron Crown, an implement, as was sagaciously observed, in size and commercial value little differing from a horseshoe?” The flag of an army is more than a rag of different colours ; to insult that flag is to insult the army ; to capture that flag is to dishonour the army. The wedding-ring, the key of a city, the sceptre of a king, is a symbol expressing ideas which words could not so well convey. And so with baptism, it is a symbol of the surrender of the nature to God, the whole nature ; and when we are immersed into the name of the Triune Jehovah, we declare that our entire being—body, soul, and spirit—shall be devoted to Him. In this, as in all other matters, we would be true to Christ ; for

To think His thoughts is blessedness supreme,
To know Himself, the Thinker, is our life.

POWER OF VOLUNTARYISM.

To call upon the State to provide for the maintenance of religion is to doubt the power of the Truth, the authority of Christ, and the energy of the spiritual life in the souls of men. If the voluntaryism inspired by Christianity is not vital and powerful enough to sustain and promote the interests of Christianity, then I do not hesitate to say, Let Christianity decline.

SHALLOW SENTIMENTALISM.

There is a union between Church and State which is most important and desirable ; that is, not to have Christianity as a department of State, but as a spirit permeating all departments, and controlling the minds and hearts of those who direct the affairs of the nation. There are some feeble and mistaken men who piously abstain from the duties of citizenship, as if it were inconsistent with their Christian life, with their professions and vows as servants of the Lord Jesus, to have anything to do with the government of a town or a country. They were not too heavenly-minded to engage in business and to make money ; they were not too unworldly to invest in the post-office savings bank and other Government securities ; but they stand aloof from politics as un-Christian, and never exercise the franchise entrusted to them. From such selfishness and

ignorance and cant we are, I trust, completely free. We believe that God's will is to be done on earth, in the polling-booth, in Parliament, as well as at the prayer-meeting, in county council as well as in the missionary committee, on school boards as well as in the churches; that human life, in all its relations and interests, belongs to Christ.

Mr. Owen deserves our thanks for his noble vindication of our Free Church principles, and his emphatic protest against priestcraft and ecclesiastical tyranny. The applause that greeted his utterances is the more significant as given by men who in every part of the country are bravely and faithfully illustrating the principles on which he so eloquently insisted. The papers which followed, on "The Culture of the Devout Life," by the Revs. J. P. Clarke and J. R. Russell, though on a subject which enters into the very sanctuary of truth, were a fitting sequel to Mr. Owen's address, and finished an admirable demonstration of the oneness of the purpose and spirit of which the diverse aspects of our life are an expression.

The question of Local Preachers was introduced in a capital paper by Mr. G. M. Carlile, of Bristol, and the following resolution was unanimously passed:—

This Assembly, recognising the pressing need for systematically utilising the services of local preachers, request the Council of the Baptist Union to appoint a committee in order to formulate a scheme for organising local preachers' societies in connection with the county associations. The Assembly also desire the Council to press this important matter upon the attention of the secretaries and committees of associations, and urge the ministers and officers of the churches cordially to further the object.

On the evening of this day there were two public meetings—one on behalf of the Baptist Union Home Missions, and the other for working men. At the latter, telling speeches were made by Rev. William Cuff on "The Influence of Speech on Life," by Rev. W. W. Evans on "Gambling," and by Mr. Lloyd George, M.P., on "Intemperance." No meeting of the series was of greater importance than the Home Missionary meeting. The subject, close as it is to us, and constantly as it is discussed, demands immeasurably more attention than it receives. Our churches are not half alive to the necessity of unwearied evangelism in our large towns and villages. Our home heathenism is appalling, and if we do not more resolutely attempt to conquer it, all our work will suffer. This meeting had the right ring in it from beginning to end, and the speeches, not only of the Chair-

mau (Mr. Alfred Thomas, M.P.), but of our brethren, the Revs. C. M. Hardy, G. H. James, and D. P. Macpherson, were specially happy and impressive.

Thursday was "a heavy day" in respect to the number of its engagements and the importance of its resolutions. Two of the papers were from "worthy sons of worthy sires." So far as we are aware, Mr. C. A. Vince, headmaster of Mill Hill School, has never before appeared on the platform of the Union. He was cordially welcomed for his father's sake, and will henceforth be no less cordially welcomed for his own. He is one of those Nonconformists—happily they are not few, and their number is increasing—who, while they have enjoyed the advantages of University culture, and gained many coveted distinctions, are faithful to the principles of their home training, and dwell contentedly among their own people. His paper on "The Instruction of our Young People in Nonconformist Principles," wise and weighty in itself, gained greatly in power as coming from *him*, and ought to be carefully studied by every minister and by every parent among us.

The following paragraph will teach us what to avoid :—

To discuss the causes of secession is beyond the scope of this paper. But I will venture to mention two which, if they seem trivial, are the more likely to escape notice. (1) Novels of the inferior sort abound in allusions to Dissent which are both ignorant and contemptuous, yet may seriously affect the feminine mind at a time of life when to be thought ridiculous appears a grave evil. (2) We suffer more injury from the writings of Mr. Matthew Arnold than a just estimate of their value might lead us to expect. In those books the purposes and the temper of Dissent are not merely misunderstood, but maliciously misrepresented. Now the admirable qualities of Mr. Arnold's writing happen to be just those which a young man is earliest able to enjoy when he first begins to acquire a relish for style, and before he can appreciate the higher excellencies of literature.

Mr. Vince sees clearly that we shall not retain our young people by imitating the Church :—

We are advised to adapt our preaching to the taste of educated young people. By all means let it be done, provided there is no mitigation of the austerities of our faith. We are advised, also, to consult their more fastidious tastes by making our services more attractive. But people who care chiefly for æsthetic gratification will go to church to get it. We cannot compete successfully on that ground. No, we must try to teach these young ladies and gentlemen that

something graver is at issue than any question of taste—something more than the difference between an organ and a harmonium, a lectern and a pulpit, or the comparative picturesqueness of a surplice and a frock coat.

His suggestion that we should have a series of short lives of Puritan and Nonconformist worthies—after the fashion of the English Men of Letters—was admirable, and the suggestion was felt to be so practical that Mr. Vince was requested to arrange for its being forthwith carried out. This is a kind of publication work which the Council of the Baptist Union might suitably undertake, and it is to be hoped that the leaders of our churches will give a ready and generous support to the scheme. Not less important was the paper by Rev. W. Brock, of Hampstead, another inheritor of a name which will ever be revered by Baptists. His theme was "The Claim of the Churches on the Best Service of their Best Men," and he dealt with it with a delicacy of feeling and a depth of practical wisdom which we have rarely seen surpassed. Of Mr. Hawker's exquisite paper on "Charm in Church Life," it must suffice to say that it was an admirable exemplification of the quality it commended.

I should like to ask, in a sort of aside, whether it would not be well to have, at each session of the Union, one or two papers dealing with questions of Biblical criticism on the one hand, and of applied Christianity on the other? Several years ago questions of both kinds were ably discussed at a Spring session in Bloomsbury Chapel. There was one paper on Old Testament Criticism, and another on Capital and Labour. The Church Congress discussed these thoroughly at Hull, and they form a topic of common conversation among our ministers and educated laymen. Some of us would like to hear them alluded to more frankly in the pulpit, which ought to be neither a coward's castle nor a refuge in the clouds. But, at any rate, it cannot be said that such topics would be out of place at a meeting of the Union, and their discussion would do immense good. I do not know who is responsible for the programme, but, whoever is, I commend this suggestion to them.

The Rev. Charles Williams was to the fore with a resolution on Free Education. Mr. Williams is the most vigorous fighter and the greatest peacemaker in the Baptist denomination. He is always busy and never in a hurry. He is our hardest worker, and the man who can most easily undertake any new task. On the subject of

Education he is a recognised authority, and we are glad that he is on the alert, and is determined that others shall be on the alert, as to the dangers by which we are threatened so long as the present Government is in power. His speech was firm but conciliatory, and shows that Nonconformists are not in this controversy grasping at any advantage to themselves, and that they are moreover ready to accept a reasonable compromise. His resolution, ably seconded by Mr. Alderman Edwards, J.P., was:—

That, in anticipation of the abolition of fees in public elementary schools, the officers of the Union are instructed to take what action may be necessary, in connection with the friends of unsectarian, popular, and free education, to secure that grants from the public funds in lieu of fees shall be made only to schools which are under the management of Boards elected by the ratepayers, and in which neither creed nor catechism is taught.

IN Wales the question of Disestablishment could not be ignored. There, if anywhere, it is a live question, and it is evident that the Welsh Liberals mean to have it settled on the only basis which is at all admissible—that of complete religious equality. No resolution expresses a more dogged and solid determination, or aroused greater enthusiasm, than that submitted by Rev. W. Edwards, of Pontypool College:—

That the Baptist Union hereby renews its earnest protest against the establishment and patronage by the Civil Power of any form of worship or set of articles of belief, as alike contrary to the Word of God, injurious to spiritual religion, and unfair to those who dissent from the established faith and worship; and furthermore strongly urges that the constituencies of the United Kingdom at the forthcoming general election should give a mandate to their representatives to put an end to the establishment of the Church of England in Wales, and of the Kirk which is not free in Scotland, and to take prompt and effective measures for devoting tithes and similar charges to the support of public elementary schools or other good works in which all members of the community are equally interested.

Alas! Sir, my space is exhausted, and yet I have said nothing of the Zenana Missionary meeting, nor of the magnificent closing meeting of the Union—one of the most brilliant and effective which has been held even in Wales. It was a graceful act to invite Mr. Albert Spicer, J.P.—the Liberal candidate for the Monmouth Boroughs—to preside, and admirably did he discharge his trust. Rev. C. Williams discussed “The Principles of the Free Churches,”

Dr. Clifford "The Christian Priesthood," and Rev. David Davies, of Brighton, spoke on the "History of the Free Churches of Wales." All the speeches abounded in telling points, and prove, not only that the power of platform oratory is still with us as vigorous as ever, but that our great distinctive principles retain their authority, and that on our side, at any rate, there is no doubt as to where ultimate victory lies.*

S. C.

SUNDAY MORNINGS WITH THE CHILDREN.

XI.—STORES LAID UP BY ANTS AND OTHERS.

SUNDAY—DINNER-TIME.

"SOME more pudding, Harry?"

"Yes, please." Some people at the table think Harry has great capacity for pudding.

But Harry is running away with his plateful to the cupboard where the children's things are kept.

"What are you doing, Harry? Bring your pudding to the table and eat it here."

"He said, 'lay up,' like the ants, food for the winter."

A laugh at Harry's expense from the young folks. "He," of course, meant the minister.

"Never mind, Harry; come here and let us talk about the ants and laying up." His mother took him on her knee. She did not mean this scrap of remembering the sermon to be crushed out by the laughter of the others.

"You cannot keep that pudding in the cupboard, little one. There is another way of laying it up. What sturdy little legs! How far did they walk yesterday?"

"All the way with papa and Phil."

"Such a long walk! Now you eat that you may grow and be strong, and you walk that you may be healthy. You are laying up your food in these little limbs that you may grow into a strong man."

"Are we all laying up like that, mother?" says Will.

"Yes, when you eat wholesomely and take good exercise. But Harry has laid up something else to-day."

"What, mother?"

"Just about the first grain of a habit of listening and remembering at service."

"Are we laying up that too?"

"Yes, when you *do* listen and remember."

"And if we don't?"

* We have been compelled to omit several paragraphs of our correspondent's letter, but hope to secure a discussion of some of the points he raises in a subsequent number of the *MAGAZINE*.—EDITOR.

"Then you are laying up habits of inattention."

"That's like hoarding empty nut-shells," observed Tom. "What else can we lay up? I only thought of corn in a barn, or money in the bank."

"And you have nothing to do with those just yet. Well, what else? Oh! there is plenty of treasure for those who can find it. Susie, you were down in good time this morning."

"Yes, mother. I pulled myself out of bed when the bell rang."

"And a hard pull it was, I know, my child. That is your grain towards a store of punctuality; a daily grain it should be, till your treasure is heaped up. Are your lessons learnt for to-morrow?"

"Yes, mother, only I have to practice before I go to school."

"Well, all these lessons about things worth knowing are treasures laid up. You don't often see the good of them now, because they are not much for present use; and the power of fixing your mind on one thing so as to learn it is the best of that treasure."

"But the piano, mother?"

"Think of the treasure-heap of patience that is growing by means of those weary scales. It is your drudgery time with your music now, dear. Never mind, the pleasure will come with the scales behind you instead of in front. I know a little boy who has put something bad into his moral cupboard. He had better turn it out and clean the cupboard well. He had not money enough to buy a plaything yesterday, so he borrowed the pence he wanted. Only a few pence, and yet it was storing a bad habit of self-indulgence that cannot wait for its pleasure till it is fairly earned. The ant lays up good grain—treasure, not harmful rubbish."

"Will, you were kept in yesterday?"

"Why, yes, mother; I had not done my Latin."

"Which, of course, you ought to have done. But I did not bring it up to-day to find fault. You refused the offer of a crib, made by a good-natured school-fellow, and did your work yourself."

Will muttered something about being an honest boy.

"There is a grain on your heap of resolution. Not a pile of good works for any of you, dear children, but good ways got into, making the right way easier next time."

Evening came; the mother went to Philip's own little room. They often had a chat in this way. Philip's Testament was open at "treasure in heaven."

"Mother," said he, "this seems different from the ants laying up, or what you were saying."

"So it is, Philip. Harry began with the ants, and I compared their stored grain to good habits. *This* treasure that you are reading of is the heart's love, laying hold of what you have not seen. Your love is gone on, and you are following it. The Saviour, who died for you, is *your* treasure, is He not? and He, who gave a great price for you, claims you as *His* treasure, and will guard you carefully."

"Oh! mother, it is too good to be His treasure, much more like rubbish."

“Well, say rubbish, if you will, but He makes the beautiful white marble out of grains of dust, and diamonds out of carbon. Who shall say to what degree of preciousness you shall have come, when you stand before Him, complete in the beauty He has made?”

When the mother had asked the younger ones about their doings, she had not questioned Philip. She did not want to talk of the things which lose most of their charm when the left hand knows not what the right hand doeth, but she had watched him bear teasing pleasantly one day, on another refuse to do wrong, quite decidedly, and yet so graciously that no offence was taken, and to-day, though he flushed with the effort, there had come, when it was needed, the direct honest word for the Master.

Philip, with his heart and treasure in heaven, was beginning to lay up the ways and works of a true Christian gentleman, whose store will grow every time it is drawn upon. S. M. E.

NOTES AND COMMENTS.

THE CHURCH CONGRESS has since our last issue held its thirtieth annual meeting at Hull, under the presidency of Dr. Westcott, Bishop of Durham. Like the Baptist and the Congregational Unions, this Congress is open to the reproach which so many “candid friends” delight to fling at it, of being a mere talking parliament, without legislative power. But no one can read the reports of any of these assemblies without acknowledging that there was in all of them a clear conception of the supreme and many-sided duties of the Church of Christ, and an anxious determination to fulfil them. The talk in the Congress was far less than aforesaid on the lines of self-congratulation. There were fewer eulogies of the Church of England, as the one and only authorised witness for Christ, the sole dispenser of Divine grace, and the depository of all the virtues. The address of the president admirably struck the key-note of the most practical series of meetings which the Congress has held. Social questions are everywhere to the fore. They never fail to make their voice heard, and Bishop Westcott justly contended that they are emphatically religious questions, on which the Church must definitely know her mind and speak it. We do not for a moment admit that the chief functions of a Christian Church lie in the region of social and sanitary reform, in the settlement of labour disputes, or in the sphere of politics. The mission of the Church is, and must be, mainly spiritual. Her great message relates to the forgiveness of sins, to the renewal of character, to the perfecting of the soul and its preparation for the eternal future. But nothing that concerns man is alien to her, nor can she ever forget that while man's nature and relations are complex, one part is intimately connected with and dependent upon another. Spiritual life is endangered and destroyed by unfavourable physical conditions. Selfishness, greed, unhallowed competition, tyranny and injustice, reckless speculation, and similar evils are foes of Christ not less than of man, and the Church must therefore protest against them. The Gospel claims dominion over the whole area of life, and the churches will be

recreant to their duty unless they fearlessly apply it to the whole of life, and apply it so that all men, whether statesmen or politicians, masters or workmen, shall feel its pressure and be constrained to own its power. The papers on Inspiration by Dean Perowne and the Dean of Armagh were fine examples of a reverent and courageous handling of the great problems of Biblical criticism. The sermons by the three Bishops (Wakefield, Newcastle, and Ripon), as well as the addresses of the Rev. Harry Jones, the Bishop of Bedford, and others, prove that "the Church as by law established" is becoming fully alive to the signs of the times. The discussion on "Home Reunion" was another feature of the Congress. The speakers, including the Archbishop of Dublin, Earl Nelson, Professor Lumby, Mr. Moule, and Canon Freemantle, took a generous and hopeful tone, but their views were apparently in advance of those entertained by the great bulk of the audience, who received somewhat coldly the tributes paid to Dissenters and their work. The discussion of such a question would at one time have been impossible, and we cannot be surprised that there should still be thousands of Churchmen who regard our Nonconformity with suspicion, and whose only idea of reunion should be absorption. There are some signs, even in the Church Congress, that the world moves.

THE CONGREGATIONAL UNION.—Our brethren of the Congregational Union have this year met at Swansea, and have received a characteristic Welsh welcome. The meetings seem to have been characterised by great enthusiasm, and it is gratifying to note that, while social questions have received a degree of attention which will satisfy the most ardent reformers that the Congregational churches at least are not indifferent to the claims which it is a reformer's function to urge, there has been an equal insistence on the need of a revived spiritual life in the churches and the duty of seeking with intense and prayerful earnestness an increase of "power from on high." The Chairman of the Union (Rev. Thomas Green) wisely insisted in his address on the perils which beset the churches from the attempt to meet the demand so persistently and often so unwisely made upon us to meet the changing conditions of society, and to adapt our methods of work to the wants of the masses. He warned his hearers of "the danger of *hiding* Jesus Christ—a danger arising from the excessive degree in which the secular element is insisted upon as a part of our church life." We believe that while Mr. Green's tone was, perhaps, unduly despondent, the warning is timely, and the scorn with which some have received it is a proof of its necessity. The excessive prominence of this secular element threatens, as Mr. Green showed, "the extinction of theological science and doctrinal teaching," "the swamping of our distinctive principles as Independents," and "the confounding of the Gospel with a comprehensive but material benevolence." In this age, in which we hear so much of the new democracy, the new socialism, the new trades unionism, and the new journalism (as though everything good must *ipso facto* be new), too many speak—some of them perhaps unconsciously—as if we needed also a new Gospel. No doubt the churches have been far from perfect, but we do not believe that either wisdom or philanthropy was born with

the men of our own day, nor can we admit that the aims and spirit of Christ have never until now been understood. Did the Gospel not prove a social power in the lives of men like Howard and Wilberforce, Clarkson and Knibb, Chalmers and Shaftesbury? In the struggle for political reform, for the abolition of the Corn Laws, and other unjust monopolies, in the crusade against war, in the temperance reformation, and similar movements, have not the great body of workers been supplied by the Christian churches, in which the spirit of humanity has ever had its most congenial home? The progress of humanity is but another name for the *Gesta Christi*, and all that is needed is that the churches should apply to the problems and needs of their own day the old Christian spirit. That spirit is most effectually fostered by close personal contact with Christ as He is presented to us in the New Testament, and by a vivid realisation of our evangelical beliefs; and in so far as these slip out of sight, or are relegated to a secondary place, shall we endanger the philanthropic work of the Church. Mr. Green's warning is not uncalled for, and we believe that nothing would so increase the human or philanthropic power of the churches as would another evangelical revival. The churches connected with the Congregational Union are fully alive to the signs of the times; and, so far as the meetings at Swansea may be taken as an indication, they are in a healthy and vigorous condition, and in the demands which the closing years of the century will make upon their faith and energy they are not likely to be behind the very foremost.

STEPS TOWARDS ROME.—That Anglican Ritualism is a sort of half-way house to fully developed Romanism has long been asserted by Evangelical theologians, and the fact is made sufficiently clear by the confessions of those Anglicans who have gone over to Rome. In Father Lockhart's sketch of the late Cardinal Newman there are several striking proofs of this. Mr. Lockhart, it should be remembered, was one of the two first inmates with Newman in his "Monastery" at Littlemore, and it was his secession to Rome which so compromised Newman's position in the Anglican Church that, when the secession was announced, he immediately resigned his parish of St. Mary's. There is one passage in this sketch which has great significance as showing how traditionalism and ecclesiasticism have obscured the teaching of Scripture, and how little Scripture itself seems to be consulted in the community which claims to have the apostolic succession. "An important matter to us was the teaching of Dr. Pusey on *Baptism* and on *Post-Baptismal Sin*. From hearing these doctrines, most of us came to hold that as a fact we had been made 'temples of God in baptism.' . . . What was our present condition, if by sin, perhaps from early youth, or even from childhood we had driven out the Spirit of God and had become a dwelling place of evil spirits? I do not know what to say about others; for myself no words can express the dark terror of my soul. But the Anglican doctrine, clear as it is about baptism, could tell us no remedy for sin committed after baptism. It was for me most providential that I happened at this critical moment to come across a Roman Catholic book, Milner's *End of Controversy*. . . . I saw at once . . . that the Roman Catholics taught . . . that if we sin, God has

provided 'a second plank after shipwreck,' equivalent, if repentance is deep, to a second baptism—the Holy Sacrament of Penance, Confession, and Absolution. I was immensely relieved, and began to practice confession," &c. Did it never occur to this troubled and anxious soul to ask, not what Dr. Pusey taught, but what Christ and His Apostles taught? If he had made this inquiry, would he have believed that he and others had been made temples of God in baptism, that baptism not being associated with or expressing repentance and faith, but administered to unconscious infants? Did it never occur to him to ask whether the New Testament has anything to say as to post-baptismal sin? It seems incredible that men should search anywhere and everywhere for light except in the one place where alone it can be found. We dare not speak lightly of post-baptismal sins, of the sins of those who have once received the light and life of Christ, but all sin is covered by Christ's mediatorship, and all sinners, even the greatest recreants, may have access into the holiest of all by the new and living way. It was of what Anglican and Romish theologians would call post-baptismal sins that the Apostle John wrote: "My little children, these things write I unto you that ye sin not, and if any man sin we have an Advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Do we need any other "plank" than that? And where do we read in the New Testament of "the Holy Sacrament of Penance, Confession, and Absolution"? Of course, if men refuse to take the Scriptures for their guide, we cannot be surprised that they should wander from the light and be given over to the darkest terror. There are other points raised by Father Lockhart's sketch, especially his views as to the one Visible Church, and what constitutes schism, which show the slight weight attached to the direct teachings of Scripture. But the extract we have given sufficiently indicates the condition and habit of mind in which Romanism finds a congenial soil, as it also shows the mischievous results of the doctrine of baptismal regeneration. In connection with this last question, Evangelical Pædobaptists ought seriously to reconsider their position. Can we escape exaggerated views of the power of baptism when it is dissociated from repentance and faith, and administered to those not contemplated in the New Testament directions concerning it?

OUR RECENT LOSSES.—In his speech at the "Valedictory Service" at Cardiff, Mr. Rickett referred to the heavy losses which the Missionary Society had sustained during the past year in the removal of so many of the members of its Committee by death. They have been exceptionally serious, and since our last month's notes (which went to press earlier than usual) were written, we have lost—in addition to Mr. Alfred Bowser, who died on August 31st—Mr. J. C. Parry, of Beckenham, the Rev. John Trafford, M.A., formerly of Serampore, and latterly Secretary of the Bible Translation Society, and Rev. C. B. Lewis, the saintly and scholarly missionary of Calcutta, whose wife had preceded him to the heavenly rest but five weeks before his own call reached him. As detailed notices of these beloved brethren appear in the *Missionary Herald*, we need do more than record

our appreciation of their high Christian character, their profound practical wisdom, and their untiring energy in the service of our Redeemer. They were all men whom we cordially recognised as the gifts of our ascended Lord, and who in their different spheres were sources of strength and blessing to others. The passing away of men like these inflicts on our denomination a serious loss, and places heavy responsibilities on those who remain. May we find it still true that instead of the fathers shall be the children, and may God raise up in our churches men who shall, in attainments, character, and work, worthily follow in the steps of those who have so faithfully finished their course.

THE DEATH OF MRS. BOOTH.—Whatever may be our estimate of the methods of the Salvation Army, we cannot ignore the good work it has done and is doing in reclaiming the outcast and helping the distressed. We may dislike its military style and deem many of its chief weapons decidedly carnal. But its General is not only a man of genius, but a man of splendid enthusiasm and unbounded energy. His wife was altogether like-minded with him, and had not less genius, either as a speaker or as an organiser, than he. Her sympathy, her counsel, and her unwearied labour have been of incalculable benefit to the Army; and though she had long been laid aside from active service, how sorely she will be missed by her husband and family and, in a lesser degree, by hundreds of others over whom her influence was unique, it is difficult to tell. That she was a woman of saintly life—loving, generous, self-denying, and bent on the saving of the lost—only the sheerest prejudice would deny. We do not believe that she has solved the question as to “Woman’s Work in the Church,” and more than Canon Liddon have “the misfortune to agree with St. Paul” on that question; but can we refrain from the wish that we had in all our churches scores of women fired by her noble and heroic spirit? Her funeral obsequies, however, the lying in state, the services at Olympia, and the elaborate processional display were scarcely in accordance with the simplicity which is said to have been one of her most marked characteristics. There was, unfortunately, too much ground for the criticism that the funeral was turned into a “grotesque advertisement.” The *Church Times* considers that all this show proves that the English people love and will have ritual in one form or another, and that the baldness of Puritanism is doomed! But funeral processions are not exactly religious worship, and the question is not what people like, but what God commands.

REVIEWS.

PASTOR PASTORUM; or, The Schooling of the Apostles by our Lord. By the Rev. Henry Latham, M.A., Master of Trinity Hall, Cambridge. Cambridge: Deighton, Bell, & Co.

THE special aspect of our Lord’s ministry which Mr. Latham here discusses is not among the commonplaces of theological inquiry; indeed, we know of only one book of the first rank devoted to it, and even Professor Bruce’s “The Training of the Twelve” is wider and therefore less specific in its scope. The idea that the

disciples were being trained to the acquisition of certain qualities and habits of mind, that they were being gradually and surely fitted for their future apostleship, is worked out with a freshness of presentation, a force of argument, and a wealth of illustration which at once win our sympathy and give us a profounder insight into the principles of Christ's self-revelation both before and after His ascension. We cannot do better than state Mr. Latham's conclusions in his own words :—"Christ's particular care to leave the disciples their proper independence is everywhere apparent. They come to Him of their deliberate will. . . . Christ draws out in His disciples the desired qualities of self-devotion and of healthy trust in God without effacing the stamp of the individual nature of each man. He cherishes and respects personality." "Men in His eyes were not mere clay in the hands of the potter, matter to be moulded by shape. They were organic beings, each growing from within, with a life of his own—a personal life which was exceedingly precious in His and in His Father's eyes—and He would foster this growth so that it might take after the highest type." "With Christ the part that man had to do of himself went for infinitely more than what was done for him by another." "Christ gave no system for recasting society by positive law, and no ecclesiastical polity, for men could make laws better when the circumstances which called for them arose." Another great principle is expressed in the words, "To whomsoever hath shall be given"—a principle which falls in strangely, as Mr. Latham remarks, with the law of natural selection and the survival of the fittest in the organic world. These principles determined our Lord's conduct in the use of His miraculous powers, in refusing the popular demand for signs, and in abstaining from leaving behind Him a revelation written with His own hand. The chapter on the Temptation (though we do not see why Mr. Latham should give up the personality of the tempter) strikes us as one of the most original and suggestive we have seen. Some of its thoughts were probably suggested by the remarkable discussion of the subject in "Ecce Homo," but many of the best points are Mr. Latham's own. It would be difficult to name a book from which it is possible to acquire a clearer knowledge either of our Lord's methods of training His disciples or of the aims which Christian teachers should constantly keep in view, and the methods by which alone they can legitimately fulfil them. And certainly we know no book which so abounds in memorable seed-thoughts. We could fill page after page with crisp, forcible, and compact sentences which are truly as nuggets of gold.

MODERN CRITICISM CONSIDERED IN RELATION TO THE FOURTH GOSPEL. Being the Bampton Lecture for 1890. By Henry W. Watkins, M.A., D.D., Archdeacon and Canon of Durham, &c. London : John Murray.

ARCHDEACON WATKINS has acted wisely in issuing his Bampton Lectures immediately after their delivery. His theme is of supreme moment, as the Fourth Gospel is one of the chief battlefields in the conflict with unbelief. The main feature of the lectures is found in the fact that they give us a comprehensive historical survey of the theories which "modern criticism" has advanced as to the origin and authorship of the Gospel, theories whose name is legion, and which

agree in little else than their proud rejection of the Johannine authorship. Dr. Watkins has advanced abundant evidence to prove that the Gospel was known in the early years of the second century, that it breathes the intellectual and spiritual atmosphere of Ephesus in the days of the Apostle, and that it is impossible for the sturdiest sceptic to deny that *substantially* the work is his. The picture of the life and thought of Ephesus towards the end of the first century is very valuable, and we hold that it leads to the establishment, naturally and logically, of the traditional view. So clear and trustworthy an account of recent theories does not elsewhere exist. In short compass we gain an acquaintance with all the essential features of the researches of scholars of every school, and it will, we think, be universally admitted that the tone of the lectures is as candid as their information is full and exact, and their argument powerful. The work affords a thorough refutation of the assertion of Mrs. Humphrey Ward, that "the criticism of our age has cancelled the judgment of centuries." The following paragraph will serve as a specimen of Dr. Watkins' style:—"By what laws of evidence is a case to be supported in which every witness contradicts the witness on his own side who has gone before, and then contradicts himself? What verification is possible for theories which assure us now that the Gospel is the growth of unconscious myth and now the result of deliberate design, now that its roots are metaphysical, now that they are mystical, now that the work is clearly composite, now that it is absolutely one, now that the history is trustworthy, but not the discourses; now that the author is clearly a Jew, now that he is certainly a Greek, now that he is a Syrian, now that he is an Alexandrian, now that the whole teaching bears the impress of Philo, now that it is permeated by the gnosticism of Basilides? What dependence can be placed upon investigations which assure us with equal confidence that the Gospel was written A.D. 180, 170, 160, 150, 140, 120, 110, or even far back into the first century?"

MESSRS. HODDER & STOUGHTON'S BOOKS.

SHEAVES OF MINISTRY. Sermons and Expositions by James Morison, D.D.
 THE LIVING CHRIST AND THE FOUR GOSPELS. By R. W. Dale, LL.D.
 SOME CENTRAL POINTS OF OUR LORD'S MINISTRY. By Henry Wace, D.D.
 SELECTED SERMONS OF SCHLEIERMACHER. Translated by Mary F. Wilson.
 A GOOD START. A Book for Young Men. By J. Thain Davidson.
 LEAH OF JERUSALEM. A Story of the Time of Paul. By Edward Payson Berry.

MESSRS. HODDER & STOUGHTON are again to the fore with books which will be of special, though by no means of exclusive, interest to our ministerial readers.

The venerable Dr. Morison, of Glasgow, whose Jubilee was celebrated a few months ago, has issued a memorial volume, entitled "Sheaves of Ministry." Dr. Morison is best known in England as the author of the learned Commentaries on the Gospels of Matthew and Mark. But in Scotland he is revered as a great

theologian, and of his critical and constructive genius this volume is a worthy witness. He has throughout his life protested against a one-sided and exaggerated presentation of the Augustinian and Calvinistic theology, and has not always allowed sufficient weight to the truths which form the specific features of that theology. Moderate Calvinists would, however, assent to most of his teaching, for there is now a more general recognition of the *two* sides of the questions at issue. And even on such questions as the foreknowledge of God, predestination, and the like, Dr. Morison speaks with deep spiritual insight and sound wisdom. His treatment of the question, "Is there a larger hope?" is an instance of free yet reverent discussion, and though it will disappoint the advocates of that hope, it seems to us to express the only sound conclusion from the words and spirit of Scripture. The volume is full of humane and philanthropic feeling, and of earnest evangelism, but it has a special value as showing how all the great problems of life and death, of sin and salvation, find an adequate solution in the Divine Revelation.

Dr. Dale has not hitherto, except in an indirect way, appeared as a Christian apologist. But "The Living Christ and the Four Gospels" consists of lectures specifically apologetic, and, whatever may be our judgment as to the conclusiveness of their argument, we cannot fail to be instructed by the wealth of their learning, to be braced by their breadth and magnanimity of view, and charmed by their grace and felicity of style. We have rarely met with a more masterly or eloquent statement of the argument from experience, though it certainly seems to us that Dr. Dale lays undue stress upon it, and claims for our experience an independence of the Gospel narratives which it does not and cannot possess. If he says "the books were lost which record the earthly life of Christ, my faith in Him as my Saviour from sin, the Lord of conduct, and the Giver of eternal life would still rest on strong and immovable foundations; for my personal experience of His power and love is confirmed by the experience of sixty generations of Christian men." Now that the books have so largely done their work, we may be largely independent of them, because of the extent to which they have made us living epistls. But we submit that if it could be proved that the Gospels were unauthorised and uninspired (in the ordinary sense of these words), if they were merely human creations, and were mythical, our Christian faith would be deprived of its foundation, and our confidence towards God would be gone. We cannot repose on cunningly devised fables, however beautiful and however finely they are adapted to our needs. Happily, Dr. Dale is able in the second part of his volume to show that the Gospels are absolutely trustworthy; and though there are questions relating to the sources of the Gospels and their mutual relations which he has not discussed, he has amply vindicated the Church's faith. His volume is both able and brilliant.

Dr. Wace has given us a series of studies on the Life of our Lord which, though of a somewhat slighter texture than his Bampton and Boyle Lectures, are characterised by the same searching insight and robustness of thought. The various chapters of the book are expository rather than apologetic, and written, as they are, in a clear, crisp style, they will enable every thoughtful reader more

fully to understand the spirit, the aim, and the methods of Christ as the world's Redeemer. Few works will better repay close and careful study.

To English readers, Schleiermacher has been too largely a name. Considering his great originality, and the influence he has had on men like Neander, Dorner, Ullmann, it is strange that more of his works have not appeared in an English dress. This selection from his sermons cannot fail to be welcome. Into his system, as a whole, this is not the place to inquire. Here he stands before us as a man who is thoroughly conversant with Scripture and in profound sympathy with Christ. His discourses are those of a healthy and robust thinker, with a strong vein of tenderness and of lofty idealism in his nature. The biographical sketch prefixed to the sermons will be received with pleasure by all readers.

Dr. Thain Davidson has few equals as a preacher to young men, nor are there many who can so effectively warn them against the fascinations and snares of tempted and tempting London. He is alive to all sides of city life, and proves himself a wise counsellor and helpful friend. Bright, winning, and stimulating in style, with a good command of illustration and anecdote, his volume will help all young men who read it to make what is so essential, "a good start."

Mr. Berry's "Leah of Jerusalem" follows in the course of its incidents the life of St. Paul, and is an endeavour to depict not so much its external surroundings as its moral and spiritual environment, the intellectual and religious influences which were at work in men's minds and determining their attitude towards the Gospel. The book is graphically written, is full of sound evangelical truth, and has a thrilling interest.

THE RELIGIOUS TRACT SOCIETY'S BOOKS.

GREEK PICTURES, by J. P. Mahaffy, M.A., D.D., is the latest addition to the admirable "Pen and Pencil Series," and, among books for presentation, will stand prominent. Dr. Mahaffy, the well-known classical scholar of Dublin, has already given us most interesting studies on "Social Life in Greece" and "Greek Life and Thought," and for the task he has here set himself no English writer is so well equipped as he. His familiarity with ancient, mediæval, and modern Greece; with the geography, history, and antiquities of this renowned land; with its literature, philosophy, and religion; with its theatres and racecourses, and the habits of its people is here turned to good account, and a more pleasant and instructive *cicerone* it would be impossible to find. The engravings are as admirable as the letterpress, and give us a vivid idea of the coast and mountain scenery, of Greek architecture and sculpture, and various other art treasures. To non-classical readers these "Greek Pictures" will open up a new world of thought, and even scholars will be able to refresh their memory in the pleasantest fashion.

BIBLICAL ATLAS and Scripture Gazeteer; with Geographical Descriptions and Copious Bible References. With Maps. By H. Courtier, F.R.G.S. A work which has attained its fourth edition is independent of criticism and even of eulogy. It is not a mere reproduction of former editions, but has received large additions, bringing it thoroughly up to date. It is, in fact, a complete geo-

graphical dictionary, and may be strongly recommended to Bible students generally.

The various annuals published by the Religious Tract Society are a library in themselves. It is impossible to give even an adequate notice of them, and we must be content with little more than enumeration. THE BOYS' OWN ANNUAL and THE GIRLS' OWN ANNUAL are deservedly the most popular publications of their class, and there is in the new volumes a marked improvement. With writers like Jules Verne, Dr. Gordon Stables, Mr. Ascot Hope, and Rev. E. J. Hardy, Mr. Hutchison has had no difficulty in providing substantial and attractive fare for the boys. Several of these writers contribute to "The Girls' Own," as do Mr. G. Linnæus Banks, "Phyllis Browne," Mrs. Holman Hunt, Isabella Fyvie Mayo, Sarah Tytler, &c. The coloured plates and engravings in both volumes are generally of a high order. THE COTTAGER AND ARTISAN, FRIENDLY GREETINGS, ILLUSTRATED READINGS FOR THE PEOPLE, and THE TRACT MAGAZINE are all of a definitely religious character, full of bright, cheerful, and practical reading, with a host of appropriate illustrations. The series of papers on the Newspapers of the Day in Cottage Edition in "The Tract Magazine" is decidedly ingenious. THE CHILD'S COMPANION and OUR LITTLE DOTS are intended for the lords and ladies of the nursery of varying ages. Kindly interest in children, the power of concise story-telling, and artistic skill can surely "no further go" than in the production of volumes like these.

THE CHRISTMAS AND NEW YEAR'S CARDS issued by the Tract Society offer a large and varied assortment, and include designs of landscape and flowers, sea and shore, children and animals, with original verses and appropriate texts of Scripture. They are all exceedingly beautiful.

PUBLICATIONS OF THE SUNDAY SCHOOL UNION.

Our friends of 55 and 56, Old Bailey, send out a goodly parcel of attractive juvenile reading which should earn for them the gratitude of all Sunday-school superintendents and teachers, and of all who are interested in the welfare of the young. There are several annual volumes consisting of the twelve monthly parts. YOUNG ENGLAND is rightly described as an "Illustrated Magazine for Recreation and Instruction." It is full of all sorts of good things, and so in its own way is THE CHILD'S OWN MAGAZINE, which has always been a favourite with the little ones. THE SUNDAY SCHOOL TEACHER: A Biblical and Educational Magazine, is further described as a "Treasury of Illustrations, Biblical Criticism, and Lesson Help for Sunday-school Workers," and of a kindred though more restricted character is the volume of NOTES ON THE SCRIPTURE LESSONS FOR 1891. Both are of permanent worth, and deserve a place in the expositor's and teacher's library. NOBODY'S GIRLS, by Sarah Tytler, shows all that writer's usual insight into human nature, and that refined sympathy which have given her books so strong a hold on girls and young women. The characters are delightfully sketched (Nancy and Dolly for instance), and there is sufficient incident to maintain the reader's unabated interest to the end. BESOM YARD,

by Thomas Peet, M.A., tells a too common story of trial and temptation, with suspicion falling on the wrong people. There is a good deal of dramatic power in the book. ANNIE'S "YES," illustrates the saving of a man by a woman's fidelity and love. Of smaller works, we have received BOGIE AND HIS MASTER, by Mrs. F. Seamer; LADS AND LASSES, by Miss M. Onley; DOROTHY LAVENDER, a Temperance Story, by E. J. Moore; MARION'S REPENTANCE; SELF-SACRIFICE AND ITS REWARD, both by Mrs. Terry; and A PIRATE BOLD, by Hugh Paton. All of these are good. THE SUNDAY SCHOOL TEACHER'S POCKET BOOK AND DIARY, 1891, is one of the very best diaries out. The Addresses to Teachers, Parents, and Scholars are, as usual, wise and pointed.

PUBLICATIONS OF THE CLARENDON PRESS.

THE ESSAYS OR COUNSELS, CIVIL AND MORAL, OF FRANCIS BACON, LORD VERULAM, VISCOUNT ST. ALBANS. Edited, with Introduction and Illustrative Notes, by Samuel Harvey Reynolds, M.A.

LIKE the bulk of the volumes issued from the Clarendon Press, Mr. Reynolds' edition of "Bacon's Essays" is a substantial addition to our literature. It is a handsome octavo volume, in half-Roxburgh binding, with a typography which will be the delight of students. It is emphatically an edition for scholars, containing an admirable introduction, bibliographical and critical, and annotations devoted to the elucidation of the text, to the correction of Bacon's frequent inaccuracies in quotation, and to illustrative passages from the Greek and Latin classics. These annotations are perhaps the most valuable feature of this edition, and must have involved many years' careful research. They exemplify a style of criticism which relies not so much on sympathetic insight as on robust judgment and rigid scholarship. Mr. Reynolds, in his Introduction, disputes Lord Macaulay's assertion that Bacon's style "was constantly becoming richer and softer." He contends, on the contrary, that "Bacon had at times almost any style at command, and that he varies his style with the occasion, becoming all things in turn so as to ensure getting a hearing, trying one experiment after another, and giving proofs of mastery in each. . . . To speak, therefore, of Bacon's style is in strict terms impossible. Almost the only attribute common to his writings is that they bear the mark of a grand and confident self-esteem, sometimes directly assertive, sometimes condescending, sometimes scornful, sometimes disguised under a transparent affectation of modesty. But in one form or another it never fails, and it gives his writings at once their special characteristic and not the least part of their charm." Mr. Reynolds does not, however, agree with Mr. Aldis Wright in thinking that the English reader will find few difficulties in Bacon's language or style. There are considerable difficulties arising from a peculiar and unfamiliar usage of words. This edition of our great English classic will certainly take precedence of all others.

MY COUNSELLOR. Holy Scripture arranged as Morning and Evening Meditations for Edification, Guidance, and Comfort.

WE cannot do other than cordially welcome this beautiful daily text-book. Its admirable get-up on the Oxford India paper, its clear type and printing, and its

border lines and heading in red would alone suffice to distinguish it from most books of the class. But the topics are chosen with such skill, and the arrangement of texts is so judicious and helpful, that it will be found of the highest service for the invigoration of our spiritual life. To thousands it should become an inseparable pocket companion.

THE FINGER NEW TESTAMENT is a piece of curious and delicate workmanship as regards paper, printing, and binding. It contains the whole New Testament in a book of $3\frac{1}{2}$ in. in length, 1 in. in width, and a third of an inch in thickness. It has 552 pages, and is less than three-quarters of an ounce in weight. Small as is the type it is marvellously distinct and legible.

VERSES ON VARIOUS OCCASIONS. AN ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE. ESSAYS, CRITICAL AND HISTORICAL. Two Vols. By John Henry, Cardinal Newman. London: Longmans, Green, & Co.

WE have received the above from Messrs. Longmans as additions to their SILVER LIBRARY. Dr. Newman's works, though belonging to ecclesiastical rather than to general literature, amply deserve a place in this valuable series, and will be eagerly read by multitudes who have no sympathy with the author's Romanism. He was a true poet, and gave us "Verses" which have laid hold of the most devout and cultured minds in communions most strongly opposed to his own. His essay on "Development" is a strange mixture of truth and error. To the principle of development in itself we need have no objection—the creeds of our Protestant churches illustrate it—but additions, contradictions, and excrescences are not developments. Newman asserts that the first note of the genuine development of an idea is preservation of its type. It would not be difficult by the application of this canon alone to overthrow the elaborate structure of sacerdotal and sacramentarian religion, in which the New Testament type is entirely overlaid and lost. Nor is Dr. Newman sufficiently careful to determine where the type is to be found. He seeks it in the first three centuries of Christian history. We find it in the New Testament, and the New Testament alone. It is interesting to note the following paragraph with reference to infant baptism, following a statement that infant baptism was less earnestly insisted on in early times than it is now, and that such great saints as Gregory Nazianzen, Basil, Augustine, Salyrus, Jerome, &c., were not baptized till they had reached man's estate. "Now how are the modern sects, which protest against infant baptism, to be answered by Anglicans with this array of great names in their favour? By the later rule of the Church surely, by the *dicta* of some later saints, as by St. Chrysostom, by an argument founded on the absolute necessity of baptism for salvation, sufficient reasons certainly, but impotent to reverse the fact that neither in Dalmatia nor in Cappadocia, neither in Rome nor in Africa, was it then imperative on Christian parents, as it is now, to give baptism to their young children. It was on retrospect, and after the truths of the Creed had sunk into the Christian mind, that the authority of such men as St. Cyprian, St. Chrysostom, and St. Augustine brought round the *orbis terrarum* to the conclusion, which the

infallible Church confirmed, that observance of the rite was the rule, and the non-observance the exception." Dr. Newman does not pretend to find his sanction for the rite in any precept or example drawn from the New Testament. Among the most suggestive of his "Essays, Critical and Historical," are those on, "Rationalism in Religion," from which we all may learn much, and "Selina, Countess of Huntingdon," which also points out very real dangers to which we are exposed. Our impression is that the perusal of these writings will tend to show the invalidity of High Anglicanism, Ritualism, and the like, as but stepping stones to Romanism.

CARDINAL NEWMAN. By Richard H. Hutton. London: Methuen & Co., 18, Bury Street, W.C.

THIS volume—which is the first of a series of English Leaders of Religion—has reached us too late for more than a brief notice. Mr. Hutton's estimate of Cardinal Newman is in several respects higher than our own, and needs to be greatly qualified. But there neither is nor is likely to be a more compact and admirable account of his career, nor one written with more exquisite literary charm. The picture of Newman at St. Mary's and the summary of his "Development of Doctrine" and other works are the best we possess. The series which the book inaugurates is likely to be very useful, and is well got up. A correspondingly good account of Dr. Newman from a purely evangelical standpoint would be welcome.

GIDEON AND THE JUDGES. A Study, Historical and Practical, by Rev. John Marshall Lang, D.D. London: James Nisbet & Co.

DR. MARSHALL LANG fills, not unworthily, the pulpit of the Barony Church in Glasgow, so long occupied by the large-hearted Norman Macleod. This study has, we imagine, grown out of expositions and lectures delivered to the author's congregation, but it is assuredly none the less welcome on that account, and if the perusal of the book should lead others to discuss the period of the Judges in their pulpits it will render good service. The work is not at all homiletical in its form, but it contains the materials out of which instructive and powerful homilies naturally grow. The style is concise, and at times even compressed. Rarely do we come across a superfluous word. The solutions of the moral difficulties suggested by the history are generally judicious and satisfactory. Dr. Lang has a wide acquaintance with modern literature, and adduces from it many apt illustrations. Here and there printer's errors have been allowed to pass, as when Mr. F. W. Myers appears as T. N. Myers!

THE PEOPLE'S BIBLE. Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. XIII. The Proverbs. London: Hazell, Watson, & Viney, Limited, 1, Creed Lane, Ludgate Hill.

ALL who know Dr. Parker's previous volumes will expect in this—which treats of the Proverbs—one of the raciest, most graphic, and most pointed of the series. Nor will they be disappointed. The profound and many-sided wisdom of Solomon finds in the minister of the City Temple a sympathetic and competent interpreter. It is a book to linger over. Every young man, and for that matter

every young woman, and every business man and politician should possess a copy of it and read it frequently.

POCKET VOLUME OF SELECTIONS FROM THE POETICAL WORKS OF ROBERT BROWNING. London : Smith, Elder, & Co.

We have at last a really cheap selection from Browning's best poems, one that is sure to be appreciated, and to whet the appetite for more. No selection can satisfy everybody, but we are sorry to miss "Fra Lippo Lippi," "A Death in the Desert," "Saul," the fine song from Paracelsus, "Over the sea our galleys went," and several other lyrics. We believe that a complete edition of Browning's poems—say, in sixteen one-shilling volumes—would be a decided success.

A HANDBOOK OF SCIENTIFIC AND LITERARY BIBLE DIFFICULTIES ; or, Facts and Suggestions helpful toward the Solution of Perplexing Things in Sacred Scripture. Being a Second Series of the "Handbook of Biblical Difficulties." Edited by Robert Tuck, B.A. London : Elliot Stock.

MR. TUCK has rendered good service in this as in his former Handbook. He here deals with difficulties relating to ancient history, matters of science, matters of religion or theology, and the usages of language. His views are somewhat broad, and on questions of criticism he goes further than the facts warrant. Is it, *e.g.*, evident that the early portion of Genesis is legendary? Mr. Tuck's authorities are of very varying weight, and his style is at times careless. But the work is a mine of valuable and suggestive information.

PAMPHLETS.

MESSRS. ALDEN & Co., of Oxford, publish in a neat form "The Inner Secret of Wholesome Culture," by the Rev. E. S. Talbot, D.D., Vicar of Leeds, and "The Discipline of Doubt," by William Danks, M.A., Rector of Richmond, Yorks. Both sermons were preached before the summer meeting of University Extension Students in the Church of St. Mary's, Oxford, and are well worthy of thoughtful perusal, especially by young men and women. "Orders and Regulations for Soldiers of the Salvation Army." By the General (101, Queen Victoria Street). A remarkable code of laws certainly, the product of a master mind. Granting the Divine authority of the Army, a code so minute, so stringent, and so despotic may be admissible, but only then. With many good things there are also many that are bad. "A Bird of the Air," "A Grain of Sand" (John Heywood, Manchester). The author of this *brochure* spends his time and means in writing tracts and distributing them. They are soundly evangelical, animated by a good spirit, and call attention to many duties, apparently small and too frequently neglected. Their somewhat rambling style will commend them to a large class of readers. We also commend "Hints for Housemaids" (Elliot Stock) as kindly, sensible, and practical. Mr. Fisher Unwin has issued sixpenny editions of the two deservedly popular works, "English as She is Taught," by Mark Twain, and "Stops ; or, How to Punctuate," by Paul Allardyce. Their circulation is sure to go up. "Teneriffe ; Personal Experiences of the Island as a Health Resort," by G. W. Strettell, is also likely to attract attention.



1860 - 1861 Photographed by T. B. French

Yours faithfully
Marianne Farningham

THE
BAPTIST MAGAZINE

DECEMBER, 1890.

MARIANNE FARNINGHAM.

THE subject of our sketch is the eldest daughter of the late Mr. Joseph Hearn, of Farningham, one of the many picturesque villages in the county of Kent. Her father was deacon of the Baptist church at Eynesford, a church that, in the annals of village Nonconformity, can present a record of staunch adherence to principle and conscientious devotion to duty. Her mother's father was a local preacher of considerable originality and power. The church at Eynesford was a mother church, one of the pioneers of Nonconformity in West Kent; and there are to-day something like a dozen off-shoots from it. The minister at this time was the Rev. John Rogers, whose wife was the sister of Miss Hearn's grandmother. In those early times the chapel was like a Sunday home to those who frequented it. People drove or walked from all parts to the morning service, taking their dinner with them; in the afternoon there was a second service, followed by a cup of tea, after which the members of the congregation wended their way to their widely scattered homes. Almost as soon as she could walk, the little Marianne attended the Sunday-school, in which nearly all her relations were engaged as teachers.

At the age of twelve years befel the child's first great sorrow—the sorest bereavement any family can know—the loss of the mother. Two years later she was received into the church, being baptized by

the Rev. William Reynolds, then minister. Although her girlhood was burdened by responsibilities and some hardships, it was yet a very happy and useful one, and she united, even thus early, a loving disposition with a sort of magnetic attraction which drew around her many friends. As an instance of the esteem in which she was held it may be stated that when, through illness, the teacher of the senior class, of which she was one of the youngest members, was obliged to give it up, Marianne Hearn was unanimously chosen by the rest to fill the vacant place. During those early years the pen, which has since been so prolific, had already begun its work; indeed, almost as soon as she was able to write at all, she wrote verses, although she had no idea of becoming literary, her ambition being to enter the teaching profession. At length, in fear and trembling, and unknown to any of her friends, she sent her first poem to the *Gospel Magazine*; it was accepted, but not published until twelve months later, when the young writer had imagined it long since consigned to the waste-paper basket. In the meantime she had left home to take a situation in a school at Bristol.

A year later found Miss Hearn again at home, whither she had been summoned to nurse a dear sister whose long and painful illness ended in death. These quiet months, overshadowed with trouble as they were, were yet filled with hard work, and marked by rapid progress. At this time she had the advantage of the friendship of the Rev. Jonathan Whittemore, a publisher and editor, also the then pastor of the church at Eynesford. Mr. Whittemore recognised that the girl had, if not genius, the "infinite capacity for taking pains" which goes far to make success, and, while giving her the wise help which his experience made so valuable, he endeavoured to overcome her natural girlish timidity by kind encouragement. He was the editor and proprietor of the *Baptist Messenger*, and having seen Miss Hearn's first published poem, and another subsequently sent to the *Christian Cabinet*, he invited the young aspirant to contribute to his magazine, after which her poems frequently appeared therein.

In the year 1856, Mr. Whittemore took our friend into his confidence with regard to the *Christian World* newspaper, which he was then starting, asking her to contribute something every week. One of her poems appeared in the first number, and ever since that time she has been faithful to that paper, and the paper faithful to

her. The *Christian World* was soon supplemented by a small journal called the *Sunday School Times*, devoted to the interests of Sunday-schools, and the first of its kind. To this journal Miss Hearn contributed largely from the first, both prose and verse. She shrank from writing under her own name, and at the suggestion of Mr. Whittemore adopted as her nom-de-plume the name of her native village, and has ever since been known in the literary world only as Marianne Farningham. At this time she wrote, not with any idea of earning money, but in order to say what was given her to say; she earned her living for many years by assisting in elementary schools, and it was to become the mistress of one of these, and in order to live with a dear friend, that she went to Northampton in 1859, where her home has been ever since.

A few years after Miss Farningham went to Northampton the *Christian World* passed into the hands of the man who from the first had insured its proficiency, Mr. James Clarke, who immediately made her a generous offer with regard to payment for her contributions, and shortly afterwards proposed that she should give up teaching altogether and devote herself entirely to literary work. Miss Farningham's idea was to leave Northampton at this time for some more picturesque place, but just then a girls' senior class was about to become teacherless, and she was persuaded to take it till someone else could be found. This was twenty-five years ago, but from that time to this the class has been so dear to the teacher that she has never felt able to relinquish it. To Northampton, therefore, her father, brother, and sister removed, and there the best years of her active life have been spent. In this town she has had the much-esteemed privilege of attending the ministry of the Rev. J. T. Brown, to whom, as she is ever glad to acknowledge, she owes a large debt of gratitude for the preaching, which has been as a constant inspiration to her. His flashes of poetic thought, his high ideals of Christian life and character, and his vivid realisation of things unseen, have been, as may be imagined, exceedingly stimulating and suggestive to the hearer, who has so continuously provided helpful thoughts for others through the press. In her class, too, now numbering some two hundred young women, she has found at once an immense joy and responsibility. The young women belong to all denominations and different grades of society, but the Baptist

Church at College Street is both a social and religious home to them. Several thousands have passed through this class, which in many respects is a unique one, and are now filling all sorts of positions in many parts of the country, and even of the world.

It was because of her large knowledge of, and interest in, women, that Marianne Farningham first began to deliver lectures, which were chiefly on womanhood and addressed to women. The success that everywhere attended these lectures was a great surprise to her; and though she has always disliked public work, she has confessed that the meeting face to face with so many who have known her through her writings, and who have been eager to press forward to take her hand, and to express their friendliness and gratitude for help received, has often been to her a source of joy and thankfulness. The people of Northampton are proud of Miss Farningham, and five years ago, at a School Board election, placed her at the head of the poll by a large majority, a position which she still maintains.

A short time before the late Mr. James Clarke died, a proof was given of the esteem in which he and his sons (the present proprietors of the *Christian World*) held Miss Farningham, by their entrusting her with the editorship of the *Sunday School Times*, with the success of which paper she has had so much to do. As this sketch will show, Marianne Farningham has been always an indefatigable worker, and up to the present time her life is almost too full of activity and responsibility; but she is sustained by a cheery hopefulness of spirit and an unquestioning faith in the love of God. A great source of strength, too, has been her love of the beautiful in nature, to gratify which she has taken every opportunity of travel, gathering thereby much inspiration for her work. No one can know Miss Farningham personally, or read her writings, without feeling that the foundation of all her work is the absolute certainty of the living Christ; and those who know her the most intimately feel that her private life and character are the best commentary upon her public work.

HOW TO HEAR GOD'S VOICE.

“He that is of God, heareth God's words: ye therefore hear them not, because ye are not of God.”—JOHN viii. 47.

THIS verse completes our Lord's answer to His question in the 43rd verse, “Why do ye not understand My speech? Even because ye cannot hear My word.” His speech was for the unfolding of God's will, for the completion of that Divine revelation whose earlier disclosures these Jews professedly believed. Our Lord came, in accordance with the predictions of ancient prophecy, to fulfil the promises of God on which the Jewish nation reposed; to establish on a broader basis that Kingdom which is “righteousness, peace, and joy in the Holy Ghost.” His advent was eagerly awaited as the commencement of the golden age of Israel, and His words were in harmony with the visions of the ancient seers, the rapt inspirations of the prophets, and the varied ritual of the temple. To give meaning, coherence, and completeness to the Hebrew Scriptures, the advent of our Lord was indispensable, and yet when “He came unto His own, His own received Him not.” Strange, indeed, that against their professed beliefs, their fervent expectations, and their evident interests they should be unable to comprehend His teaching, and should reject Him as a blasphemer. Even if Greek philosophers, Roman statesmen, Oriental mystics, and ignorant mobs should spurn His claims, it might have been expected that the Jews would have welcomed Him as their Deliverer and Lord; that they would have anticipated the judgment of the majority in every civilised country, and have found Him indispensable to their spiritual welfare. Christ has gathered around Him in every subsequent age an innumerable company of devout and earnest followers, who have found in His words their supreme light, in His life their highest example, and in His Spirit their holiest incentive. “It were as impossible,” says one, “to count the spirits to whom He is a supreme necessity and a splendid joy as it would be to resolve the stars that lie beyond the reach of the most powerful telescope. As the stars of the milky way are able from their very multitude, while singly indistinguishable, to girdle heaven with a zone of light, so a cloud of witnesses,

which no man can number, forms the glorious pathway of Christ down the ages, most luminous when the night seems darkest, most beautiful when it melts into the light of day. The glory that lies about His path adds beauty to Him who walks in it, and He comes towards *us* clothed in the radiant garments woven for Him by a faith stronger than time, by a love mightier than death."

So He appears to us to-day; yet these Jews understood Him not, but hated and crucified Him. Why could they not understand His saying? Why should they fail, not only in quick intuitive sympathy, in spiritual appreciation, but even in intellectual apprehension? "Because," said Christ, "ye cannot hear My words"—cannot, because ye are not morally free, but are pre-engaged in the service of sin, enslaved to your selfish interests, seeking the honour which cometh from men, wrapped up in earthly ease and pleasure, and so My words are unwelcome, and your perverted will will not suffer you to give heed to them—ye act as children of the devil. He that is of God heareth—willingly, intelligently, appreciatively heareth—God's words, and because ye are not of God, ye hear them not.

Now, it will be seen at a glance that the key to the understanding of this verse lies in the words, "of God" and "not of God." What does our Lord mean by them? Their meaning seems to me to lie on the surface, and to be as clear as light itself. The words, "of God," refer to an inward disposition, a certain frame and temper of mind which is in harmony with God, a likeness to Him, in sympathy, integrity, and earnestness of purpose. It may be that the words describe *the elect* of God, but the proof of the election and the point for which it is mentioned is, in the altered spiritual tone which is thereby engendered, the call of God making us like God. So, too, the words, "of God," may mean, and, I think, do mean, *born* of God; but this new birth brings with it, or rather is, a change of nature, so that that which is born of the Spirit *is* Spirit; that which proceeds from God is Godlike. On the other hand, "not of God" means not thus born of God, not drawing life from Him, not like Him in disposition, spirit, and aim, but the very reverse. "How," asks Augustine, "were they not of Him? Because they had made themselves depraved. They were no longer of Him, because, imitating the devil, they had become children of the devil. Therefore came the Lord God to man as a sinner. As man he is of God; as a sinner he is

not of God." He has yielded himself to the dominion of an usurper, the arch-enemy of God and of His truth. Therefore was it that these men rejected Christ, who told them the truth—yea, on that very account they sought to kill Him. The meaning of the words is, therefore, sufficiently evident.

Further, the force of the phrases, "heareth God's words" and "ye hear them not," will also appear at a glance. It is not the external act of hearing which is referred to, but the hearing of the mind and heart, hearing so as to understand, to recognise as God's, to see His truth, righteousness, and love, in what we hear. "He that is of God heareth God's words" whenever and wherever spoken. He is in the attitude which induces him to hear, and which enables him to detect as by instinct the tones of the Divine voice. "Ye hear them not" as God's words, see in them no indication of His presence, ye are moved by no strains of divine and heavenly music. To you they are empty, meaningless sounds. The most fine gold of truth seems to you like brass, her precious jewels ye treat as common stones, her sweetest and most nourishing food ye regard as poison.

The principle which our Lord here lays down is of universal and unvarying force. It is as applicable to the men of our day as it was to the men of His. It needs to be observed by us in our endeavours to know God and the secrets of His will as scrupulously, as constantly, as thoroughly as it needed to be observed by the Jews; and the penalties of its violation will be no less decided in our case than in the case of those who, to their own shame and loss, crucified the Lord of Glory. It is a principle which must be obeyed, not only by the heathen in their first contact with Christ and their judgment upon His claims; not only by sceptics who avow their disbelief in Him, and the devotees of physical science who deny the very possibility of the supernatural, but also by ourselves as professed Christians in our search after the law of duty, in our interpretation of the Bible, and our decisions upon Christian doctrine and practice. We must observe it in our method of worship and our efforts to prepare our souls for the fulness of the eternal life. These, and all other points, must be determined in view of the immense and far-reaching significance of the words, *of God* and *not of God*.

To us, as to the men of old, Christ still presents Himself as the King of truth, the Lord of life, the Author of salvation. Through

His lips the voice of God still speaks to our world, and the law proclaimed amid the thunders of Sinai reappears in His teaching in a more profoundly spiritual and heart-searching form, taking cognisance of the motive within not less than of the action without. From the Cross of Jesus Christ the appeal of the Infinite Love is addressed to the hearts of the sinful and sorrowful. The promise of pardon, purity, and peace is reiterated in our ears, and from His throne in the heavens our ascended Lord bids us follow His footsteps, that in the highway of holiness, in the pathway of unselfish devotion to God and of generous service to men, we may fill up that which is lacking in the afflictions of Christ for His Church. He beckons us onward to Himself by the promise of life after death, the prospect of the perfect fellowships of heaven, and eternal joy in "God who is our home." And what response do we make to the words of Christ? As He urges His claims upon our intellect, our conscience, and our affections, as He appeals to our sense of duty and our longing for spiritual rest, in what light do we regard Him? Is He to us the revealer of God, the Lord of the spiritual world, having in His hand the keys of death and of Hades? Or is He but a name, an indistinct shadowy figure, whose form is lost in the darkness which enwraps the ages, a wise religious teacher, it may be, of eighteen centuries ago, whose discourses and parables we can still read with delight, but nothing more?

The question is one that you are, or will be, bound to decide, and to decide each man for himself. It will not, cannot be put by; and your answer to it will depend on the attitude you assume as *of God*, or *not of God*, in the innermost dispositions of your being.

There are mainly two ways in which men seek after the knowledge of God, and judge of the things of His Kingdom—the way of the intellect, and the way of the heart. We may, for instance, occupy ourselves in scientific research, in investigating the phenomena of nature, in registering and analysing facts, in discovering sequences, and acquainting ourselves with what we call natural laws and processes. We may study the structure of our minds, and try to grasp the nature of thought and of the thinking power. We may sift the contents of our consciousness, question our instincts, our sense of dependence, our feeling of obligation, our convictions of guilt, our dread of coming judgment, our passionate longings after an ideal

perfection, and our capability of endless growth, and ask whether all these do not point to a supreme moral rule, and the probability, at any rate, of an immortal life. We may, again, ransack the archives of history, and trace out the origin and growth of "the universal religions" and philosophies. We may watch the progress of nations to satisfy our judgment as to whether there is in the world "a power that makes for righteousness," and whether all history be not the evolution of an eternal purpose which, like a thread of gold in a dark tissue, runs through the ages; a purpose exerting amid the wild, tumultuous dance of circumstance, and the rebellions of the human will, its silent but omnific energy, fulfilling itself alike by the blind and unconscious forces of nature, the inveterate oppositions of transgressors, and the obedience of the loyal-hearted, who find in their subjection to it their truest freedom. Or, finally, we may study the so-called evidences of Christianity, inquiring into the historic reality of the Gospel narratives, the literal truthfulness of their story, and the actual occurrence of the events they describe; we may settle the exact weight that ought to be attached to the testimony of the apostles; we may gaze with admiration on the unique and commanding splendour of the character of Christ, and be convinced, as I think every reasonable man must be, that the very conception of such a character transcends the genius not less than the experience of man, and that its very existence in a literary and historic memorial is the best proof of its divinity. We may dilate upon the adaptation of the Gospel to the moral and spiritual needs of the race, and on its power to purify even those who are sunk in squalid vice, and to console the victims of the direst and most appalling misery. The demands of the intellect may be fully met, the objections of the scientific reason may be silenced, the understanding may be convinced, and yet we may not, in Christ's sense, "hear the words of God." God may still be afar off, a vast and awful splendour, a cold, philosophical abstraction, a mere First Cause or Supreme Ruler, but not a living, ever-present, all-sympathising Father, to whom our weak hearts tenderly cling, and in whose condescension and grace we find eternal peace. Canon Liddon somewhere relates a well-authenticated tradition of two great Oxford scholars of the earlier part of our century, Bishop Horsley and Dr. Cyril Jackson, Dean of Christ's Church. They

sat, it is said, late into the night, debating the question whether God could be better reached by His creatures through the exercise of their intellect or the exercise of their affections. Unwillingly, but step by step, the Bishop, who advocated the claims of the intellect, retreated before the arguments of his friend till, at length, in a spirit which did no less honour to his humility than to his candour, he exclaimed: "Then my whole life has been one great mistake."

Intellect, no doubt, has its work—a lofty, indispensable, beneficent work—but unless it be allied with a warm, loving heart, a docile, truth-seeking spirit, and a loyal will, its work will be marred and destroyed. For the intellect is not free and independent. It is swayed by the affections, and according as these are pure or impure, aspiring or grovelling, generous or selfish, will be the clearness or dimness, the accuracy or falsity, of its vision. Is it not even a proverb that none are so blind as they that will not see? Of the objects we pass under review, and subject to the most rigorous investigation, we can have but a relative knowledge—a knowledge determined by the disposition of our moral life, the state of our heart, the power of our will. It is "the heart that makes the theologian." Humility, sincerity, candour, and reverence must guide our researches into truth; even as, on the other hand, faithfulness and practical obedience must preserve and illustrate their results. It is to the earnest and devout seeker that the hidden treasure is revealed. It is by the honest and resolute worker that that treasure is possessed, and whose life can alone be enriched and gladdened with its wealth of beauty and love. When our clearness of perception and vastness of knowledge are unproductive; when they are not inspired and controlled by high motives, they become enfeebled, and dwindle into a condition of weakness, vacillation and uncertainty. The glory on which we might have gazed with unbroken rapture vanishes from our view, the sun is eclipsed, the stars are extinguished, and over the vast and illimitable realms of space, where the sight once ravished us with its splendour, darkness deep as death doth reign. The music which might have thrilled us with delight ceases, our ears are impervious to its strains, and it may be that amid the deep and awful silence which our unfaithfulness creates we shall be able to hear but the echoes of our own cry, the frivolous tones of

our indifferentism, our sneers at the saintly life, the fears engendered by our neglected opportunities, or the wail of an unutterable despair.

We see, then, how God may be known, how His voice may be heard, and the blessedness of His salvation enjoyed. He is still among men as truly as He was in the olden days. The nineteenth century is as highly favoured as the first, and the soil of England is not less sacred than that of Palestine itself. We may never, indeed, gaze upon the external glory which wrapped the peaks of Sinai, and made them brighter than burnished gold. "The paved work as of sapphire" may no longer be visible. No oracular voice of seer or prophet may make plain the path of duty. We cannot hear the spoken words of the Incarnate Wisdom, or follow His track, as He spake as never man spake, and scattered on every hand the benedictions of His grace. But this mind of mine, and your mind too, may welcome the dawn, and rejoice in the brightness of the Eternal Light. We may feel the mystic touch of God's hand; we may have the witness of a still, small voice within, revealing and enforcing the designs of His will, and our hearts, responding to the Divine call, may triumph in the joy of the Divine salvation. But this goal will not be reached along the path of scientific research, by the method of criticism, or by barren assent to an orthodox creed.

"God is not found by the tests that detect you an acid or salt.
While you search only for secrets that process of science sets free,
Nothing you'll find in the world but matter to handle and see."

No. It is to love, proving itself by obedience, that this great revelation is made. Life only can comprehend life. He only that is born of God knoweth God. The Christ within us discerns and welcomes the Christ without. Prejudice, pride, sin of every form, sully the mirror, and impair its power to reflect. They destroy all on which truth can lay hold, and cover with thick dust and growths of noxious weeds the windows through which the light should enter. Intellect is a noble gift, and noble are the results its legitimate use insures; but misused it is powerless for good, and even hurtful. Life and love are the conductors of that strange and impalpable, but most real and blessed, force which thrills us with the power of

God. And, therefore, above all else, let us love the truth and live the life of God, like one who, in

“the working of the Law,
Bows to the Power that lies behind.

“Seeking what knife can ne'er dissect,
Nor flame-wrapped blow-pipe can set free,
Nor chemic test can e'er detect,
But only kindred minds can see ;
Who finds in everything a light,
Which, shunning finest power of sense,
Does more to make a man of might
Than knowledge of the why and whence.

“And much he knows and much he thinks,
But he *is* more than all he knows.

“For, still aspiring, still he drinks
Fresh inspiration as he goes ;
More careful that the man should grow
Than that the mind should understand.”

THE CONDITION AND PROSPECTS OF THE JEWS.*

ISRAELITES and Jews are terms which have been usually regarded as synonymous. Though they have both been somewhat modified, the distinction between them which has arisen is not, however, of sufficient importance to demand discussion. The epithet, Israelites, designates the descendants of the patriarch Jacob, whose name was changed to Israel after his memorable contest with the angel on his return from his extended exile. His posterity were known by this name from the time of their exodus out of Egypt to the reign of Solomon. The insane and cruel atrocities of his son and successor,

* This article was intended to appear in two parts. Dr. Trestrail's death gives a special interest to it. It is better that it should appear in its complete form without delay rather than be held over for next year's volume. Our readers will, under the circumstances, excuse the unusual length of the article. Dr. Trestrail had spent much time on it, and was anxious that his views on the subject should receive attention.

Rehoboam, led to the revolt of the ten tribes, and for more than two centuries they were, in fact, two absolutely distinct peoples. The Babylonish captivity put an end to the Jewish nationality, and from the blow then inflicted it has never recovered.

For several generations prior to the advent of the Messiah, the Jews were divided into three chief sects, widely differing from each other in faith and practice. The *Pharisees* were rigid observers of the law, attaching fully as much importance to the traditions which had accumulated around it as to the law itself. Inordinate spiritual pride, and the possession of priestly power, extinguished all kindly feeling towards those who differed from them. The *Sadducees* professed a belief in the existence of God, but insisted that no influence from on high affected human action. Denying the doctrine of the resurrection, they were perfectly content with the enjoyment of present good, simply deprecating physical evil. The *Essenes*, who stood aloof from these more prominent sects, rejected pleasure as an evil, and adopted a community of goods, and were exemplary in their life. Besides these religious sects there were numbers who maintained that the military rule of the Romans, though wholly despotic, was preferable to those popular commotions under which they had so long suffered.

Jerusalem from its peculiar position, its natural defences, and inhabited by a brave and warlike people, was justly regarded as impregnable. In consequence of a revolt it was besieged by an army commanded by Titus, a most able and accomplished general; and for a long time his assaults were resisted with the most unflinching bravery, distinguished by a courage and a contempt of death almost unparalleled in the history of war. And this resistance would very likely have been successful but for the feuds which raged within its walls. Blood flowed faster in the streets than on the ramparts. The strife within was fiercer than the assault without. To what a frightful extremity of hunger the inhabitants were reduced may be learned from the fact that "tender and delicate women" killed and ate their own offspring. The city, when taken, was pillaged and burnt with fire. The soldiers, freed from military restraint, killed nearly all the prisoners, and Jerusalem became a heap of ruins. Titus, struck with profound admiration of the beauty of the Temple, tried hard to save it. But in vain. It, too, was demolished, thus fulfilling the Saviour's

prediction, that every stone of its strong foundations should be thrown down.

Since that time, and all through the Apostolic age, and, of course, ever since, the generic names of Jews and Gentiles include all mankind. And it is remarkable, considering their antecedents, that the Jews, since their dispersion, have never relapsed into idolatry, to which their forefathers were so prone.

Nor is the fact less striking how singularly the Jews have, from age to age, retained their physical peculiarities. No one can mistake a Jew for one of another race. Jews do not mingle with, nor become absorbed by, other people. They marry within family or tribal limits. Among other races, when marriage is thus limited, the offspring degenerates. Not so with the Jew. To what is this remarkable physiological phenomena to be attributed—to the worship of the synagogue which kept them in social fellowship, or to their pride in their privileges as God's peculiar people? Scarcely so, but rather to that law which separated them from all other peoples, and which will continue until the purposes respecting them shall be accomplished. This accounts for an otherwise inexplicable fact.

Nor is their almost exclusive pursuit of trade and commerce in modern times less remarkable. In Palestine and in Egypt they were almost entirely a pastoral and agricultural people. That they might be out of the way of the Egyptians, who abhorred shepherds, the land of Goshen was given to them. But for ages they have forsaken pastoral pursuits, and almost exclusively addicted themselves to trade and commerce, in which they have become great adepts; many of them having acquired great wealth, and attained, especially in England and France, to high social positions. The common and vulgar idea of a Jew is chiefly drawn from the purlieu of Whitechapel, or the dealer in old clothes. Those who live in the East-end of London are mostly very poor, and have sunk down low enough in the social scale, and are far too often despised and treated with insult and contempt. But amongst those who are found in the upper walks of life there are some of the most cultivated, intelligent, generous, and hospitable of any condition of society whatever. Wealthy Jews are, moreover, very considerate of their less fortunate brethren, and do not allow any of them, if possible to prevent it, to become chargeable to the poor rates. In the large synagogue in my native town, there

were many who maintained the highest character for benevolence, integrity, and honour, of whom it could be truly said "their word was their bond."

There are probably eight millions of Jews scattered among the nations of the world. The largest communities are found in Turkey, India, Africa, Russia, Austria, Germany, France, America, and Great Britain and her colonies. In all these countries they exert great influence on public affairs. They are keen and successful speculators, and when governments, or the needy aristocracy want money, and large loans are required, Jews have ever had a large share in these transactions.

However turbulent they were in Palestine, and obstinate in their resistance to Roman tyranny, they are among the most peaceable citizens of every country where they have been permitted to dwell. While considerable numbers of the more wealthy, as well as the more indigent Jews, have found an asylum in the western countries of Europe and America, and dwelt there in comparative safety and peace, large parties of the poorer classes have migrated to the land of their fathers, hoping to find at least a burying place within its sacred precincts. Jerusalem is rapidly becoming a Jewish city. Recent persecutions, especially those in Russia, have driven multitudes thither. Many thoughtful Christians believe this migration to be the prelude of their return as a people to their own land.

The spiritual condition of the Jews has had, as a study, a great attraction for all devout persons who have made prophetic truth an object of serious attention. Jews are, in some respects, the most remarkable people who have appeared on the stage of time. Mixed up with all nations, they have really united with none. Distinguished for a profound attachment to one part of revelation and an unwavering faith in it, they have stubbornly rejected the other. 'They dwell alone, and are not reckoned among the people.' They are generally considered to be not only under the continued frown of Divine Providence, but exposed to the penalty of eternal destruction. There is something almost frightful in such a sentiment. But is it true? At least, is there no room for doubts respecting its truth? Let us, then, see whether there are any reasons for such doubts.

It must not be forgotten that the Jews are still in possession of the "Oracles of God," which contain statements of most important facts,

which are full of the most animating promises, and which set forth those vital doctrines, the belief of which is sufficient to ensure eternal life. Some of the holiest men who have ever lived, lived under the Jewish Dispensation. Is it not possible that this may be repeated even now, since the object of a Divine revelation is to make men "wise unto salvation"?

In opposition to the notion thus suggested, it is urged that a subsequent dispensation has been given, which reveals in a more distinct manner, and places in a clearer light, the truths made known by its predecessor, and that the rejection of it involves the sentence of a final and irrevocable condemnation. That rejection brought upon the Jews all their subsequent sufferings, and they are not over even now. They heard the teachings of Christ, saw the miracles which He wrought, witnessed His spotless life and the agreement between that life, in all the varied events of it, and the predictions of their prophets. Their resistance to Christianity, both in its origin and growth, was coincident with the birth of Christianity itself. It was, therefore, the immediate effect of carnality and hardness of heart, so that the condemnation pronounced by our Lord was simply true: "Now they have both seen and hated both Me and My Father."

Would it, however, be just to apply these words to the devout Jew of these modern times? He holds fast to the belief in the existence of Almighty God, and pays to Him humble and true worship. His knowledge of Christianity can alone come from the New Testament, and that which hinders him from giving any heed to it is very different from that which led his forefathers to reject the Messiah. The first principles instilled into the youthful Jewish mind are the absolute sufficiency of the writings of Moses and the Prophets, the utmost confidence in a religion which Christians, as well as themselves, confess to be Divine, and an intense dislike of all change or innovations on their ritual and their beliefs. Moreover, the New Testament is prohibited to them by their teachers and rabbis. Of Christianity, therefore, as a revelation from God, they are utterly ignorant. They are taught by those whom they revere that the New Testament is an imposture, that it presumes to set aside an everlasting law, and is, therefore, to be rejected by them, not from a love of sin, but from a fear of impiety. Of the revelation of the Son of God from heaven they are wholly ignorant. They have never given that

fact any serious thought, for their minds are wholly pre-occupied by a profound concern for a preceding revelation.

But suppose the Jew continues in this state of mind, are we compelled to conclude that he cannot possibly be the subject of Divine grace? All agree that, for two thousand years, the Old Testament contained all that was necessary to be believed in order to obtain eternal life. If the Old Testament was ever sufficient to make men wise unto salvation, why should we conclude that it has not the same power now? It was the instrument for the sanctification of heart and life employed by the Holy Ghost for centuries. Has the Spirit resigned the use of it now? The refusal of the devout Jew to examine the claims of Christianity, as it is set forth in the New Testament, arises from the influence of causes over which he has little or no control, rather than from any deep depravity of heart.

We find, for example, many in the Romish Church who are true believers in the leading doctrines of Christianity, but who yet tenaciously cling to some of her worst errors. But we do not consider them beyond the pale of salvation. No doubt the peril to which Papists are exposed, in consequence of their embracing some of the gross errors of the Papal system, is very great. Yet we are justified in cherishing the hope of many of them being the children of God. The denunciations of the Divine vengeance contained in the Apocalypse on that master-corruption of Christianity are quite as severe as any pronounced on the unbelieving Jew. "The smoke of their torment ascendeth up for ever and for ever, and they have no rest day or night who worship the beast and his image," are words which describe a state of inconceivable misery and ruin. But who that cherishes the "charity which hopeth all things" can think of Pascal and Fenelon, and the godly community of Port Royalists, and not feel satisfied as to their interest in the forgiving love of God? The causes, whatever they were, which prevented these godly people from examining the truth of Scripture, as set forth by Luther and Calvin, were not so strong as those which affect the Jew. In the Papal system it is the practice of idolatry against which the most appalling maledictions are hurled; of this sin the Jew is not now guilty. And yet all candid Protestants admit the possibility of salvation within the pale of the Romish Church. Is it too wide a stretch of the same charity that a similar possibility exists in regard

to the devout Jew who steadfastly holds fast to Moses and to the prophets? Extinguish this hope, and we begin to cherish fears of the safety of the godly patriarchs and prophets. Neither must we forget that the ground of pardon and justification in the sight of God is the same in both dispensations, and that "in every nation he that feareth Him, and worketh righteousness, is accepted by Him."

A just consideration of the moral condition of the Jews requires us to have constantly before our minds the long and black record of the bitter and fierce persecutions they have had to endure. In every civilised country they have suffered almost inconceivable wrongs and tortures; and that not for any proved crimes, nor for any acts of rebellion against the governments under whose rule they have lived. However turbulent they were in Palestine when under the Roman yoke, they have been elsewhere among the most peaceable of citizens. They have suffered simply because they were Jews. Throughout Europe the ignorant and superstitious abhorred them, while the powerful envied and hated them. Not permitted to possess land, nor to fill any office of public trust or emolument, they were excluded from those paths which lead to distinction. Patriotism became a stranger to their bosoms, and their efforts and ambition were consequently confined to the accumulation of wealth. The arts of acquiring it were soon mastered by them, even those which were questionable and debasing. Like all the weak and the defenceless, they too often took refuge in cunning and fraud. In these, from time immemorial, they have been noted adepts. They had no use for their money except to lend it, at exorbitant interest, to the foolish and the extravagant. In those times, when commercial pursuits were looked down upon by the aristocracy with contempt and scorn, their assistance became indispensable to the embarrassed nobility and to indigent monarchs, by whom they were hated in proportion to the extent of the obligation incurred. Where there was the power, it was often arbitrarily used to cancel debts due to them. Without the means of effectually resisting this gross injustice, Jews could only recoup themselves by the exaction of more exorbitant terms when recourse was had to them again. Public feeling sometimes became so inflamed against them that any atrocity was deemed pardonable when directed against a Jew.

When a famine once desolated Eastern Europe, Jews in Germany

were accused of poisoning the wells, and murdering the children of Christian parents. The result was frightful. At Basle a large number were placed on board a vessel in the Rhine, which was set on fire, and their children were made spectators of the awful scene, and were spared that they might be educated in the Christian faith! From Switzerland to Silesia the land was drenched in their blood. Though subjected to every species of cruelty in Germany, their condition was, if possible, even worse in France, Spain, and Great Britain. Edicts were passed from time to time cancelling all debts due to Jews, and no punishment was inflicted on a Christian who killed one. They were persecuted, hunted down, and numbers were burnt to death.

The time when they first came into England is not known, and though they were occasionally favoured by English monarchs, they, ere long, became objects of popular hatred, of which we have a striking account in Scott's grand romance of "Ivanhoe." From the reign of Richard the First, down to that of Edward the First, this state of things continued, and the latter monarch, without any known pretext founded on their conduct, issued an edict for their expulsion from the country. Upwards of 15,000 were deprived of their property, and, amidst the mockery and triumph of the common people, left the island. Six hundred years have passed since then, and it will strike all those who do not know the facts, or have not thoughtfully with astonishment considered them, that only in our own day have Jews been admitted to equal rights and privileges with ourselves.

The condition of the Jews in Spain for centuries forms one of the most affecting chapters in their chequered and melancholy history. For a time their position was here more favourable than in any other European country, and was brightest during the reign of Alphonso X. From that time downwards the hostility of the more ignorant and superstitious was once more directed against them, and whole communities were subjected to cruel corporal punishments.

The range of persecution soon widened. The Moors having been expelled in the reign of Ferdinand and Isabella, nothing now remained but the expulsion of the Jews to deliver, as was supposed, the kingdom of all taint of heresy. Accordingly, in 1492, an order was issued that all Jews should leave the country within four months. The voice of lamentation and mourning was heard

throughout the land. But the victims of this cruel edict did not apostatize. The sincerity of their faith was shown in their preferring it to everything else, for 300,000 gave up all that was dear to them on earth and went forth as exiles. Many perished by the way, more were shipwrecked, and some were set on shore in desert islands, to perish in frightful suffering. A fierce attack was made on them in Seville previously to this expulsion, and the example was followed by other cities. The civil authorities vainly strove to check the popular fury, and 7,000 families were put to death. Some of the survivors sought refuge in Italy, Turkey, and Barbary; and it is said that 200,000 were forced into a profession of Christianity! And then, in spite of the resistance of the Jews, the Queen, and even the Cortes, Pope Sixtus IV. issued a bull for the institution of the Inquisition, which was invested with full powers to summon and deal with every individual suspected of an attachment to Judaism. In a very short time there were more persons in the prisons of Seville than inhabitants in the city. In one year, in that city alone, 2,000 were put to death, many more were imprisoned for life, 17,000 driven into exile, and many others were sold as slaves. But in spite of all these barbarities and the sufferings following them, the Jews, although greatly diminished in numbers, founded flourishing communities in various countries lying on the shores of the Mediterranean. This fact shows more than anything else how vast were the multitudes sent into banishment. Even in our own times this spirit of persecution has broken out in Eastern Europe, and only in England and America are Jews admitted to the full rights of citizenship. In no history have we more striking illustration of the great truth that to enslave a man is to degrade both master and slave, and that to render men useful citizens it is essential to confer upon them the rights of citizens.

In discussing this question there is one fact which cannot be too strongly emphasised, and which must never be forgotten. These diabolical cruelties have been unhappily perpetrated in the name of Christianity, and inflicted by men bearing the Christian name, and ostensibly for the maintenance and propagation of the truth. Can we wonder that the Jew should regard with loathing and abhorrence a system so intimately associated with such atrocities? On this ground, if on no other, large allowance must be made for the Jews in

their rejection of Christianity. That it has not been crushed out of existence by the burden of this infernal cruelty is an irrefragable proof that its origin is Divine!

In reverting to the character of Old Testament believers, one naturally turns to David, the "man after God's own heart," and the "sweet singer in Israel." With what devout ecstasy does he speak of the preciousness of God's law: "More to be desired than gold, yea, than much fine gold, sweeter also than honey and the honeycomb." What heights and depths, what lengths and breadths, of a wonderfully varied experience we have in his sacred songs! What exalted views do they unfold of the Divine character, what exhibitions they give of the nature of sin, and what intense longings they express to be delivered from its guilt and power! "Purge me with hyssop, and I shall be clean. Wash me, and I shall be whiter than snow." And, looking forward through the coming ages, what glowing descriptions does he give of the Messiah's kingdom, and of His triumphs: "He shall have dominion also from sea to sea, and from the river to the ends of the earth; yea, all kings shall fall down before Him. All nations shall serve Him. His name shall endure for ever. His name shall be continued as long as the sun, and men shall be blessed in Him, and all nations shall call Him blessed." Whence came this knowledge of the stupendous events which were to happen in the coming ages, and which would exert so vast an influence on the condition of mankind? What was there in the writer's circumstances, or in the condition of his kingdom, which could supply any data on which to found expectations so vast and glowing as his words express? How much of the Divine Word did he possess? Comparatively very little, indeed; probably not more than the five books of Moses, the Book of Ruth, and, perhaps, of Job. A poor portion, indeed, to justify his language, if it did not contain vital truth sufficient for salvation. The only explanation is found in the fact that David, like the other prophets, "spoke as he was moved by the Holy Ghost."

In sacred poetry, how few were his predecessors! Miriam, Deborah, and Jael were almost all. He is the great forerunner of all poets who have written sacred songs, from his own to the present time. To no part of Holy Writ does the Christian, at all times, in every vicissitude, in sorrow and joy, in temptation and deliverance, in defeat and triumph, so often and so devoutly turn as to the Psalms.

They contain what suits every age, every condition, and are a rich, exhaustless mine of spiritual wealth. If the possession of so limited a portion of sacred writ as David had could enable him to do this, and to confer the highest benefits on God's people through all ages, surely a devout belief in the Old Testament, and in its promise of a Messiah, though that promise is not, in their judgment, yet fulfilled, may warrant our cherishing the hope of the salvation of devout Jews living amongst us now.

No intelligent reader of these remarks will, for a moment, suppose that in propounding this theory, two different methods of salvation, or two different revelations, are suggested. It is simply contended that, if the comparatively incomplete revelation of the character and work of the Messiah which the Old Testament supplies formerly availed for the salvation of true believers, it may be equally effectual now in the case of all Jews who are believers in Moses and the prophets. None of the tribes of the human family are, historically, so interesting as the Jews. They are the grand aristocracy of our race. The genealogies of the most ancient families are very modern when placed alongside theirs; and with what care they have been preserved amidst all the marvellous vicissitudes both of sorrow and of joy, of darkness and of light, through which they have passed.

Nor should we forget our obligation to them. To them were "committed the oracles of God." They have guarded the sacred trust with jealous care, and have handed it down from age to age. When we remember that every copy of the Scriptures before printing was invented was written by the pen, and that every scribe would hesitate to correct any error, however obvious, in the MSS. before him, we need not be surprised at the number of the various readings that exist. The wonder is that there are so few.

What will be the practical effect of the reception of this theory on the minds of true Christians? Surely the infusion of a spirit of respect and tenderness for the children of Abraham. We shall gladly support every effort to repair the mischief done in past ages and redress the wrongs inflicted by those who bore the Christian name. We shall try and place ourselves in the position of the Jew, and ask the question, How should we regard a system of religion professing to be Divine which demanded the acceptance of it at the cost of exile, enormous fines, imprisonment, loss of property, torture, and death?

Should we not recoil from it and refuse to believe it came from God ? Let the same allowance, then, be made for the Jew.

Happily, with few exceptions, the reign of terror and cruelty described in the foregoing pages is over ; quite so in the British Empire. The removal of civil disabilities, the restoration to the enjoyment of the equal rights of citizenship, and, above all, the manifestation of the tender and loving spirit of Christianity by many of its leading supporters, have greatly softened prejudice, and induced the Jews, in increasing numbers, to turn a listening ear to the claims of Christ and His doctrines. Meanwhile our organisations for the propagation of the Gospel among the Jews are faithfully doing their work, and with encouraging tokens of success. In the front rank of one of them is a gentleman who can speak to Jews in their own beloved tongue of "the wonderful works of God." Not only have these societies been able to report a constantly increasing number of converts, but their public meetings are attended by numbers of Jews of both sexes, who manifest a real and growing interest in what they hear. Happily the New Testament is now translated into Hebrew, a grand move towards future success, and it has been attended with the happiest results. It presents to the Jewish mind the truths of Christianity in a form which they have never before known, and meets the spirit of inquiry now so prevalent in the Jewish community. The result of this change in their attitude and temper, and which is daily gathering strength, none can foresee. But, if followed up by an improvement in the spirit and conduct of professing Christians toward their Jewish brethren, and by importunate believing prayer to God on their behalf, some of us may live to see the day when all distinctions between Jew and Gentile shall for ever vanish away, and Christ be acknowledged by them, as well as by us, as the Messiah, the Saviour of the world. Then His own prediction, indicating this union, will be fulfilled : "There shall be one flock and one shepherd."

F. TRESTRAIL, D.D.

Bristol, October, 1890.

SIR WALTER SCOTT'S JOURNAL.*

FEW men have been so fortunate in their biographers as Sir Walter Scott. His Life, by his son-in-law, Mr. Lockhart, is universally allowed to be one of the best in our language, and stands side by side with Boswell's Life of Johnson. Lockhart had full command over Scott's literary remains, and made such admirable use of them, that little more—of, at any rate, general interest—could be looked for. It has, not unnaturally, been taken for granted that, in respect to Scott's life and character, the last word had been spoken, and that anything new would necessarily prove to be unimportant. This, however, is not the case. Among Scott's remains were two volumes of a "Journal" extending from 1825 to 1832. Of this "Journal" Mr. Lockhart made large use. But as he wrote so short a time after Sir Walter's death, he could not use it so freely as he wished. It contained innumerable references to persons then living, and, from regard to their feelings, the biographer omitted much which would otherwise have found a place. No chapter was given in full. Sentences and paragraphs were transposed, and occasionally words were altered. There was, of course, no misrepresentation, but the transcript was far from complete.

This "Journal," which consists of two small quarto volumes, nine inches by eight, bound in vellum, and furnished with strong locks, has been placed in the hands of Mr. David Douglas, of Edinburgh, who now sends it forth both as its editor and publisher, and in each capacity his labours demand unqualified praise. The two handsomely-printed volumes are issued in a form which will render them of special value to students of literature, as well as to more general readers, who care principally for good and entertaining biography. Mr. Douglas has reproduced nearly the whole of Mr. Lockhart's notes to the "Journal," and has supplied many of his own. He has also given extracts from the unpublished "Reminiscences of James Skene, of Rubislaw," and from unpublished letters of Scott himself and various of his contemporaries. Everything has been

* "The Journal of Sir Walter Scott." From the Original Manuscript at Abbotsford. In Two Volumes. Edinburgh: David Douglas.

done to give completeness to the "Journal," and it would be difficult to suggest an improvement of any kind.

Although the "Journal" covers but six and a half years, those years are the grandest and most heroic of a distinguished life. It was begun on what proved to be the eve of Scott's great disaster. Two days after the first entry he hears mutterings of the approaching storm: "The general distress in the city has affected H. and R., Constable's great agents. Should they *go*, it is not likely that Constable can stand, and such an event would lead to great distress and perplexity on the part of J. B. and myself. But, as yet, the cloud is no bigger than a man's hand. Thank God, I have enough at least to pay forty shillings in the pound, taking matters at the very worst." But in less than a couple of months the crash came, and "the worst" was much worse than was feared. To his friend Skene he said:—

"Skene, this is the hand of a beggar. Constable has failed, and I am ruined, *de fond en comble*. It's a hard blow, but I must just bear up; the only thing which wrings me is poor Charlotte and the bairns."

He had previously written in his "Journal" —

"*Venit illa suprema dies*. My extremity is come. . . . I think nobody can lose a penny—that is one comfort. . . . I have the satisfaction to recollect that my prosperity has been of advantage to many, and that some at least will forgive my transient wealth on account of the innocence of my intentions, and my real wish to do good to the poor. This news will make sad hearts at Damick, and in the cottages of Abbotsford, which I do not nourish the least hopes of preserving. It has been my Delilah, and so I have often termed it; and now the recollection of the extensive woods I planted, and the walks I have formed, from which strangers must derive both the pleasure and the profit, will excite feelings likely to sober my gayest moments. I have half resolved never to see the place again. How could I tread my hall with such a diminished crest? How live a poor, indebted man where I was once the wealthy, the honoured? My children are provided for; thank God for that! I was to have gone there in joy and prosperity to receive my friends. My dogs will wait for me in vain. It is foolish—but the thoughts of parting from these dumb creatures have moved me more than any of the painful reflections I have put down. Poor things! I must get them kind masters; there may be yet those who loving me may love my dog because it has been mine. I must end this or I shall lose the tone of mind with which men should meet distress. I find my dogs' feet on my knees. I hear them whining and seeking me everywhere. This is nonsense, but it is what they would do could they know how things are. Poor Will

Laidlaw ! poor Tom Purdie ! this will be news to wring your heart, and many a poor fellow besides to whom my prosperity was daily bread."

Sir Walter's share in the liabilities of the three firms were reckoned at £130,000, and he at once resolved that every penny of this sum should, if possible, be paid ; and, ultimately, it was paid, either by himself or his representatives. There is no more heroic struggle than we see in his efforts to accomplish his resolve. He was at the time fifty-five years of age, his health was impaired, and Lady Scott's health was also visibly failing (she died in May, 1826). But the brave heart was undaunted even by these terrible misfortunes ; and never, probably, have there been seen more determined and unwearied exertions than those by which Scott aimed to discharge the minutest fraction of his responsibility. The rapidity with which Scott wrote is amazing ; and the light these volumes throw on his methods of work is not their least valuable feature. Imagine a man being able to write, in the course of a day, with scarcely an omission, erasure, or correction, eight pages of the close manuscript which, in the printer's hands, became forty pages !

But, after all, the chief interest of the volumes is personal and ethical, rather than literary. The entries are marked by the utmost sincerity and frankness, and reveal Scott's innermost heart. How he retained his cheerfulness, his sociality, his genial humanity, is a marvel. That he lived in unclouded sunshine or unbroken calm of spirit, that his path was darkened by no shadows, and that his task was accomplished without a struggle, who of us would expect ? Scott was too much a man, in every sense of the word, to work with the unfeeling regularity of a machine. He was a conqueror of adversity such as the world has too rarely seen. But he bore the marks of the conflict, and we love him all the more because of them. His confessions, as he calls them, are such as he need not blush to have made ; and though there is an inevitable vein of sadness in the " Journal," we would not have it otherwise. Here are one or two characteristic extracts :—

" Wrote my task this morning, and now for walk. Dine to-day at Chiefswood ; have company to-morrow. Why, this is dissipation ! But, no matter, Mrs. Duty, if the task is done. ' Ay, but,' says she, ' you ought to do something extra—provide against a rainy day.' Not I. I'll make a rainy day provide against a

fair one, Mrs. Duty. I write twice as much in bad weather. Seriously, I write fully as much as I ought. I do not like this dull aching in the chest and the back, and its giving way to exercise shows that it originates in remaining too long in a sitting posture. So, I'll take the field while the day is good."

Again :—

"I write on, though a little afflicted with the oppression on my chest. . . . I want to finish my task, and then good-night. I will never relax my labour in these affairs either for fear of pain or love of life. I will die a free man if hard working will do it."

One of the finest things in the volume occurs in a reminiscence of Mr. Skene's. Sir Walter had proposed a walk with his friend, whom he describes as his "good Samaritan" :—

"On his return from this walk, Mr. Skene wrote out his recollections of the conversation that had taken place. Of his power to rebuild his shattered fortunes, Scott said : 'But woe's me, I much mistrust my vigour, for the best of my energies are already expended. You have seen, my dear Skene, the Roman coursers urged to their speed by a loaded spur attached to their backs to whet the rusty metal of their age—ay ! it is a leaden spur indeed, and it goads hard.' I added, 'But what do you think, Scott, of the bits of flaming paper that are pasted on the flanks of the poor jades ? If we could but stick certain small documents on your back, and set fire to them, I think you might submit for a time to the pricking of the spur.' He laughed, and said : 'Ay ! ay !—these weary bills, if they were but as the thing that is not—come, cheer me up with an account of the Roman Carnival.' And, accordingly, with my endeavour to do so, he seemed as much interested as if nothing had happened to discompose the usual tenor of his mind, but still our conversation ever and anon dropped back into the same subject, in the course of which he said to me : 'Do you know, I experience a sort of determined pleasure in confronting the very worst aspect of this sudden reverse—in standing, as it were, in the breach that has overthrown my fortunes, and saying : Here I stand, at least an honest man. And God knows, if I have enemies, this I may at least with truth say, that I have never wittingly given cause of enmity in the whole course of my life, for even the burnings of political hate seemed to find nothing in my nature to feed the flame. I am not conscious of having borne a grudge towards any man, and at this moment of my overthrow, so help me God, I wish well and feel kindly to every one. And if I thought that any of my works contained a sentence hurtful to any one's feelings, I would burn it. I think even my novels (for he did not disown any of them) are free from that blame.' He had been led to make this protestation from my having remarked to him the singularly general feeling of goodwill and sympathy towards him which everyone was anxious to testify upon the present occasion. The sentiments of resignation and of cheerful acquiescence in the dispensation of the Almighty which he expressed were those of a Christian thankful for the blessings left, and willing, without ostentation, to do his best. It was really beautiful

to see the workings of a strong and upright mind under the first lash of adversity calmly reposing upon the consolation afforded by his own integrity and manful purposes. 'Lately,' he said, 'you saw me under the apprehension of the decay of my mental faculties, and I confess that I was under mortal fear when I found myself writing one word for another, and misspelling every word; but that wore off, and was perhaps occasioned by the effects of the medicine I had been taking; but have I not reason to be thankful that that misfortune did not assail me?—Ay! few have more reason to feel grateful to the Disposer of all events than I have.'"

Scott's temper was a kind of Christian stoicism; proud, high-spirited, and courageous, and ready to resent every form of injustice, he was neither bitter, morose, nor despondent. He accepted the limitations and hardships of his lot with unflinching resolution. But that he had the specifically Christian spirit is not so manifest. It is possible that his hatred of cant and sentimentality made him unduly reticent, even in these confessions to himself. A Christian reader craves for a franker recognition of the providential rule of God, and of the need of complete harmony with Him. There are few indications that Scott cultivated the devotional side of his nature, or lived in direct and conscious fellowship with his Maker. He avows no reliance, such as is permitted to all of us, on the sympathy and helpfulness of our Divine Redeemer; nor does he give expression to the belief that all things were working together for his good. That he frequently meditated on the great themes of the religious life is indisputable; witness his attempt "to cast a glance among the clouds and mists which hide the broken extremity of the bridge of Mirza"; his repudiation of "the hideous creed" of atheism; his frequent references to the future life, and his record of his wife's death and funeral:—

"But it is not my Charlotte. It is not the bride of my youth, the mother of my children that will be laid among the ruins of Dryburgh, which we have so often visited in gaiety and pastime. No, no, she is sentient and conscious of my emotion, somewhere—somehow; *where*, we cannot tell; *how*, we cannot tell; yet would I not at this moment renounce the mysterious, yet certain, hope that I shall see her in a better world for all that this world can give me."

Scott apparently schooled himself to silence: "We cannot overcome our affections, nor ought we if we could; but we may repress them within due bounds." He was a man of the highest moral integrity. His chivalry, his justice, his kindness, his unparalleled industry were the fruits of a noble nature, penetrated to its core

with a sense of responsibility to God and to man ; but not, so far as we can gather, inspired by a distinct evangelical faith. The autumnal calm of his life was very beautiful, but such a faith would have given to it a more exquisite tenderness, and invested its close with a richer glow.

CHRIST'S METHOD OF SOCIAL REGENERATION.*

IT is superfluous to dwell upon the fact that there is at present a wide demand for social reform, coming from many different quarters, with as many theories as to the cause of discontent and as many remedies. All unite, however, in accusing the Church of failure in her efforts to meet the need. She replies with a frank confession that she has not yet succeeded, but declares her absorbing interest, and asks advice from all these counsellors, both as to the real difficulty and her duty. The labourer immediately replies that, since the only difficulty lies in the denial of his rights by the employer, the only sure remedy is in State control of industry which will give him those rights. The secularist, believing the trouble to lie in the weakness of the individual, pins his hopes to association, organisation of labour, of commerce, and of every sort of interest and effort ; and he even goes so far as to prophesy a millennial reign of peace and plenty when nation after nation shall fall into harmony and organised brotherhood. The philanthropist sees the woe of the nether world and hears its bitter cry with an unavailing longing to set all things right, and he proposes friendliness as the great salvation, and plants institutions like Toynbee Hall and the Palace of Delight, and believes this to be the Gospel. The theologian affirms with unabated energy that none of these plans concern the Church, but that Church unity will cure the trouble, since an organised and united Christendom will bear down upon the hosts of evil like an army with banners, and conquer by the very force of size. Each begs the Church to adopt his theory and pursue his plan. She listens to them all, hopeless and bewildered,

* Abridged from the *New York Independent*. Several passages which the editor cannot endorse are omitted. The article justly emphasizes a principle and method of work which is widely overlooked, and which all Christian churches should more persistently employ.

and seems to discover Christian ideas in most of the schemes, and Christian practices in all, until, in a sort of despair, she selects an idea here, a practice there, and pieces them together with a result far enough from the seamless robe she dreams of.

It will be noticed that in all these theories of the causes there is an underlying feeling of agreement with the labourer that half the world will not grant its rights to the other half; and that in all these suggested remedies there is a further agreement that help must come from some sort of organisation. The Church accepts these propositions and feels compelled to find some way to restore those stolen rights, and to get from some quarter new force for her already stolen organisations. But it is just here that her mistake is made. She forgets the great divergence between her own standpoint and these propositions and plans. Both premises and conclusions are wrong from her point of view. By her very existence she is bound to remember that to her the primal difficulty is sin, not environment; it is a world lying in wickedness which confronts her, and, because of this, it needs regeneration, not reformation. And, in considering principles and methods of remedy, she is bound to consider the principles and methods by which Jesus Christ conquered sin, and see how far she is following Him. But heretofore she has been so concerned with the lost condition of the world that she has failed to greatly practice Jesus Christ's methods of saving it! Whether or not His methods seem foolishness to the cultured or a stumbling-block to the religious, Christianity is bound to adopt them, to be His "bond servant" in this as in all things.

It is said on every hand that we cannot expect any real remedy for the abounding evil until justice is done and all men have their rights; until then our philanthropic efforts will be but soothing and temporary—a poultice on a cancer—a comfort for the moment perhaps, scarcely more than a satisfaction to ourselves, but no remedy for the disease. In saying this, men forget they are not speaking Christian doctrine, that the New Testament does not proclaim the *rights* of men but only their *duties*; on the contrary, rights are forgotten—perhaps forbidden—in that code of ethics, certainly set on one side by a love that makes them obsolete. The Saviour of the world did not make a study of the evils of society, but spent Himself upon saving men. His method was always the positive one, crowding

out the bad by the overflowing good, conquering death by the abundance of life. The great principle of Jesus' Gospel was love. It was with a philosophy of love that He confronted the social and religious reformers of His time, the Sadducee who asked for liberty, the Pharisee who declared for law. The Gospel was never good tidings of *justice*, but of goodwill. The barren righteousness of Judaism flowered into Christian love and bore fruit of the tree of life, twelve manner of kinds, but none of it the Dead Sea apple of rights. So, if it be true that the Christian world—following the way its Lord marked out—need not consider how the trouble arises, but only how it shall be met, since love is a sufficient remedy for all evil, a remedy which will remove at once the trouble and the cause thereof, the question immediately arises, and is our chief concern, What are the methods by which it should be manifested? How shall we reach and move the world with this great regenerating power?

For answer we must look again to Him who is the Way as well as the Truth and the Life. The method of Jesus Christ was always individual, simply one man working with another; only this—personal influence. Tedious? granted. Discouraging and apparently inadequate? granted also; but the method adopted by the Almighty God.

God in Christ, reconciling the world to Himself by the power of love and the simple method of personal influence, is the Divine "scheme of salvation," the practice and precepts of Jesus, by Him bequeathed to His followers. From that awful struggle in the wilderness, when our Lord was besought to use the might that was in Him through the varying opportunities of His life, from the cliffs of Capernaum through the triumph of Palm Sunday, and the end itself with its suggestion of twelve legions of angels, Jesus was never without this temptation to conquer by power. The world was in a worse case then than now. He was filled with a deeper yearning for its care than ever we shall have. He did not establish a new industrial kingdom for the unemployed and the awfully abused labourer and slave of the year three. But Andrew was bidden to call his brother; the Samaritan woman was moved to tell her own friends among the outcast of the water of life; the Shepherd sought a single sheep, the ninety-and-nine were gathered together in the fold. The new salvation was ever personal, and to

be propagated thus brother with brother. The kingdom delivered to the saints was within the souls of men. The Church itself, that great incarnation of Christian life, is but an embodiment of that life—a divinely guided gathering of Christians. We are bidden to be to the world what Christ was, its very life; and life must be *imparted*—it cannot be conveyed like a treasure. Thus, by a life working upon a life, the Life works upon all life. And so, one after another, in weakness, not power, with tedious delay, not in glorious triumph, men are won and the kingdom comes. It is a simple solution of the problem, but a sure one. If labourer and capitalist were living Christ-wise in all their relations, does anybody suppose that there is any force, in any conditions, that could bring about abuses? If every man's chief thought was how to serve his brother, would there be any more such grinding poverty?

Jesus did not enter upon a crusade against the tax-gatherers of Palestine, but He visited Zaccheus, with all the social obloquy attendant upon associating with—let us say—a rich rumseller. He organised no midnight mission, but He made a friend of one dissolute woman called Magdalen, notwithstanding the entirely to be expected effect upon His religious friends and the inevitable comments on His own life and character. And these saved ones went forth and drew others into the same fellowship, and so the world grew better.

Christian love must meet the problem of poverty by a like personal and individual treatment—by friendship with the poor. Here lies the value of that most Christlike of all the proposed remedies, the “new gospel of contact.” This same personal method was Jesus' chief method of spiritual work also. All the merciful miracles and all the marvellous sermons of three full years only brought about a following hungry for loaves and for fishes, an expectant crowd which shouted on the hill of Bethany, only to shrink away at Gethsemane and scoff at Calvary. But the personal influence of our Lord upon His personal friends gave us Peter and John and Matthew, and they in turn left us Mark and Luke and many another. Nicodemus listened alone to the greatest of the words of life; the deepest of all Jesus' discourses were His last words to the little group of friends with whom He left His memory and His work. Saul heard at last the voice that spake to him, though deaf to the Pentecostal preaching; and even that marvellous

awakening came about when each man heard the personal testimony of his fellow of his own race and tongue.

Thus we find the practical law of Christian life. First and foremost the Christian is to influence or to help those around him. By his words, by his deeds, by the force of his life, he is to reach those next to him, *his neighbour*, and the neighbour seeks those next him. Each man in his own place, reaching his own circle, the very complexity of the world brings about its salvation. The strange interdependence of men is the highway of the Lord. The salvation of all is only the salvation of every one.

ANNA L. DAWES.

“NIGHT THOUGHTS.”

THE day is dead,
And murky night
Hangs like a pall—
Yet God is light.

Through rifted cloud
Gleams one faint star,
Vastly remote—
God is not far.

With waning day
My strength decayed,
Night finds me weak—
God lends His aid.

The gathered gloom
His face doth part,
He seeks His home
In my sick heart.

My work so marred,
My hope so dim,
My shame so deep,
I give to Him.

Accepting all
He bids me rest,
A weary child,
Upon His breast.

I rest ; and naught
Below, above,
Shall break my faith
That God is love.

Sunday Night, July 27, 1890.

GEO. HAWKER.

SUNDAY MORNINGS WITH THE CHILDREN.

XII.—WHAT THE OLD YEAR SAYS.

“Ask of the days that are past.”—DEUT. iv. 32.

ONE of the most learned men who ever lived once said that much of his knowledge was gained by asking questions from those whom he met. He made all sorts of people his teachers, and learnt something from everyone. But there are other teachers beside men and women. You all remember how Robert Bruce was taught by the spider, “Try, try again.” Mungo Park, the

famous traveller, was cheered in the desert by the tuft of moss which seemed to say, "The God who made me will not forget you." And Martin Luther said that the little sparrow was one of his best doctors of divinity; he never saw him hopping from twig to twig without remembering the words, "Ye are of more value than many sparrows." And so the wise man will learn much, not only from books and men, but from everything he sees. "Ask now the beasts (said Job), and they shall teach thee; and the fowls of the air, and they shall tell thee. Speak to the earth, and it shall teach thee; and the fishes of the sea, they shall declare unto thee." Time itself may be our teacher; and, in the words of our text, Moses bade the children of Israel learn from the past. They were not to let its memories fade away. Rather should they call to remembrance the way by which they had come, and "ask of the days that were past."

Now we have come nearly to the close of another year, and, before it passes away for ever, I want you to learn a few of the lessons it has to teach. Sometimes in your play two little ones are dressed up to represent the Old and the New Year. The New Year is a young child, beaming with hope and promise. But the Old Year is bent with age, for he has seen three hundred and sixty-five days; his hair is white, and he has a long snowy beard; and he leans upon a staff as if weighed down by the load of memories he bears. Such a venerable personage must have many things to tell us, if we are wise enough to listen for his voice. Shall we ask him to be our teacher?

I.—I think if we could hear the Old Year speak, his first words would tell us to "remember our mercies and be thankful."

Have you ever thought about your great debt to God? I have somewhere read how the teacher of an infant class once asked the children who gave them the bread they got for dinner. Almost every voice answered, "My mother." And who gave it to your mother? "The baker." And who gave it to the baker? "The miller." And who gave it to the miller? "The farmer." And who gave it to the farmer? "The ground." And only when he asked, "And who gave it to the ground?" did he get the answer, "It was God." They thought of everything and everyone else before they thought of God. They spoke of the very ground before they spoke of God. And that is how most of us act. God comes last of all in our thoughts, and often is forgotten altogether. Now, it is quite right to thank the messenger who brings us a gift, but our chief thanks are due to the giver. When the postman brings us a Christmas present, it is not right to thank him and forget the sender. But all our earthly friends are God's messengers. Everything we have comes to us *from Him*, though it may come *through* them. Even the power to use and enjoy is His gift. A gentleman, who was asked to say grace before a meal, began thus:—"Lord, there are many who have no food to take, and many more who have but cannot eat it: we thank Thee that we have the food to take and that we have the ability to take it." In all we possess there are two reasons of gratitude—the gift, and the power to enjoy it.

And all through the year God has been giving us daily more blessings than we can count. One of our evening hymns says:—

“ Minutes and mercies multiplied
Have made up all the day ;
Minutes came quick, but mercies were
More fleet and free than they.”

And that has been true of every day of the year. So that the first lesson of the Old Year is a lesson of thankfulness. “ O give thanks unto the Lord, for He is good,” “ Bless the Lord, O my soul, and forget not all His benefits.” A quaint old writer tells us that pigs eat the acorns that fall from the tree with their eyes ever on the ground looking for more. But the dove pecks and looks up. Let us be like the doves, finding in every gift of God a reason for lifting up our hearts in praise.

II.—But the Old Year speaks again. What does he say ? “ Remember your sins, and be humble.”

Now, I dare say some of you think that this lesson is all very well for the grown-up folk, and for the big boys and girls, but that it has nothing to do with little ones like you. You are not old enough or big enough to be sinners. Ah ! you could not make a greater mistake. What is sin ? Wilful wrong-doing. Every time you do anything which you know to be wrong, you sin against God. But where is the boy or girl who never does wrong—who is never disobedient, or unkind, or untruthful, or hot-tempered, or mean ? “ I have only been naughty once to-day,” said a little boy. Once a day does not seem much. But how many days are there in the year ? One wrong deed in the day will make a great total before the year closes. Some of you have little savings banks at home, where you keep your money till pence mount up to shillings, and shillings to pounds. But suppose the law were to go forth that every time you did wrong you must forfeit a shilling ! I am afraid your box would soon be empty.

And so the days that are past bid us remember our sins and be humble. Nothing is so hateful to God as pride. The haughty spirit He will not bless. But if we humbly ask His mercy He will not reject our prayer. “ The blood of Jesus Christ cleanseth us from all sin.” Some of you have sought and found that cleansing. Will you not all seek it before the old year passes away ?

An Eastern story tells how a banished Peri sought to gain admittance at the closed gate of Paradise. And the angel told her that there was one hope—if she would bring the gift that was dearest to God the gate should be opened to her. So she wandered over the earth, seeking some precious thing to bear on swift wings to Paradise ; and finding a hero who died for the cause of freedom, she caught the last drop of blood he shed, ere his spirit departed, and flew up to the gate with her precious burden. But the bar was not lifted. Then she came upon a dying lover, and stealing his farewell sigh, as he parted from his betrothed, she bore it to the gate. But it remained fast closed. So she wandered forth again, and found at last a wretched criminal, stained with many sins, but weeping in penitent sorrow. And the Peri caught a tear as it fell, and bore it to heaven, and the door swung open. For dearest to God is the tear of penitence—which speaks of sorrow for sin. It is only a fable, but its meaning is true. No offering

we can bring to God is so precious as our sorrow for sin. There is joy in the presence of the angels over one sinner that repenteth.

III.—Once more the Old Year speaks. And now it is a lesson of diligence to which we listen :—“Remember your wasted hours, your lost opportunities, and be more earnest and faithful in the coming time. Use the New Year more wisely than you used me.”

Time is given to us for two great purposes: to get good, and to do good. Every day should see some enrichment of our own hearts, and some help rendered to others. But this can only be done by watchful and diligent use of the moments as they fly. In the Mint of the United States is a room in which are furnaces for smelting gold, and the floor is covered with an iron grating which catches the minute particles of gold dust that float invisibly in the air. And it is said that £16,000 worth of gold is thus saved every year. Now our moments are the gold dust of life. Their worth is beyond all calculation. It is sometimes said that time is money; but it is infinitely more than that. Time is life, and wasted time means wasted life. A great Roman emperor, Vespasian, used to call himself to account each night for the day that had flown, and when it had passed without his doing some good he entered in his diary, *Diem perdidit*—I have lost a day. The heathen emperor teaches us all a lesson. I wonder how many days we have lost this year! We cannot lengthen our days by a single breath; then let us spend them well, and

“Give every flying minute
Something to keep in store.”

“The days that are past” are gone beyond recall now. When the Old Year says “Good-bye,” no power can bring him back again; and the golden chances we have lost will never return to us. In a splendid pageant at Berlin the wife of the English ambassador unfortunately loosed the necklace she was wearing, and lost a costly pearl in the roadway. Perhaps it might have been regained had a search been possible at the time. But the grand procession must move on, and they did not return the same way, so the pearl was never regained. Ah! if you drop the pearls of opportunity you will never find them again. Water spilt on the ground cannot be gathered up again. Wasted time never returns. The great mistake most people make is waiting for some splendid opportunity of doing some brilliant deed, instead of doing what they can at once. Dr. Johnson once said, very wisely, that “he who waits to do a great deal of good at once will never do any.” The way to prepare for great service is to be faithful in lowly service. So let us enter on the New Year with the prayer that God will help us to live like Jesus, who “went about doing good.” When John Eliot, the great missionary to the Indians, was eighty-one years old, and so infirm that he had to keep his bed, his friends found him one day teaching a little Indian child his letters. And one of them expressed his surprise that he should care for such a task in his old age. But the aged man replied: “I have loved them all my life, and I cannot do much now in my bed; but I have prayed God to make me useful, and I can teach a little child.” Was not that a noble spirit? The New Year will

be happier than the old one if we cherish the desire for usefulness which filled John Eliot's heart. And we could take no better motto than that of another great man, "Do all the good you can, in all the ways you can, to all the people you can."

The Old Year will soon pass away, and we shall see him no more. Will you not remember the lessons he has taught us?

Nottingham.

G. HOWARD JAMES.

NOTES AND COMMENTS.

THE LATE DR. TRESTRAIL.—For more years than most of us can remember Dr. Trestrail has been so prominent a figure in our denominational gatherings that it is difficult to conceive of them without him. Few men were better known or more highly esteemed throughout the country than he; and though his journeyings have of late years been over a more restricted area than formerly, the welcome accorded to him has been, if possible, more hearty. He had reached the good old age of eighty-seven, and was to the end as bright, as genial, and as youthful in heart as he ever was. The story of his life has been admirably told in our denominational papers, and, as lengthened reference will be made to it in the accompanying *Missionary Herald*, we need not present a detailed record of it here. In his pastorates at Clipstone, Newport, I.W., and Cork, he proved himself an able minister of Jesus Christ. He was for five years secretary of the Irish Missionary Society, and joint secretary with Dr. Underhill of our Foreign Missionary Society for more than twenty-one years. It was as Foreign Missionary Secretary that he became most widely known, and rendered the greatest service to the denomination. Our brethren on the mission-field were strongly attached to him, and by the churches at home his visits were invariably regarded as "times of refreshing." To his brethren in the ministry he was always a loyal-hearted friend, and was in various ways the helper of many. A substantial testimonial was presented to him on his retirement from the secretariat in 1870, with an address setting forth the great value of his services. For twelve years after his retirement he laboured in the scene of his early pastorate at Newport, and became the Nonconformist bishop of the Isle of Wight. Latterly he resided at Clifton, where he greatly enjoyed the ministry of the Rev. Richard Glover, when he was not serving one or other of the churches of the neighbourhood by preaching. He occupied the chair of the Baptist Union some ten years ago—thus receiving the highest honour which his brethren could confer on him. He was a devoted and active member of the Liberation Society, and to the last a loyal follower of Mr. Gladstone. Dr. Trestrail was a vigorous and facile writer, and our pages have often been enriched with contributions from his pen. It is a pleasure to recall the fact that his racy "Reminiscences of College Life in Bristol" were originally written for the BAPTIST MAGAZINE, as were his "Reminiscences of Scotland," which are equally worthy of republication. The present number contains one of his last articles, and had he been spared he would have sent us several others for the next year. The Magazine had no

more loyal friend and supporter, and many are the words of approval and encouragement the editor received from him during the year. He was indignant with the men who attempt to show their superiority by depreciating denominational literature, and held that both churches and ministers are blind to their own interests in not supporting it more largely. Dr. Trestrail has left behind him the memory of a bright, cheerful, and heroic Christian life, and it will be long before we look upon his like again.

"IN DARKEST ENGLAND."—The publication of General Booth's scheme of social reform has been the great sensation of the last few weeks, and by this time it is evident that the "sinews of war" are practically secured. This of itself is a brilliant success, and will lead to the prompt carrying out of the scheme in all its salient features, and to an extent which will speedily and thoroughly test its value. The splendid audacity of the General's proposals has captivated the imagination and ensured for them the generous support of some who are by no means fully convinced of their efficiency. The main outlines of the scheme, with its city colony, its farm colony, and its colony over the sea, are sufficiently familiar through the accounts which have appeared of them in the newspapers. For most of the details Mr. Booth is, we believe, indebted to other writers, such as Mr. Rees, Mr. C. Booth, and the Rev. Herbert Mills, but these details have not been presented in a combined, and, perhaps, not in a practicable form. The book has also appeared after the pioneering work done by "The Bitter Cry of Outcast London," and many similar publications, and it applies on a gigantic scale principles which have been nobly carried out by such workers as the Revs. A. G. Brown, W. Cuff, W. E. Hurndall, Dr. Barnardo, Mr. Charrington, and many others. The book has done immense service—and for this we are profoundly grateful—in calling renewed attention to the humanitarian or philanthropic side of the Church's work, and in deepening the conviction that, even for the success of its more purely spiritual mission, we must display a nobler "enthusiasm of humanity." The scheme will necessarily place in the hands of General Booth an enormous amount of property over which he and his successors will have absolute control, but this is a small matter compared with the removal from our midst of the terrible weight of poverty, vice, and distress which are eating into the heart of the nation as doth a canker. The farms and factories may also have the effect of increasing "the output" of goods, and, as a consequence, of heightening competition in the market. The risk of interfering with the established industries and the ordinary trade of the country is not imaginary. There must, to some extent, be a diversion from other channels of supply. The effect upon the marriage rate and the birth rate as the result of the bringing together of so large a number of young people from the very poorest classes, often physically weak, is also to be taken into consideration. It must not be expected that either this or any similar scheme will usher in the Millennium. Human sinfulness is not all due to environment, and it seems to us that General Booth's estimate of it is very inadequate. "The desire to sin" is deeper and more general than

some of his words (p. 254) admit, and Old Adam is likely to prove too strong for other reformers than young Melancthon. We do not doubt that even the defective theology and the unscriptural methods, as we cannot but deem them, of the Salvation Army, will accomplish much. The poverty and misery of the submerged tenth are so appalling, and the need of help is so urgent, that prompt measures on a larger scale than has hitherto been attempted are imperative, and the General is right to plead, "Either adopt this plan, or shew us a better." And on this ground we heartily wish him success. Excellent as this scheme of getting out of Darkest England may be, it must not be regarded as relieving the churches of their special responsibility or be allowed to divert, as there is a risk of its doing, contributions from other and older agencies which, in a quiet way, are doing good and effective service.—P.S.—Since the above was written a great meeting has been held at Exeter Hall, at which General Booth has referred to some of the difficulties mentioned above. We are glad to have an explicit assurance that all funds subscribed for "Darkest England" are to be settled on a deed of trust for the purposes of the scheme, and that there is to be a clear distinction between this trust and the interests of the Salvation Army. We think it would have been well for the General to associate others with himself in the trust, as distinct from the management of the scheme. Undoubtedly he is the man to carry it out. He and he alone is its leader in the fullest sense of the word, nor will anyone wish it otherwise. None the less the scheme must be intimately associated with the work of the Salvation Army, and, while the Army is taking the place of a church, it is not a church, neither is "the government that was best for the Israelites when they came out of Egypt" the form of government prescribed or sanctioned by the New Testament. Regard for the authority of Christ imposes on us the obligation of considering very carefully the attitude which our churches should assume to movements of this character. The work of the Army is strictly pioneering work.

RECENT ECCLESIASTICAL APPOINTMENTS.—Whatever diversity of opinion may exist as to the transference of Dr. Thorold from the see of Rochester to that of Winchester, and of the nomination of Dr. Davidson (Dean of Windsor) as his successor at Rochester, there is practical unanimity as to the fitness of nominating Dr. J. J. S. Perowne, Dean of Peterborough, to the bishopric of Worcester. Dr. Perowne is little of a partisan. He is distinctly Evangelical, but has none of the narrowness and bigotry which have been too often associated with that school. He is, as is proved by his work on the Psalms, a good Hebraist and a Biblical scholar of more than average power. No finer work on the Psalms exists in our language. At Peterborough Dr. Perowne gained the esteem of all classes. To Nonconformists he has always been fair and courteous, nor does he regard episcopal ordination as an essential condition of unity. His friendly letter to the Rev. J. P. Chown, when President of the Baptist Union, in which he expressed his desire for a closer association of Evangelical Christians, will be remembered by many of our readers. Of Canon Liddon's successor at St. Paul's, Dr. Newbolt, Principal of Ely Theological College, we can say little. He is said to be a good

preacher, but in no way of commanding rank. It will be unfortunate if the preaching power of the Chapter is not fully maintained.

THE NONCONFORMISTS OF RUSSIA.—Our contemporary, the *Christian World*, has laid all friends of religious liberty under obligation by the publication of two articles, from an evidently well-informed correspondent, on the persecution of the Stundists in Russia. These poor people, mostly of the peasant class, are, in many of their beliefs, closely akin to ourselves as Congregationalists and Baptists, and have also a good deal in common with the Salvation Army. They are, no doubt, unlettered, lacking in refinement, and apt to be blunt, and even coarse, in their expressions. But that they should be denied the right of meeting, that their preachers should be silenced, that they should be watched and worried, hunted from province to province, and brought to the verge of ruin is intolerable. Their sufferings, though terrible, are heroically borne, and in this, as in so many cases, the sincerity and power of the persecuted faith are receiving an illustration which amply proves the presence of a greater than man. But the injustice and cruelty of the authorities are none the less manifest, and a protest ought to be raised in every civilised nation. These articles should be issued as a pamphlet and spread broadcast over the land.

THE REV. G. S. REANEY'S APOLOGY.—The Rev. G. S. Reaney, late Congregational minister and now assistant curate, St. Mary's, Riverhead, Kent, has, in a shilling pamphlet, enlightened the world as to "Why I left Congregationalism." Rumours of its intended publication have been in the air for some weeks past, and we had been led to expect that it would deal a crushing and deadly blow at our Nonconformity. We heard these rumours without the slightest alarm, and smiled at the thought of the dire confusion into which we were to be thrown. That Mr. Reaney is a sincere, and in some respects an able, man we do not doubt. That he has "a sharp edge to his tongue" and is "a master of gibes and flouts and sneers" we are well aware. But the last thing we should expect to find in him is stability. His warmest friends would not claim for him the possession of a clear, calm, and unimpassioned judgment, or assert that his most conspicuous virtue is freedom from prejudice. His restlessness and discontent are no new qualities. First of all a Churchman, he became a Dissenter. In his student days he left one college for another, and, shortly after the completion of his college career, exchanged the Baptist denomination for the Congregational. Of the flippancies, the caricatures, and the conceits of Mr. Reaney's pamphlet we cannot now speak. His association during his Stepney pastorate with Cardinal Manning has, apparently, been too much for him; and he has been flattered into accepting wholesale that dignitary's absurd criticisms on Congregationalism. Mr. Reaney—if we may judge from his own account—has never been in full sympathy with Congregationalism. He does not understand its real principles, and he has at last taken a course which, for anything we can see, he might have taken years ago. Of the faults and imperfections of Congregationalism we are well aware. There are in

it weak places on which Mr. Reaney, not, perhaps, in the kindest manner, has placed his hand. We have no desire to ignore just and valid criticism. But nothing has been advanced to drive us from our position ; and what a blind eye Mr. Reaney must have if he expects to find perfection in the Church in which he has sought rest ! How long will it be before we have his *Apologia* for leaving it ! By the time he joins the Romish Church he may have learned the golden virtue of silence. It would certainly have been better for his reputation to-day if he had had the wisdom to hold his tongue, and not have given us so striking a proof of his weakness and inconsistency.

BREVIA.—We are compelled to hold over several notes and comments for which we had hoped to find space. The Disestablishment of the Church of Scotland question has been advanced a further stage by Mr. Gladstone's recent Midlothian campaign, and it has become one of the chief planks of the Liberal platform — The unfortunate controversy which has been raised in connection with Stanley's rear column cannot be satisfactorily cleared without a full and searching investigation before a competent tribunal. What years of earnest Christian labour will our missionaries have before they can remove the suspicions created by these events towards the white man !—We offer our sincere sympathy to Mr. Spurgeon and his friends at the Metropolitan Tabernacle on the loss they have sustained in the death of one so deeply loved, Mr. W. T. Olney, and to our brethren of the Congregational Union on the death of their esteemed secretary, the Rev. Dr. Hannay, a man that we all admired for the genius and grace of his character, and loved as one of ourselves.

OUR NEXT YEAR'S VOLUME.—From the Announcements for 1891, which accompany this number of our Magazine, our readers will see that we have an attractive programme. Help has been readily promised by many of the best writers in our denomination, and the subjects on which they will write are those in which our churches and their ministers are most deeply interested. The editor is grateful for the kind expressions of encouragement which have reached him from many and often from unexpected quarters, and it will be his earnest endeavour to ensure a steady improvement in the quality of the Magazine, and to make it increasingly worthy of the support of the denomination. The photographic portraits give universal satisfaction, the editor's only regret in this matter being that several friends whose likenesses he had hoped to present suffer from such excess of modesty that for the present they refuse to comply with his request. Will the readers of the Magazine do all in their power to increase its circulation ? It is not always easy to replace old and valued subscribers as they pass away, and the circulation can be kept up only by the determined efforts of our friends. The proprietors of the Magazine have no other end to serve than the interests of the denomination, and they necessarily rely on the cordial and generous support of the churches. Cannot the deacons or the wealthier members of our churches undertake to supply their ministers, or the ministers of the smaller churches, with a copy ? Much good service, of which both ministers and churches would reap the benefit, might in this way be rendered.

REVIEWS.

LIFE, LETTERS, AND DIARIES OF SIR STAFFORD NORTHCOTE, FIRST EARL OF IDDESLEIGH. By Andrew Lang. Two Vols. Edinburgh and London: William Blackwood & Sons.

IF Mr. Lang has not produced a biography of the first rank, his failure is due to facts and conditions over which he has had no control. He speaks of himself as "little versed in affairs, and much occupied day by day by the day's various and inevitable work in other fields," and there are many indications that while he has been a not indifferent spectator of the political movements of our time, and has formed definite opinions upon them, it is in other directions that his strongest interests lie. In his introduction he has given us an "appreciation" of Lord Iddesleigh's character, which is so just in itself and so graceful and effective in its expression, that the most relentless critic would find it hard to take exception to it. But in politics pure and simple Mr. Lang is not at home, and, though for the most part he would probably have stood side by side with Lord Iddesleigh, he often displays an impatience with all political strife and, we might almost say, holds it in contempt. It has, moreover, been impossible for him to give a complete account of the tragic close of Lord Iddesleigh's life, and of the miserable rivalries that led up to it. Lord Iddesleigh, who is still best remembered as Sir Stafford Northcote, was too magnanimous to lift the veil from scenes which could have reflected nothing but credit on himself and little but discredit on the men who had determined to thrust him aside. His family are equally magnanimous, and hence the most interesting entries in his diary have not been published. Mr. Lang has exercised a reticence which has made it impossible for him to present a complete portrait, or to place in the possession of his readers materials for a full and valid judgment on events which all the surviving actors in them must deplore. Of one thing, however, we are well assured: of Lord Iddesleigh it may be said:—

"Whatever record leaps to light, he never shall be shamed."

He was a pure-minded, upright, and consistent statesman, profoundly respected by all political parties, except, perhaps, by the restless, ambitious, and mischievous "Fourth Party." His early association with Mr. Gladstone, during the years he was his private secretary, was an immense boon to him in many ways, and the lessons he learned from that distinguished statesman were never forgotten. On many points he was in more thorough accord with Mr. Gladstone than with Lord Beaconsfield. He did not approve of the purchase of the Suez Canal shares, nor of the abstention of Lord Beaconsfield's Government in rejecting the Berlin Memorandum without proposing an alternative policy. His views on the Affirmation *versus* Oath question in connection with the Bradlaugh disputes were also more Liberal than Conservative, and had it not been that there are so many omissions from his diary, or so many passages which Mr. Lang has been "reluctantly compelled to mutilate," we suspect that we should have found more

frequent expressions of dissent from the policy of his "chief." His attachment to Lord Beaconsfield was, however, deep and strong, amounting even to an enthusiasm. Sir Stafford Northcote was more than a politician. He was also "a student who touched other worlds than the political by his constant concern for all that is best and most enduring in literature." This aspect of his life is admirably brought out, and our readers will—like Mr. Lang—dwell on it with peculiar pleasure. This biography of Sir Stafford Northcote, the politician, who yet found in his literary pursuits an unfailing consolation, and in whose love of home and children—as in all his friendships there was an antique charm—presents us with one of the choicest and most delightful pictures of recent times. Mr. Lang aptly remarks :—"His career shows how much a man may do who has neither commanding genius, nor is born to great place, nor is animated by the restless eagerness of ambition. A country gentleman of no large fortune, of a family not illustrious, though ancient, a gentleman innocent of self-seeking, he reached almost the highest place in the service of his country ; he discharged, as leader of the House of Commons, quite the most laborious functions in the world of politics ; he smoothed, in his degree, quite the most complete and rapid of political transitions ; he lived without a stain and he died without an enemy."

THE ISLES OF GREECE. Sappho and Alcæus. By Frederick Tennyson. London : Macmillan & Co.

WE have had during the present publishing season many minor poems, but Mr. Frederick Tennyson's "Isles of Greece" is the only one thus far that approaches the first rank, and it will in all probability easily retain its precedence. If Mr. Tennyson has not the fame he has a large share of the genius of his distinguished brother, and there are in many of his verses the same rich, full-throated notes of song. His romance, or epic we might almost call it, is steeped in an air of classicalism. The Hellenistic spirit gives to it its characteristic tone. The poem, based on one or two solitary fragments of Greek Lyrists, presents imaginary lives of Sappho and Alcæus, and brings us in contact with the great and stirring events of their times. The story is finely conceived and narrated with a simplicity and grace which give to it an admirable setting. Not even in the works of the Laureate do we find more charming pictures than those in which the childhood of Sappho and her companions is portrayed. Her home on a breezy slope toward the sea, the playing of the children on the shore—what a delicious old-world air breaks through the lines that describe them !

"O happy, happy child,

With thy clear song and thy sunlighted eyes !
 Who would not love to see thee ever thus ;
 And that some laughing Eros might come down
 And lift thee up into that golden isle,
 That swims the blue air, that thou might'st with him
 Down matin rills of sunshine sail away
 For ever ; and untouched of mortal care,
 With mirth and endless music charm the Fates

To unwind their sombre shuttles, and take out
 All threads of Ill? Oh! 'tis myself I see;
 Not in pale memories, such as to old age
 On earth bring back stray shadows of its prime;
 As in the starless dark the lightnings show
 Far summits for a moment and no more;
 But in clear vision, potent to upraise
 The very past itself; for in the soul
 Are pictures of all passions, thoughts, and acts,
 And every winged moment lives for ever!"

Here, again, is an exquisite cameo:—

"What cities built we on the sheeny shore;
 What fenced gates, and citadels and towers,
 Calling them by the great heroic names!
 What rivers led we roundabout the walls,
 Sluiced from the sea, that to our fancies seem'd
 An idle thing, for that we had not made!
 Here was a Sigæum, here Scamander; here
 The crested height of windy Pergamos.
 And if light airs whirl'd up the glittering sand,
 And drove the shells along the shore, and made
 A little tempest of fantastic shapes,
 We saw helm'd cohorts flying through the dust,
 Shot thro' with lightnings from the sunlike orbs
 Of brazen shields; or flashing of the spears
 Of the relentless, swift pursuing foe."

How delightful are the touches which tell us how children "make a world of wonders of a single hour;" how to them "a day of very nothings is as fair as a midsummer night with all its stars." The reminiscences of youth leave

"Deep in the heart that hath outlived all hope
 An inner vision that looks on afar
 Into another being, that shall crown
 With immortality the mortal past;
 A life that jewelled with all joys that were,
 Shall radiate its own bliss more blessed still."

It would be easy to fill our pages with charming images and graceful expressions of graceful and noble thoughts. Lovers of poetry who have not yet read this volume have in store a treat such as cannot every day be met with.

ENGLISH LYRICS. By Alfred Austin. Edited by William Watson. London: Macmillan & Co.

THE lyrics here collected are taken from Mr. Austin's "Soliloquies in Song," "At the Gate of the Convent," and "Love's Widowhood," and will therefore be familiar to readers of verse. They are fittingly grouped under a common title,

as they are more or less inspired by the same feelings and possess the same distinctive notes. Mr. Austin may justly claim, as his editor contends, "a nobly filial love of country and a tenderly passionate *love of the country.*" His patriotism does indeed at times bias his judgment, and he is not entirely free from the prejudices of party. But he is a poet whom we always read with pleasure. His verse is often spontaneous and impassioned. No one has sung more sweetly than he of the glories of our English spring, and his lyrics will, if sympathetically read, give eyes and ears to many. We are glad to see that a collected edition of his poetical works is to be published in the course of the autumn. Mr. Watson's essay is an admirable introduction to the study of them. As to the supposed ulterior purpose of the volume we can say nothing.

MIRÈIO : a Provençal Poem. By Frédéric Mistral. Translated by Harriet Waters Preston. London : T. Fisher Unwin, Paternoster-square.

MR. UNWIN'S "Cameo Series" contains no volume of more general acceptability than this translation of Mistral's famous romantic poem, which appeared so far back as 1859. It is a charming and pathetic love story, the story of a farmer's daughter whose affections were won by the son of a wandering basket maker. The girl's parents will not hear of their marriage, and Mirèio wanders from home and returns only to die. The poem gives a vivid picture of the manners and customs of the Provençal people, their home and social life, their religion, and their superstitions. Lamartine's warm admiration of the poem is well known, and will commend it to many. The book is daintily got up.

AUBREY DE VÈRE'S POEMS. A Selection. Edited by John Dennis. Cassell & Co.

MR. DE VÈRE'S poetry is not of the kind that gains immediate or extensive popularity. It is neither sensuous, flashy, nor sensational, but emphatically Christian. It has beauty of imagination, delicacy of perception, and richness of melody, and for cultured readers it meets with a growing appreciation. We welcome this Selection as likely to introduce Mr. De Vere's poems to circles which they have not hitherto reached. We hope before very long to discuss his works in detail.

PHILOSOPHY AND THEOLOGY : Being the First Edinburgh University Gifford Lecture. By J. Hutchison Stirling, LL.D. Edinburgh : T. & T. Clark.

THE Gifford Trust provides for the delivery of four separate courses of annual lectures in the Universities of Edinburgh and Glasgow, St. Andrew's and Aberdeen. Dr. Hutchison Stirling delivered the first series in Edinburgh, and now issues them to the public. In the earlier part of his book he has discussed historically and philosophically the various arguments which are ordinarily included under the head of natural theology for the existence of God, the teleological, the cosmological, and the entological. In the latter part he passes under review the theories of those who, from various standpoints, assail the theistic position. In a very trenchant style he deals with Kant, Hume, J. S. Mill, Darwin, Schopenhauer, &c., as well as with earlier writers of kindred

schools. The theme of the volume is necessarily abstract, and one that of itself could scarcely be expected to awaken a wide popular interest. But Dr. Stirling is the reverse of a dry writer. He is racy, piquant, and entertaining; and if he has not followed the rigid academic traditions, but has claimed a wider latitude, his lectures gain rather than lose in consequence. There are in them subtle and abstruse arguments which only students can adequately appreciate, but for the most part his lectures may be "understood of the people."

JACOB HERBERT: a Study in Theology. By the Rev. John Evans. Hodder & Stoughton.

THE title of this book would, at first sight, lead us to expect a biography, but we have, instead, an endeavour "to discuss the questions relating to the existence, the attributes, and the works of God under the light and the theories of modern science." The discussions are carried on by means of three persons, "representing three schools of thought—the orthodox theologian, the scientific agnostic, and the broad evangelical." The broad evangelical is Jacob Herbert, who is, we presume, the author himself, or, at any rate, the representative of his views. The book is scholarly, candid, and trenchant, the result of wide reading in the most diverse directions and of clear thinking. Mr. Evans has not concealed the strongest points of agnosticism, nor slurred over the difficulties either of orthodoxy or ultra-orthodox. He is a firm opponent of the Darwinian theory both in its original and modified forms, though he does not look to the Scriptures for full and accurate disclosures of science. The style of the book is good; and intelligent young men, perplexed by the conflicts of our age, will find it peculiarly helpful.

OUR DEAD: Where are They? A Symposium. Edited by J. H. Stockwell. London: Elliot Stock.

GIVEN a theme of supreme and unflinching interest and some sixteen or seventeen well-known writers, and you cannot fail to have a book of commanding power. A book which numbers among its contributors such men as Dr. Clifford, Dr. Thain Davidson, Dr. Culross, Revs. F. B. Meyer, H. R. Roberts, A. Mursell, G. D. Evans, J. Urquhart, must possess solid value. Mr. Stockwell has furnished an appropriate and sympathetic introduction.

THE SUNDAY AT HOME and THE LEISURE HOUR, 1890. Religious Tract Society.

No better volumes either for Sunday or week-day reading could be desired. In *The Sunday at Home* we have a series of biographies, illustrated stories by Isabella Fyvie Mayo and Evelyn Everett Green; a series of Biblical studies by the Dean of Westminster, and another series of still higher worth, by Dr. S. G. Green, on "Isaiah: Prophet, Poet, and Statesman." These, we trust, will be issued separately. *The Leisure Hour* has several stirring and healthy stories, a series of graphic sketches of the sovereigns of Europe, several literary biogra-

phies, historical and scientific papers, papers on travel, &c. No home should be without these volumes.

THE GENERAL BAPTIST YEAR BOOK, 1890, and Annual Reports. London : E. Marlborough & Co.

THE General Baptists have a closer and more compact organisation than is possessed by the Particular Baptists, and hence their Year Book contains reports of their Association, their Home and Foreign Missionary Societies, their Building Fund and College Reports, with the address of their President and the Association Letter of Rev. James Horn. Our readers should procure the book and acquaint themselves with the varied and vigorous work of the brethren with whom we hope soon to be amalgamated.

THOMAS CARLYLE: a History of his Life in London, 1834-1881. By James Anthony Froude, M.A. London : Longmans, Green, & Co.

MESSRS. LONGMANS have added these volumes to their admirable Silver Library. Whatever ground there may be for the adverse criticism evoked by the work, there can be no doubt that it is, and always will be, the standard Life of Carlyle, nor is there any need to commend it as a graphic, lively, and, in the main, faithful biography of the sage of Chelsea. We hope that Mrs. Carlyle's Letters will, before long, appear in the same form.

THE NEW APOLOGETIC; or, The Down Grade in Criticism, Theology, and Science. By Professor Robert Watts, D.D., LL.D., Belfast. Edinburgh : T. & T. Clark.

A COLLECTION of articles intended to expose the errors of Professors Bruce and Dods, and critiques on the theories of Horace Bushnell and Albert Barnes on the Atonement. Dr. Watts is a man of clear perceptions and strong convictions. He has keen logical power, and can strike well-aimed and telling blows. His position is more in harmony with the Westminster Confession than is the position he so trenchantly assails.

OUR FATHER'S KINGDOM. Lectures on the Lord's Prayer. By the Rev. C. B. Ross, M.A., B.D., Canada. Edinburgh : T. & T. Clark.

So many valuable monographs on the Lord's Prayer have already appeared that it is almost impossible to advance anything that is really new. Mr. Ross, however, is one of those devout and cultured students who can present old thoughts in fresh combinations and invest them with additional beauty.

BRIEF NOTICES.

THE TEMPERANCE MIRROR: An Illustrated Magazine for the Home Circle, Vol. X. (National Temperance Publication Depot, 33, Paternoster Row), is conducted with great spirit and vigour, and is full of good temperance lessons. The same publishers send us **NINETEEN CENTURIES OF DRINK IN ENGLAND,** by R. Valpy French. Second and enlarged edition. Apart from the high moral

purpose of the volume there is here much curious research. The history is a sad one, but we may hope that a vital improvement has been begun. *THE HERALD OF MERCY*: a Monthly Messenger for Humble Home (London: Morgan & Scott), is, as usual, bright, sensible, and evangelical. *OUR OWN GAZETTE AND Y.W.C.A. NEWS* (London: S. W. Partridge & Co.) contains seven complete stories, all of which are well worth reading, in addition to devotional papers, natural history papers, essays, poems, and many other attractive features. It is, we should imagine, a most successful periodical, as it certainly deserves to be. *SERMONS IN CANDLES*, by C. H. Spurgeon. (Passmore & Alabaster.) Our readers will be glad to have in a cheap and convenient form these celebrated lectures, with their smart illustrations and racy humour.

LITERARY NOTES.

THE *Critical Review of Theological and Philosophical Literature*, edited by Professor S. D. F. Salmond, D.D., and published by Messrs. T. & T. Clark, has made a capital beginning. The opening article by Dr. Rainy, on Dr. Martineau's "The Seat of Authority in Religion," is as keen and trenchant a piece of criticism as we have ever met with. There is a good article on the late Canon Liddon by Rev. Professor Gibb, in which the merits and limitations of that most eloquent preacher are admirably indicated. Dr. Walter C. Smith's critique on Dr. Bonar's "Until the Day Break" is in its own way a gem, though it scarcely does justice to Bonar's poetical genius. The criticism of recent German literature is full and satisfactory. Ministers especially will value this new review.

THE Trustees of the Lightfoot Fund have already issued, through Messrs. Macmillan & Co., two volumes of the late Bishop Lightfoot's sermons, entitled, respectively, "Leaders in the Northern Church" and "Ordination Addresses." We must reserve for the present a full notice of this most valuable and welcome legacy to all the churches. Two more volumes are to follow.

"THE Poetical Works of Matthew Arnold" have been issued by Messrs. Macmillan in a single volume, uniform with the one-volume edition of Wordsworth and Tennyson. The type, however, is much larger, and double columns are avoided. The only additional poem is "Kaiser Dead," written in 1887. Disappointment has been expressed that other poems which Mr. Arnold withdrew from publication have not been included. But have his executors the right to disregard his wishes? The volume might, perhaps, have had a short biographical introduction.

THE November number of the *Century* (T. Fisher Unwin) opens the new volume well. "Life in the White House in the time of Lincoln"; "How London is Governed"; "An American in Tibet"; two complete stories and a prodigality of high class illustrations are some of its more notable features.