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THE
BAPTIST MAGAZINE

FOR

1899.

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Editor—REV. JAMES STUART.

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

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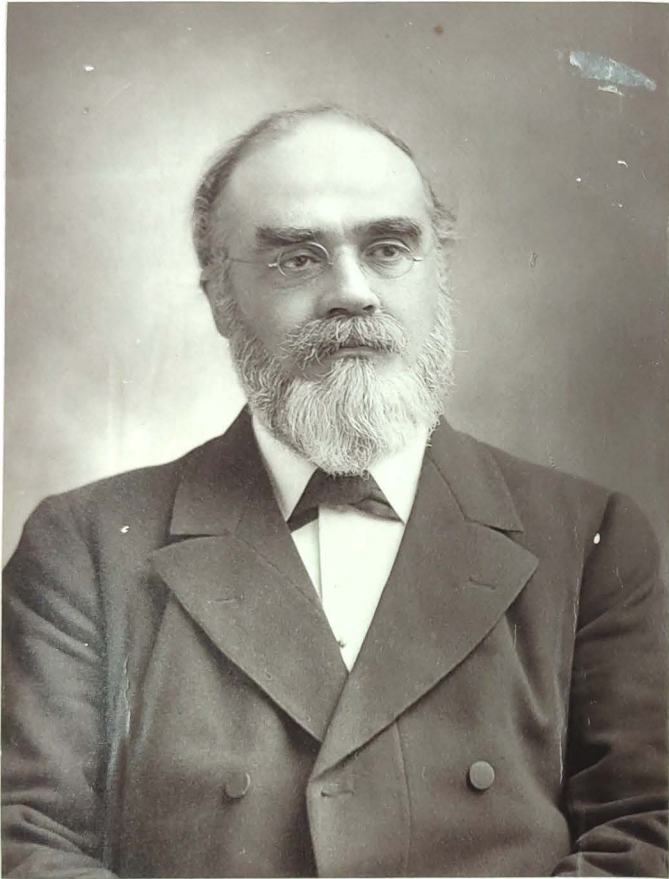
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Yours sincerely
J. T. Marshall
[Signature]

THE
BAPTIST MAGAZINE

JANUARY, 1899.

THE REV. PRINCIPAL MARSHALL, M.A.

JOHN TURNER MARSHALL was born at Farsley, Yorkshire, in May, 1850. His father was Jonathan Marshall, a striking figure, and a most powerful personality in the intellectual and religious life of the village. As the principal deacon of the Baptist Church, and as the counsellor and helper of the young men of promise in the community, Mr. Marshall, sen., did a great and an enduring work. The possession of great intellectual powers and strong religious convictions, combined with a shrewd knowledge of men, made him an influential factor in the religious life of the whole district. The services he rendered to the varied life of the village were many-sided, but he was never happier than when gathering round him a little band of young men who thirsted for increased knowledge and a more adequate equipment for service in the Kingdom of God. It is interesting to note, and not surprising to find, that in the son of such a father the faculty, genius, and passion for teaching should have reached such a high development and been accompanied by so great a success.

In 1862 the subject of our sketch went to Tottington Hall School, near Bury, Lancashire, and remained there three years. At Tottington he came under the influence of Mr. James Hainsworth, one of the principals of the school—a man of great intellectual attainments and of saintly character. The three years did not merely witness the successive stages of scholastic routine, but also the waking up in the young scholar of real intellectual life, and the beginning in him of that thirst for knowledge which has since driven him mercilessly past many fields of leisured ease.

At the end of the third year of his school training he went back to the quiet village home, where, in the interval before his future was decided, he dreamed of many things. In 1866 he went back to Tottington as assistant master for one year, and it was during this time, through a letter written by his father, that he was led to consider the claims of Jesus Christ upon him. Soon after this he became a decided follower of Christ, and was baptized by the late Dr. Parker, who was then pastor of the Baptist Church at Farsley.

Mr. Marshall, in January, 1867, in order to prepare for matriculation, began to attend the classes at Rawdon College as a lay student. He attended his classes at Rawdon for a session and a half, at the close of which he passed the Matriculation Examination of the London University. From this time he studied alone, and the result shows to what purpose, as he graduated as B.A. in 1870 and M.A. in 1872 (Lond.). In 1873 he successfully passed the London University Scripture Examination.

Up to this time he had reached no definite conclusion respecting his life-work. From the time of his decision for Christ he had been full of activity in Christian work as Sunday-school teacher, and afterwards as an occasional preacher. His parents, in their longings and prayers, had long before dedicated him to the ministry, but it was not till 1875 that Mr. Marshall definitely decided to devote his life to the ministry of the Gospel. In that year he entered Brighton Grove College, Manchester, all unconscious of the influential part he was to play in connection with the future of that institution. He had not been long in the College before it became an open secret that the College authorities would eventually seek to enlist his great gifts in the service of the Institution. It was no surprise, therefore, when, in June, 1877, he was appointed Classical Tutor in succession to the Rev. James Webb. It was a singular coincidence that at the meeting which appointed him Classical Tutor it was decided to invite the Rev. E. Parker, the pastor of Mr. Marshall, to become President of the College as the successor of the Rev. Henry Dowson. In the same year Mr. Marshall won the Owens College Lee Greek Testament Prize of £25.

During the twenty-one years of Mr. Marshall's teaching in the College, the great outstanding feature has been the apotheosis of

hard work. In season and out of season, by word, by the tasks set, and by his own example, he has preached to the students the gospel of work as the essential condition of student and ministerial salvation. In this matter their Classical Tutor has been at once the terror, despair, and inspiration of successive generations of students.

Professor Marshall has done the work of two or three men in his classes. It is not reasonable that one man should have to teach Hebrew, Greek (New Testament and Classic), Latin, Greek Philosophy, Psychology, Logic, Ecclesiastical History, Old Testament Criticism, Mathematics, together with a number of minor and incidental subjects. Though the work has been large in quantity, it has been good in quality, as the reports of examiners year by year have testified in no stinted language.

A scholar himself, his efforts have been tireless and successful in seeking to raise the standard of education in the College, and he is in hearty sympathy with an increased use of the advantages of Owens College, which is a part of the new scheme of college training at Brighton Grove.

Though Mr. Marshall's strength has been put into his class work, his energies have by no means been confined within the routine of college work. His study of the Greek of the New Testament led him up to the consideration of the origin of our present Gospels. In July, 1890, an article from his pen appeared in the *Expositor* on "Did St. Paul use a Semitic Gospel?" This was followed by a series of articles in the same periodical on "The Aramaic Gospel." The point of these articles is to endeavour to show that the Synoptists all used an Aramaic Gospel. The way in which this theory is applied to a large number of passages in our Synoptic Gospels is striking and highly suggestive, and while the theory cannot be said to have received general acceptance, some eminent scholars recognise the articles as a valuable contribution to the extremely difficult subject of the existence and nature of a primitive Gospel. His other literary work has been considerable, including articles in the *Critical Review* on Dr. Resch's works on the Gospels, which advocate a Hebrew Urevangelium as the basis of our present Gospels; articles to various American magazines, of which Dr. Harper is editor; a commentary on the Book of Job for

an American work; also articles in the *Expository Times* and various English periodicals.

Principal Marshall is the moving spirit in the working of a plan for localising Professor Harper's method of teaching Hebrew and Greek by means of correspondence.

In 1891 he received an invitation to the Presidency of the Midland Baptist College, Nottingham, and in the same month a pressing invitation was forwarded to him to join the tutorial staff of Rawdon College.

Mr. Marshall, in addition to his pursuits as a scholar, tutor, and writer, has rendered valuable service to the active work of the denomination. In 1892 he filled the honourable position of Moderator of the Lancashire and Cheshire Association of Baptist Churches, and in many ways has done a good share of Association work. Later he has been the President of the Manchester District Baptist Union, and has worked energetically in the much needed work of Baptist extension in the vast population of Manchester and surrounding district.

In May last, Professor Marshall was unanimously appointed President of the Baptist College, Manchester, in succession to the late Dr. Parker, who for over twenty years had filled with much vigour and success that responsible position.

Since 1877, 110 students have been in Mr. Marshall's classes, all of whom cherish sincere admiration for his great gifts, and deep gratitude for the immeasurable benefits derived from his classes.

FREDERICK OVEREND.

THE RELIGIOUS TRACT SOCIETY has sent out ACROSS INDIA: At the Dawn of the Twentieth Century, by Lucy E. Guinness (3s. 6d.), a book full of picturesque descriptions of India and its peoples, a really valuable contribution to missionary literature, showing how much remains to be done in evangelising that great country. The 250 illustrations and diagrams are exceedingly good. The volume must stir the Christian enthusiasm of its readers.—EMMANUEL: A Pictorial Outline of the Life and Work of the Lord Jesus Christ, from His Birth to His Ascension, in chronological order. Compiled by W. C. Miles. A chart, printed in colour with map and fifty-four illustrations (1s. and 2s.), aims at representing the life of our Lord upon earth. It gives also the New Testament references, and forms a very useful Gospel Harmony, suitable for use at home and in Sunday-school classes.

THE TRUST OF OUR FATHERS.

“Our fathers trusted in Thee; they trusted, and Thou didst deliver them. They trusted in Thee and were not confounded.”—PSALM xxii. 4-5.

THE man who wrote this was in terrible straights. Anguish had laid hold of him, and great fear. He tells us, in his highly figurative way, that he was compassed about by strong bulls of Bashan, roaring lions, and furious dogs, and there was every prospect of being swallowed up. Things had come to such a pass that there was no human thing in which he could put his trust, and no way known to human wit by which he could escape. Thus driven he fell back, as most men do in such extremities, upon the unseen Helper. And here came in this bit of precious remembrance, like a morning star heralding the rising sun. He thinks of the praying men who had fought their battles in the past—battles as grim and terrible as his own—and how they had come out of their fiery ordeal unscathed because they followed the lead and held fast to the protection of the Almighty, and remembering this he promises himself the same deliverance, and takes heart of hope again. “Our fathers trusted in Thee; they trusted and Thou didst deliver them. They trusted in Thee and were not confounded.”

There are some men who learn nothing from the present, but take all their lessons from the past. They get a few old ideas and never change them, never improve on them, and never increase them. Nothing can be got into their heads, and, what is worse, nothing can be got out. They are steadfast and immovable as rocks, and well nigh as useless as fossils. Our fathers thought, said, and believed thus, and thus will we say, think, and believe to the end. But that un wisdom is not so common and frequent in the present time as the other and opposite folly. *We* of the new age are far more disposed to ignore, despise, or forget the good, wise, and noble things that were done and taught in bygone times, and to speak and act as if to scorn the things behind were a proof of superior minds, when, in fact, it is only an indication of ignorance and self-conceit. Instead of regarding the past as a storehouse of inestimable treasures, and a book in which the devout mind can find God's clear footprints on every page, we are tempted to treat

it as a museum containing nothing but mummies, moth-eaten garments and antiquated bones. From both these attitudes of mind, from the iron-bound dulness which cannot take in anything new, and the childish arrogance which disdains everything older than itself, we may well pray, "Good Lord, deliver us."

There is surely no memory better worth cherishing than this, in which the psalmist finds refreshment and inspiration. "Our fathers trusted in Thee, and they were not confounded." It is possible, nay, it is very probable, that many will say, What our fathers did is no binding law for us, and it is just conceivable that some will go so far as to think, if not to say, If our fathers did it that is a sufficient reason why we should not do it. One of the vulgar fashions of this age, and truly there is no fashion more vulgar and silly, is to despise our fathers, and to set at nought everything which they did and thought, on the ground that we do everything so much more cleverly. There are youths who never speak of their fathers, save in language which is half a sneer, and who fancy they are proving their own independence, originality, and wisdom, by putting on a new suit of habits, morals, and beliefs, as much unlike those of their fathers as possible. This is a cheap way of winning notoriety, and perhaps the surest way of writing oneself down a fool, for it cannot be a very noble thing to foul the nest in which one was born; and the man who regards his father as essentially stupid and ignorant, should bethink himself that that father's son has almost certainly inherited the same qualities. In honouring father and mother we are indirectly honouring ourselves, and to flout and scorn them is just to trample on our birthright, and to treat ourselves as common things.

One is quite ready to admit that what our fathers did is not in all things a safe rule for us. It is not necessary that we should think all that they thought, or believe all that they believed. They were not wise at all points, any more than we are, nor did they profess to be. They did not claim infallibility, unless they were priests or popes, and thank God very few of our fathers belonged to those classes. There is no need for us to believe in witches, ghosts, and unlucky numbers and unlucky days, because our great grandfathers believed in them nor is it desirable, or even possible, that we should adhere to every article of the creeds

and confessions in which they expressed their religious thoughts. Our views have broadened out beyond theirs in many things, and new light has streamed upon the path in which we walk—light which was to them unknown. In some matters we could teach them lessons, which would have saved them from many an error and many a peril; but let us never forget that in other things the best of them were greater than we are, and that we may well sit humbly at their feet to be taught the nobler ways of life.

“Our fathers trusted in Thee.” There was no question about that. In that one respect, at least, our godly fathers were far ahead of the men of this generation. If we have broader charities they had a mightier faith; if we believe more in saving works, they believed more in the power of prayer. Our increase of knowledge has diminished our trust. We lean on science more than on faith. They clung to God like little children, because they felt the darkness about them. We, in the clearer light, are apt to let God go, supposing that we can walk without Him. In our sicknesses we confide in the doctor, where they carried their ailments to the great Healer. In our preparation for death we trust in insurance companies and the law of averages, where they looked to the great Disposer of events. In the nation’s affairs, and in wars, we count our ships and armies, where they committed all things to the God of battles. And in all the common things of life, its changes, storms, and dangers, we trust in wealth, machinery, and the skill with which the game is played, where they found their refuge in the shadow of the Almighty. “Our fathers trusted in Thee.” They believed, indeed, that God was over them and round about them, that their feeble lives were girded round by the protection of Almightyness, that a righteous and careful Father had them constantly in view, that they were never forgotten or left to fight the battle alone. Each morning they committed themselves to Him for the day’s guidance. In all their walks, temptations, and endeavours, they carried with them the consciousness of His presence, and in every thought and purpose of their lives there was a whispered prayer for help. “They trusted, and Thou didst deliver them.” Verily, that trust was the defence and glory of their lives. It made them strong to suffer, patient to wait, fearless in danger, cheerful in the darkness, and abounding in hope, even

when all things seemed against them. And I often think that if we had trust like theirs we could afford to lose fifty other things on which we pride ourselves, and which they had not. The child who knows nothing, but simply trusts, is perhaps nearer safety, and even nearer wisdom, than the man who is so full of knowledge and wealth that he thinks he can live without a heaven above him, and without an unseen power to direct his steps.

Our fathers trusted in Thee, and they were not confounded. No, if we look back not very far, no further than to our fathers of the present or last generation, we shall see that their trust in God was the underlying power of their lives, the secret of all their strength and endurance, the secret of their advancement, and of all the successes which they gained. Promotion came to them because they walked humbly before their God; difficulties were overcome and swept aside from their path because in the fear of God they feared nothing else. They learned energy, perseverance, self-discipline, determination, and unquenchable hopefulness, by looking to Him with whom there is no weariness, fainting, or shadow of turning. Their character was developed in integrity and beauty because their thoughts and motives were rooted and grounded in higher things; their houses were built up in honour and even in wealth because daily prayer and faith were at the foundation; and their children were started in life with ample endowments, and a good name behind them, because *they* had laboured, wrestled, and conquered in a much harder fight than the children ever knew. That is the brief story of three-fourths or nine-tenths of our happy and honourable British households. Nay, in thousands of instances when there is little religion in a family now, when sons and daughters have become the children of this world, worshippers of wealth and pleasure, and with no thought of God; all that they have in the way of distinction, opportunity, and possessions came from the fact that their fathers were praying men, and by the might of prayer prevailed. And it is certain as anything can be that when religion leaves a family, when the sons and daughters fling away with contempt the trust of their fathers, they have taken the first sure step on the downward path which leads to the loss of all that their fathers gained; and the name and reputation of that family will slowly descend to forgetfulness

and shame. If we want to hold fast what our fathers won for us, we must retain above all things the faith, and trust, and prayerfulness which gave them the victory. "Our fathers trusted in Thee, and they were not confounded."

We need especially to remember in these days that it was the trust of our fathers—the trust which inspired and emboldened them two and three centuries ago—which made this nation great. There are men among us who, with almost incredible blindness, are forgetting this, and with inconceivable folly denying it. There are Protestants who are sneering at our Protestant fathers and contemptuously disavowing the name; heirs of all the glories of the Reformation who are apologising for the Reformation, and proposing that we should return to the bondage and darkness from which that divine movement delivered us. They have forgotten the pit from which they were digged, and the hole from which they were drawn. They think that mediæval superstitions had a glory far surpassing the open Bible, and the unfettered Gospel truth, and the unveiled face of Jesus, which is our heritage to-day. These men who would undo the work of the Reformation are traitors to their country, as well as false to the Protestant Church, whose sworn servants they are. They love the Roman pontiff more than the British throne, and they have more sympathy with the wily priest who has impoverished Italy, brought Spain and Portugal to beggary, and reduced France to the level of Dreyfus iniquities, than with the stalwart sons of truth and freedom, who have girdled oceans and continents with our dear old flag, and all that this flag stands for.

"Our fathers trusted in Thee, and Thou didst deliver them." They had faith and courage enough to follow the Light whithersoever it led them; to defy priests, and kings, and armies, and fire, and sword, and death in its worst forms, and all the powers of hell. They had trust enough for that awful conflict. Other nations lacked that trust. The Light came to them as well. It broke on Italy, France, and Spain before it touched British shores, and they received it for a while, and then their hearts failed. They had not the courage to stand up for it and face death for it; they gave it up, and slipped back into the darkness.

Our fathers were high-minded men, who feared God, and kued

no other fear. They held on to the light through Smithfield fires and a hundred years of battle with groans and sufferings countless; they threw off the shackles of priests, the nightmare of Rome, the chains which had crippled all thought and impeded all movement; and when the dread crisis was past, and the battle won, they and their children—their children more than they—marched forward with free unencumbered feet, and the strength which truth gives, to all the great and noble things which awaited our race; while the nations which clung to the priest have gone down and down in the scale, until statesmen have come to speak of them as dying nations—and dying they are unless the truth shall come and infuse into them new life. “Our fathers trusted in Thee, and they were not confounded.” God make the children worthy of these noble sires, and save us all from the craft and folly and blindness which would put their names and work to shame.

“Our fathers trusted in Thee, and Thou didst deliver them.”

Brethren, it is to teach us this, that history has been written. Nay, the Bible has been given us mainly to instil into our heart of hearts that one great lesson. For are not its pages from first to last crammed with instances of heroic loyal-hearted men and women who faced foes, fought their way through darkness and shame, endured crosses, despised death for God's sake and the right, and because they trusted in Him had victory at the end?

The Bible is always holding up to us the example of those who trusted, bidding us honour and revere them for their steadfast loyalty to conscience and obedience to the light, bidding us bravely follow them wherever the path of obedience may lead, encouraging us to bear all our trials, burdens, and difficulties with the same patience and cheerfulness which they showed, and pledging every word of God to us that, if we have their simple trust in Him, we shall have the same sufficient help and deliverance.

“Our fathers trusted in Thee; they trusted in Thee, and Thou didst deliver them.” All the schools in the world cannot teach us a better or more needed lesson than that. J. G. GREENHOUGH.

THE SUNDAY SCHOOL UNION sends us Vol. VII. of THE SILVER LINK, an illustrated monthly magazine for school and home. The contents are in no case long or heavy, though they are invariably good.—Also JOHN BUNYAN, the Glorious Dreamer. By L. Orman Cooper. A brief, well-arranged life, altogether useful, with copious illustrations.

THE AUTHORITY OF THE CHURCH.

IN the revulsion which has taken place in the ranks of Evangelicalism against a one-sided individualism, it has become so much the fashion to reassert the doctrine of the authority of the Christian Church that it has become almost necessary to issue a warning lest rash reactionists should, albeit with the best intentions in the world, swing back the pendulum until it coincides with the pernicious pretensions of the Romish Church.

It is perfectly true that the best way of destroying an error is through the clear and full annunciation of the pure truth of which such error is a distortion and corruption. But it still remains that the true and the false are fundamentally distinct and irreconcilably opposed, and if our supposed salt-bringing truth is a twin-brother of the old error, and scarcely distinguishable from it, we may be assured that our feet have wandered into slippery places. A brief digression in illustration of this danger may be indulged, especially as it is a return to an important point mentioned in our last article * in this magazine. Two articles have been inserted in recent numbers of the *Expositor* from the pen of Mr. Forsyth, a Congregational minister in Cambridge. They have the curiously worded heading, "Sacramentalism the Antidote to Sacerdotalism." An unfortunate and powerful bias towards sacramental mystification is no doubt the reason why Mr. Forsyth commences even in his heading with a sort of false quantity in his ideas. The sacramentarian theory has, no doubt, been mixed up in various ways with sacerdotal assumptions, but each has also its own distinct note of falsehood, its own distinct path. Even if priestly prerogatives were altogether denied, baptismal regeneration and eucharistic transubstantiation might still remain matters of belief. The true antidote for sacerdotalism is the proclamation of the High Priesthood of Christ, and the common priesthood of all believers in Him. The antidote to the superstitious grossness and incongruities of Sacramentarianism is the simple and sublime teaching that the Ordinances represent, both as symbol and occasion, the spiritual activities of spiritual men and women, and the responsive spiritual self-communication

* "The Christ Presence in the Church," November, 1898, p. 509 *et seq.*

of the ever-living and ever-present Christ. The error of baptismal regeneration falls before the beautiful simplicity of believers' baptism; and that of transubstantiation before the glad truth of the living presence and self-communication of Christ to His people in and through all the holy exercises of His Church.

A false balance in the heading of an article bodes ill for the demonstration that follows, and such fears are verified in the present case. The treatment is peculiar, but not unlikely to leave suggestions that are no less mischievous than misty in the minds of many. For it is either an inexplicable attack upon supposed errors in evangelical thought which have no existence, or it represents some confused ideas of partaking of the objective Christ in some mysterious way, in and along with the mouthfuls of bread and wine. If the latter is the correct interpretation, Mr. Forsyth's position affords no antidote to anything, but is a reassertion in a veiled form of sacramentarian error. From swinging back into this pit, may the good Lord deliver us!

The foregoing is cited as an illustration of the danger besetting all new adaptations of our thought in the ebb and flow of ideas. It is only right that we should recognise the very important place which our Saviour assigned to His Church in relation both to the individual believer and to the history of the world at large. But we must not forget how this truth has become so corrupted as to fetter the souls of men, and to give authority to falsehood of the gravest kind. In the name of the authority of the Church attempts have been made time after time to wrest the keys of the Kingdom of Heaven from the spiritual of the earth, and to claim them exclusively for a corrupt church and a degenerate priesthood. We must take care to find the truth, which *is* the antidote, and not to slide into the pernicious slough of ancient error.

It is essential to keep clearly in mind that the authority of the Church is vested in the *Church itself*, and not in any order of priesthood, or in any specific form of ecclesiastical organisation. This authority is vitally connected with that Christ-presence in the Church with which we dealt in our former article. In the last resort it is the Lord's authority and not ours. It is bestowed upon His people in virtue of His presence in and with them, and the great charter of His promised presence is found in the words,

“Wherever two or three are gathered together in My Name, there am I in the midst of them.”

With this presence there is present also without question a unique authority upon the earth. *There* are the keys of the Kingdom of Heaven upon the earth; *there* is the authority that judges the world.

But the very secret of this authority marks also its limitations. The measure in which the Christ communicates Himself to His people is the measure in which they are capable of receiving Him, and the measure of their authority is determined by the same means. The Master communicates His authority in the same measure as He communicates Himself. The claim of absolute authority for a Church that is not perfectly spiritual, much more for a Church whose life has often been manifestly very corrupt, is a pitiful travesty of our Saviour's great gift to His people.

The authority, then, is clearly in proportion to spirituality. This principle is fundamental and all-important. Two or three spiritual men, drinking in with vast energies the power of the Master's presence, have more of the authority of the keys than any corrupt and unspiritual Church, though it covered a continent, and counted its priests by thousands. The ultimate consequence of this great principle is, that even one spiritual man may on occasion be invested with Divine authority to rise in condemnation of a decadent Church, and form the Petrine foundation for the purer Church of a new era. Herein lay the authority of great reformers like Martin Luther. Rome in vain claims the right of the organisation to crush and subdue the individual. Two spiritual men are better than one; but if there is only one to be found, he has authority from the Master to rule the world. “The spiritual man judges all things, but He Himself is judged of no man.”

We saw in our previous article that the Christ-presence was promised and granted in a special and exceptional form to the inspired Apostles. It follows that they were invested with exceptional authority. The promise to Peter that he should be the foundation-rock of the Christian Church was direct and personal, and there is not the remotest hint to justify priest or pope in appropriating the lofty benediction. Such baseless theft is as absurd as it is outrageous. The passage has no more

reference to popes than Peter's healing shadow has to the pope's great toe. To the Apostles, primarily and exceptionally, the keys of the Kingdom of Heaven were given. They were endowed with supernatural powers, through which the authority was actualised, and they received special inspiration, so as to declare without error the whole counsel of God, and the complete message of the Christ.

This special authority of the inspired Apostles obviously sets a further limitation upon the more general authority of the Church in subsequent times, for it lays down a canon of faith and conduct which no later authority is competent to change. The Church has a function in the interpreting and illuminating of these authoritative records; but as soon as it deserts them for its own thoughts and traditions it loses in that moment its own authority to speak for the Kingdom of God. For the authority of the Church is absolutely dependent upon fidelity to the will and spirit and word of the Master.

We would press this point on the attention of those in our Free Churches, as well as of the Evangelicals in the Anglican Church who quietly sanction unscriptural practices, owing to a blind, but scarcely conscious, homage to ecclesiastical usage and tradition. The unscriptural rite of infant-sprinkling comes conspicuously under this head. It is widely admitted that the New Testament gives no sanction to such a rite, but Pædobaptists quiet their consciences by a tacit reference to the authority of the Church, and to the long-established ecclesiastical practice of that priest-made ceremony. This is a dangerous playing with fire. If we once allow that the authority of the Church can supersede that of the inspired Apostles, so as to nullify or modify any part of their teaching, I know of no reason for refusing to submit to the Church as absolute despot over our thoughts and spirits. And so the individual perishes! But this cannot be so. The authority of the Church is definitely circumscribed by that of the Master and His Apostles.

What, then, is the value of the authority of the Church, and in what does it consist?

It consists in this, that it represents at any given time the common spiritual thought and intuition of spiritual men, and, in the course of history, an important view of the development of such thought. In as far as such spiritual conception is common and universal, it

expresses the absolute life of the Church, to which the individual must of necessity bow, or submit to exclusion. But, of course, this Church must consist of all spiritual men that acknowledge the Saviour's name throughout the world.

Further, the unfolding of the thought of the Church through the centuries is authoritative as a great volume to be studied reverently, and no voice should lightly shout discordant notes that make jarring opposition to the massive and mighty voice of the advancing host. It is wickedness and folly for the children to fling away the ripened fruit of the fathers as though it were an unholy thing. In the majestic communion of spiritual thought and life the Divine light is brightest. In this lies the authority of the Christian Church for the reverent mind of the individual.

But the individual is no manacled slave to the authority of the many. One spiritual man enjoys a fuller revelation of God and His truth than the mightiest unspiritual ecclesiastical organisation in the world. The spiritual man cannot get rid of his responsibility to judge all things. Not rashly should the one strong man take up the keys of the Kingdom in defiance of that which is named the Church. But in times when an apostate Church has defiled its own life, God has laid the charge upon some strong spirit to rend its false authority. The latencies of spiritual power were waiting underneath all the desolation to respond to the prophet's awakening cry. And at his shout out of the grave of falsehood and corruption a new Church sprang, to exercise a nobler sovereignty upon the earth. God hasten the time when the Church shall fully respond to the prophetic cry: "Awake! awake! put on thy strength! Don thy beautiful garments!"

JOHN THOMAS.

THE RANGE OF CHRISTIAN EXPERIENCE: The Twenty-Eighth Fernley Lecture. By Richard Waddy Moss. London: Charles H. Kelley. 2s. 6d. —It is only now and again that we have to complain of a book as being too short. Yet that is the chief fault of Mr. Moss's volume. He could easily expand it into a treatise of considerable value, and it is to be hoped that he will do so. The subject, though familiar, is by no means exhausted, and in the chapters on "Religion as a Co-ordinating Power in the Soul," "The Secret of Spiritual Health," and "The Substituted Self," Mr. Moss displays if not originality yet decided vigour of thought and manly sense. Sound reason, practical righteousness, and fervid piety here go hand in hand, and supply us with the materials of a great book.

OUR NONCONFORMIST HERITAGE.

A MESSAGE TO OUR YOUNG PEOPLE.

INTRODUCTORY.

AT this late period of the world's history, every man is born into a complex heritage. The earliest nations necessarily started life without accumulated stock, either material, mental, or religious. The problems of the world were new, its treasures were undiscovered; history lay all before them. But, obviously, this state of things began at once to pass away. Material possessions were gradually gathered. Day by day the events of life, retained in memory, contributed to "experience." Problems began to be solved. To-day was read in the light of yesterday. The consciousness of the past grew up. Each generation handed on to its successor the harvest of its sowing, the fruit of its battles, the product of its thought.

And so it comes to pass that we, "the heirs of all the ages," start life with a great and manifold inheritance. We have not won it nor chosen it; it has come down to us without our will and without our merit, but we ought not, therefore, to ignore it, or to be ungrateful for its possession.

We have what we may call our *human* heritage: a body adapted to the physical environment, a mind gifted with reason and imagination, a moral sense answering to the calls of duty, a spiritual nature capable of fellowship with God. All this we possess simply as men and as women. We have, further, our *national* heritage; a heritage of which, as Englishmen, we may well be proud. We are sprung of a great race, a race which by dint of strong qualities has placed itself—for freedom, for wealth, and for influence—in the forefront of the nations.

Then we have our *scientific*, our *artistic*, our *literary* heritages. Knowledge, hardly and slowly won through many centuries, lies ready for our using. The dreams of painters and the harmonies of composers wait to inspire us. The song of poets and the wisdom of seers are ours on the listening of the ear and the opening of the eye. It is something to live "in the foremost files of time," with the garnerings of the centuries at our feet.

· But I would remind you, young people of the Free Churches, that you have another, and a still richer inheritance, an inheritance peculiar to yourselves, an inheritance purchased at great cost, an inheritance of infinite worth, and yet one which many seem willing lightly to resign. There are some things which gold will not buy and arms cannot defend; some things which, though invisible, are more precious than kingdoms, and can only be lost when voluntarily surrendered: things which belong to that high realm where the noblest spirits of men commune, and where the glory of Jehovah shines. Such is your treasure who are the heirs of English Nonconformity. But the trouble is, that many young Nonconformists have no idea of their privileges, realising neither the meaning of the position they occupy, the sacredness of the principles they represent, nor the urgency of the duties to which they are called. It is needful to remind them that our relation to English life is no external or accidental one, that our history is interwoven with what is noblest and deepest in the story of our land, and that, if we are true to our traditions, a brilliant future of service to God and to our people lies before us. We have a heritage of great memories, great principles, and great duties.

GREAT MEMORIES.

The roots of English Nonconformity go down so deep into the soil of our historic life, that it is hard to say exactly where they begin. Certainly, ever since England has been a nation, there have been at work within her those tendencies and principles which, in time, led to the formation of our churches. Long before the dawn of the Reformation there were brave witnesses to our side of truth who bore their testimony often to unwilling ears, and who, in many cases, sealed it with martyr blood.

It was, however, during the sixteenth century, the century of Luther and Zwingli on the Continent, of Hooper and Cranmer in England, that "Nonconformity" took definite and permanent shape as one of the organised forms of our nation's life. In that splendid epoch, when England, freed from the yoke of Rome, was bursting forth into national greatness, and preparing for her unique part in the moulding of the modern world, the free and spiritual forces which had long been at work in the nation's heart found

visible expression in the upgrowth of Nonconformist churches. The "National" Church represented a compromise, a compromise between Rome and the New Testament. But there were men then living who regarded compromise of truth as disloyalty to God, and these, carrying the principle of the Reformation to its logical conclusion, refused to acknowledge any spiritual over-lord but Christ, adopted a simple mode of worship, and appealed for justification in everything to the Word of God, as interpreted by the enlightened conscience. In taking up such a position they showed themselves the pioneers of Protestantism, and amongst them, in turn, the Baptists led the way. It is interesting to quote the words of Skeats, the Free Church historian, who, though not himself a Baptist, writes: "It is the singular and distinguished honour of the Baptists to have repudiated, from their earliest history, all coercive power over the consciences and the actions of men with reference to religion. No sentence is to be found in all their writings inconsistent with those principles of Christian liberty and willingness which are now equally dear to all the free Congregational churches of England. They were the proto-evangelists of the voluntary principle."

But pioneers must expect hardship, privation, and peril. Our forefathers found them all. Their brave testimony, borne by pen and by lip in Elizabeth's reign, brought down upon them the heavy hand of Archbishop Whitgift, who choked the prisons with them, and brought some of their leaders to the scaffold. To our Congregational friends belong the imperishable names of Greenwood, Barrow, and Penry, who were martyred for Nonconformity in 1593.

This cruel persecution did not break the spirits of our ancestors, but it drove numbers of them into exile. Many of England's finest sons now crossed the sea to Holland, where, at Amsterdam and Leyden, they formed Baptist and Independent churches. After a time, when the Stuart *régime* had crushed out all hope of an honourable return to their mother-land, a company of them, hailing from John Robinson's church at Leyden, sailed away from Europe in the *Mayflower* to found a new England beyond the Atlantic.

And now drew near a crisis in our nation's history. Political

despotism and religious tyranny had reached their climax, but amid the scorn and loss attaching to Nonconformity the spiritual and free instincts of our people were asserting themselves, and in many a humble conventicle the faith, and the strength, and the zeal of men like the Ironsides were being nourished. At last the collision came, and you know how, before despised Nonconformity, king, and court, and prelacy went down, while upon the page of English history two brilliant names were written—Oliver Cromwell and John Milton, king of action and king of song.

It was a brave attempt to emancipate the nation, and even the attempt brought the goal nearer, and gave England a moral strength she had never possessed before. But in a conservative country national movements advance slowly, and a hurried pace brings certain reaction. The reaction came in 1660, and for a time the yoke of religious despotism was fixed more firmly than ever on the neck of England. The power which had once overturned the Stuarts must be curbed and crushed, and so a series of repressive measures marked the opening of Charles II.'s reign. 1662 is the sacred date of Nonconformist history, for in that year, sooner than obey the Act of Uniformity, which enforced a uniform ritual and prescribed an unvarying doctrine, 2,000 of the best clergymen in the English Church threw up their livings and came forth, many of them homeless and penniless, to join the despised Nonconformists. The Church lost Baxter, Howe, Owen, Goodwin, Manton, Charnock, and a multitude of noble men whose names, unknown to us, are written on high. Nonconformity became more than ever a spiritual force, but to espouse it meant, more than ever, earthly ruin. Both ministers and people were relentlessly pursued. Public offices were closed to them, their meetings were barred, their houses were watched; they themselves were fined, pilloried, imprisoned, banished. Among those who suffered thus was John Bunyan, the Baptist preacher, who, while lying in Bedford Gaol, wrote that prose-poem of spiritual experience, the "Pilgrim's Progress."

Yet nothing checked the progress of Nonconformity. Meetings were held in private houses, in the woods, in caves, in hidden chapels, and although these were often broken up by the military, and the preacher either taken prisoner or only saved by flight, yet

the people found refreshment, and the Word of the Lord was precious. Privileges which cost so much were counted valuable, and trials made "the promise sweet." When in 1672 this outburst of persecution had spent itself, and an "Indulgence" was granted, permitting Nonconformist ministers to preach if "licensed," the first to obtain such licence was John Bunyan, and within ten months 3,500 other licences had been issued, so wonderfully had Nonconformist principles spread during the time of persecution.

The short reign of the Romanist James II. represented an attempt to bring England once more under Papal influence. It is a significant proof of the degree to which Protestantism and independence of spirit had now grown in the nation's heart that the Romanising attempt speedily cost James his crown, and ended the Stuart domination. William II. and Mary having accepted the throne, a new era for Nonconformists was opened by the passing, in 1689, of the Toleration Act. By this Act the penalties to which Nonconformists were still liable for absenting themselves from church and for attending "unlawful conventicles" were removed.

The Baptists at once availed themselves of their increased liberty to hold a general assembly in London. At this assembly delegates attended from more than a hundred churches in thirty counties of England and Wales. Among the leaders of the Conference were William Kiffin, preacher and merchant prince, founder of the historic Devonshire Square Church, to whom both Charles II. and James II. had sued for money and support; Hanserd Knollys, scholar and pastor, who had been to Newgate and to New England for conscience' sake, but who now, at the age of ninety-one, was undaunted; and Benjamin Keach, pastor of Horselydown Chapel, who for Christ had known both prison and pillory. Around these eminent men gathered many others who, in varied ways, had suffered for the truth. It was an assembly of "confessors." The meetings were cordial and harmonious. It was decided to form a fund for "home evangelisation," for the support of the ministry in poor districts, and for the education of ministerial students. Various recommendations were made as to Church order and fellowship, while all excess in personal dress and ornament was forbidden, including "long hair and periwigs."

This assembly marked an epoch in Baptist history, since in it the Churches, formerly isolated, awoke to some realisation of a common consciousness, and so prepared for the more organised life, for the Unions and Associations, the Councils and Committees of later times. And now for a little while the Churches had rest.

A STUDY IN COMPARATIVE BIOGRAPHY.

BISHOP WALSHAM HOW : DR. R. W. DALE : PRINCIPAL REYNOLDS.*

IN no department of its literature is the wealth of the Church more conspicuous than in its vast and still-accumulating stores of Christian biography. Its libraries abound in records of the lives and labours of men whose upright and saintly character, expressed in beneficent and self-denying service, was a living witness to the power and grace of our Lord and Saviour Jesus Christ, in whom they found their inspiration and reward. Such men were living epistles of Christ, revealers of His thought, interpreters of His will, and embodiments of His power. The materials at the command of the student of biography are ample, to the point of embarrassment. Selection on a wide range is difficult, though those who wish mainly to know the times that are passing over us—to become acquainted with the work of men whose names among us are familiar as “household words”—will be able to restrict their choice within practicable limits, and to derive moral and spiritual stimulus from the contemplation of men whose career they have watched, and who have but recently passed into the unseen.

Lying on our table now are three recent biographies, “Bishop Walsham How”; “The Life of R. W. Dale, of Birmingham”; and “Henry Robert Reynolds, D.D.: His Life and Letters.” These biographies have been written by near relatives—by Mr. Frederick Douglas How, the Bishop’s son, in the first case; by Mr. A. W. W. Dale in the second case; and by Principal Reynolds’ sisters

* “Bishop Walsham How.” A Memoir. By F. Douglas How. Isbister, & Co. 16s. “The Life of R. W. Dale,” of Birmingham. By his Son, A. W. W. Dale. Hodder & Stoughton. 14s. “Henry Robert Reynolds, D.D.: His Life and Letters.” Edited by his Sisters. Hodder & Stoughton. 9s.

in the third. There are both advantages and disadvantages in this. Fulness and intimacy of knowledge secure for us a more living, minute, and detailed portraiture, such as amply compensates for the lack of criticism and a perhaps excessive tendency to hero worship. After the publication of Lord Tennyson's biography, complaints were made that its strain was too uniformly eulogistic. It had light but no shade. The Laureate was placed on a pedestal, high above the level of ordinary and even extraordinary men, and the impression left in the reader's mind was that all others—as a matter of course—did homage to his greatness. His sheaf stood upright, and the sheaves of all the rest—Thackeray, Dickens, Browning, Carlyle, Huxley, Tyndal, and Gladstone came round about and did obeisance to his sheaf. Hence we see only one side of the great Laureate's nature, and learn little of his brusqueness and of sundry other failings, from which, according to popular rumour, he was by no means free. That the authors of these fascinating biographies have entirely escaped this temptation, it would be too much to assert. Mr. How does not hint at the existence of any defect or any "harmless vice" in his revered father, and probably the Bishop was, on his own lines, as nearly perfect as any man of his generation. The Misses Reynolds might, without any detriment to their brother's rare spirituality, have touched upon some of the lighter and more mundane features of his character, and we certainly revere the memory of Dr. Dale none the less because we are shown such features plainly, and learn how he had to struggle towards perfection. None of the volumes can be described as short. They occupy respectively the following number of pages: How 486, Dale 771, and Reynolds 585. A cheap and easy criticism might say that certain letters and extracts from speeches and sermons, &c., might have been omitted. We should not, on our own account, think of urging the objection.

The three men were contemporaries. How was born at Shrewsbury in 1823, and died in 1897; Dale was born in London in 1829, and died in 1895; Reynolds was born at Romsey in 1825, and died in 1896; their lives thus extending severally to seventy-four, sixty-six, and seventy-one years. They were born under different social circumstances and conditions, though the difference on this ground and apart from ecclesiastical considerations was

of small moment. How was the son of a prosperous and wealthy lawyer at Shrewsbury; Reynolds was the son of a Congregational minister at Romsey, in Hampshire, who had previously been a clerk in the War Office, and private secretary to the Duke of Portland, and an attaché of the British Embassy to Washington; Dale was the son of a small tradesman—a dealer in hat trimmings—in London. Dr. Reynolds' father, whose connections were Episcopalian, became a Congregational Dissenter at great cost. Dale's ancestors had for many generations been Nonconformists. Dale and Reynolds, as ministers of the same denomination, were valued friends. So far as appears they neither of them knew How, nor did he even come in contact with them.

How took only a third-class degree at Oxford and went to Durham for his theological course. He held two curacies—one at Kidderminster, under the Rev. T. L. Claughton, afterwards Bishop of St. Albans, the other at Shrewsbury. He was afterwards instituted to the rectory of Whittington, in Shropshire, which he held for twenty-eight years. A model "parish priest," he transformed not only the parish church, "a curiously ugly brick building," and the rectory house and garden, but he effected also a moral reformation of infinitely more moment. His diligence, which was unwearied, was aided by his orderliness. He was as methodical as he was zealous—teaching, preaching, attending the schools daily, visiting the people in their homes, and interesting himself in all that pertained to their welfare. He was also an expert missionary, and conducted retreats and quiet days long before they were so common as they now are. It was here, too, that he wrote his "Plain Words," four series of short sermons which have had an enormous circulation; his "Commentary on the Four Gospels," of which 223,000 have been sold; his "Pastor in Parochiâ," also widely popular; and the "Manual for Holy Communion," the circulation of which has reached 657,000. Here also he wrote many of the hymns by which he has become endeared to all sections of the Christian Church, "O Word of God Incarnate," "O Jesu, Thou art standing," "For all Thy Saints who from their labours rest," &c.

Opportunities of promotion—not, indeed, of the highest order—offered themselves to How, but he remained steadfastly at his post until, in 1879, he was prevailed upon to accept the suffragan

bishopric for East London, under the absurd title of Bishop of Bedford. In this position he justified the most sanguine hopes as to his powers of administration. Dignity with him meant service, honour was responsibility. He laboured assiduously for the poor, the sinful, and the suffering. His earnestness and energy surprised even those who knew what he was capable of. To the clergy and their families he was a true friend, and they in their turn regarded him with unbounded enthusiasm. He was seen continually in the streets, hurrying along on some errand of mercy.

“The occupants of tramcar and omnibus found something new to stare at in a bishop seated opposite in shovel hat, apron and gaiters. At first his episcopal dress caused much amusement and many queries as to who he might be, but after a time he was pleased to hear it said, ‘That’s a bishop.’ Then there came the time when he was still better pleased to hear, ‘That’s the Bishop,’ and he would often tell of his delight when at last the familiar phrase became ‘That’s our Bishop.’”

In East London Dr. How had hoped to remain, and would have done so, but for an unfortunate dispute with Dr. Temple, who succeeded Bishop Jackson, under whom How had served without a ruffle of any kind. Even if Temple was technically right, his tone was intolerable and could not fail to wound. No man of so fine a texture as How could, with self-respect, have cared to work with one whose manner was so brusque and bearish. The dispute left a sore which rankled, and this added to Dr. How’s heavy bereavement in the death of his wife induced him to accept, in 1888, the offer of the newly-created See of Wakefield, in which he spent the last nine years of his life. He had previously declined the Bishopric of Manchester, but in this case he felt, notwithstanding that he was sixty-five years of age, constrained to go. In his new sphere, as in his old, he proved his fitness and gained golden opinions from men of almost all classes. He showed his attachment to his position by declining the offer of the wealthy Bishopric of Durham, made to him after the death of Dr. Lightfoot. The last time in which Bishop How came prominently before the public was in connection with the Queen’s Diamond Jubilee. The Prince of Wales honoured him with a request to write a special hymn to be sung “in all our churches, both at home and abroad.” He did so, and gave to the nation the memorable verses: “O King of Kings, whose reign of old, Hath been from everlasting,” &c.

In less than two months after the celebration of the Jubilee the Bishop had passed to his rest and reward.

Dr. Dale's is the longest and most interesting of the three biographies, as, taking him all in all, he was the greatest of the three men. Neither of the others had his versatility and many-sidedness. As a student and a scholar he was more distinguished than Dr. How and not at all inferior to Reynolds. He held but one pastorate, and will always be known as Dale of Birmingham. He was, first of all, assistant to, then colleague with, the sainted John Angell James, succeeding on Mr. James's death, in 1859, to the sole pastorate, which he held, notwithstanding many urgent entreaties to leave it, until his own death in 1895. Mr. A. W. W. Dale has displayed admirable skill in his portraiture of his father at different stages and under different aspects of his life. Thus we see him as the student, aiming at the most coveted honours of scholarship (he was gold medallist in the London M.A. examination in 1853); the assistant minister, profoundly revering his senior, to whom he was as a son or even a brother; the young preacher, eager, daring, bent on declaring the truth of Christ as he, and not as others, apprehended it; the pastor, wisely and tactfully administering the affairs of his large church; the sagacious and trusted leader; the evangelist, fired with the passion for bringing the Gospel into contact with the lives of the neglected and outcast; the founder of churches, planting offshoots in new and growing neighbourhoods, and so carrying out a policy of Church Extension; the ecclesiastic, with a lofty ideal of the nature, the functions and privileges of the Church, and striving to nurture in it the spirit of fellowship; the politician, applying the principles of Christ to the problems of citizenship and empire, and the advocate of a municipal Gospel, for with him service to the country and the community was part of his religion. According to one of his colleagues in public work, Mr. Bunce, editor of the *Birmingham Daily Post*:

"It is very difficult to describe in terms at all adequate to its duration, extent, and variety the influence which Dr. Dale exerted upon the political and municipal life of Birmingham. There was no phase of public work in which his great personality was not manifested, or in which his powerful influence and consistent example were not felt. Religious movements, of course, claimed his first care; and with them were linked charitable and social organisations, and efforts for the relief of suffering, and the

brightening of the lives, purifying the homes, and enlarging the opportunities of the labouring classes among his fellow-citizens. Municipal affairs engaged much of his attention; he helped to raise the quality of the Town Council, to lift its ideals of duty, and to mould its progressive policy. When any considerable question affecting the welfare of the town was prominent, he argued it out frankly and boldly by speaking at ward meetings held for the choice of candidates for seats in the governing body, and he took a large and influential share in the councils of those who strove to guide the municipal policy into broader and purer channels."

Dale's educational work is well known. His campaign, undertaken in conjunction with Mr. Guinness Rogers, against the Union of Church and State was a series of oratorical triumphs. His chairmanship of the Congregational Union, his great missionary sermons, his Congregational Union Lectures, his visit to America to deliver the Yale Lectures on Preaching, his tours in Palestine and in Australia are incidents in a life of strenuous and persistent activity. How few men there are for whom twenty-four hours are not sufficient for a working day. Dale would have been perfectly happy "if there had been forty-eight hours in the day and he could have done without sleep"! Little wonder that he had to pay the penalty for this super-abounding energy, that he should break down while he was intellectually and spiritually at his best, and that he should, as it seems to us, have died before his time.

Reynolds was a man of very different type from Dale. He suffered all his life from ill-health, such as would have disheartened and paralysed the energies of many. As a student he gained distinguished honours at University College, London. At the age of twenty-one he entered on his first pastorate at Halstead, Essex, being called after two years' service there—much against his will—to the church in East Parade Chapel, Leeds, where, in spite of broken health and long absences, he exercised a ministry which for instructiveness, spiritual guidance, dynamic force, and steadying power has rarely been surpassed. In 1860 he accepted the presidency of Cheshunt College, and there did the great work of his life. On that institution revived and remodelled his stamp is everywhere visible, and with it his name will be inseparably associated. His students, many of whom now occupy important posts at home and abroad, almost worshipped him, as well they might. He founded no new system of theology; no school of thought is named after him; teachers as great as he have never

been lacking, and yet he was far from being an ordinary man. His best work was in inspiring and guiding others, in stimulating their mental and spiritual powers, in leading them—often insensibly—to approximation towards his own high ideal. There was a sweet and gracious charm in his suffering, heroic life. He was one of the men who create an atmosphere in which everything that is pure and aspiring flourishes, and all that is base and selfish dies. Many of his choice and delightful letters penetrate to the very soul of truth and take us very near to the heart of God.

Walsham How took no part in politics, though as a member of the House of Lords he would doubtless have voted against Disestablishment, and in favour of Conservatism generally. He had "no patience" with political dissent and "its unscrupulous faction"! He did not understand it, or the grounds on which it is based. We wish he could have read such a life as Dale's, for Dale was often branded as a political Dissenter, though a more profoundly religious man has rarely lived. Reynolds also, though debarred by his frail constitution from political activity, was in hearty sympathy with the party of progress. This typical nineteenth-century saint was keenly interested in all public questions. Unlike his friend Dale, he was a fearless Home Ruler. He had unbounded admiration for Mr. Gladstone, and unfaltering faith in his leadership. Few grander tributes were ever paid to the great statesman than those which are found on pp. 327, 466, and 474. We frequently heard Dale eulogise Mr. Gladstone, and know that separation from him and the Liberal party must have cost him a pang. It did much to shadow the closing years of his noble life, and caused estrangements and coldnesses which need never have been. There are Unionists *and* Unionists. Had all been of Dale's type the breach in the Liberal party would have been healed long ago. His efforts to bring about a reconciliation were generous and courageous, and ought to have met with better success. He was disappointed and depressed, but showed no trace of bitterness or venom. Had he been twenty years younger, or had his health been vigorous, the results might have been different, and we should have escaped the reactionary legislation for which some quondam Liberals are responsible, and the further reaction with which in educational matters we are threatened.

Walsham How made large use of his pen in the service of the Gospel. Reynolds and Dale have more solid claims to remembrance as authors. In his Leeds pastorate Reynolds wrote for the *Eclectic* and the *British Quarterly Reviews*. He was the joint author with his brother, Sir J. Russell Reynolds, of a novel, "Yes and No; or Glimpses of the Great Conflict," which Mr. Alexander Macmillan was "much better pleased to have published, even if no profit comes from it," than he would have been to have published "Adam Bede." He published several volumes of sermons, became joint editor with Dr. Allen of the *British Quarterly Review*, edited the two series of *Ecclesia*, wrote the Congregational Union lecture on "John the Baptist," a scholarly dissertation which stamped its author as a really great theologian. For several years he edited the *Evangelical Magazine* and published in it some of his choicest work, though, like other denominational editors, he was rewarded with praise when he needed more practical support. His greatest book, on the "Gospel of St. John," exists in an inconvenient and prohibitory form in the *Pulpit Commentary*.

The list of Dale's publications comprises some sixteen or seventeen substantial volumes—most of which had been delivered as sermons or lectures; upwards of thirty pamphlets and addresses, published separately; articles in magazines and reviews, the bare enumeration of which occupies five pages. In addition to which he edited for many years the *Congregationalist*, though he, too, like his friend Reynolds, failed to ensure financial success. "Its literary standard was high; its contributors were for the most part men of influence. Its ability and authority were conspicuous, and its failure was due to its merits quite as much as to its defects." Dale was master of a superb literary style. His rhetoric was stately and effective. He was greatly influenced by his friend and tutor, Henry Rogers. He was an assiduous student of the great French writers and orators, of Milton, Wordsworth, Tennyson and Arnold, and above all, of Burke, who remained through life "a familiar friend whom no vicissitude of time or circumstance could dispossess." His lectures on the Atonement have been used as a text-book even in Church of England colleges, and are the ablest re-statement of that great doctrine which this generation has received. Christ

was the centre of his theology, His death the objective ground of forgiveness, His redemption the source of supreme moral authority. The Church was to Dale the body of Christ, the organ for the extension of Christ's life. "The august Society of the saints" was independent of the State, self-governing and endowed with all resources necessary for the fulfilment of its mission. The sacraments were real means of grace, "the Lord's Supper a kind of perennial endowment of the Church with Christ's presence," through which He gives and we receive. Dr. Dale's preaching amounted in substance to this "Believe on the Lord Jesus Christ and keep the Ten Commandments"; for no moralist ever emphasised the ethical aspects of religion more strongly than he did. He did much to illustrate the meaning of the phrase "the Christ of experience," Christ being to him as real and as near as to the apostles and saints of old. Admirably does Dr. Fairbairn say in his appreciation of Dale:

"When we survey Dale's work as a theologian we are forced to say that our generation has had no abler interpreter of evangelical thought. His conspicuous merit was a depth that was never narrow and a breadth that was never shallow. He was many-sided, rich in his interests, vivid in his speech, clear and compact in his thought, masterly in his collective influence. Were we to select a word to express his most distinctive quality we should say he was massive; but his massiveness was homogeneous, expressing a rare unity and integrity of nature, and representing in its outward being the character and the convictions of as honest a man and as distinctive a thinker as these later times have known."

The Church of Christ is a body with many members. Diverse indeed are the gifts of our ascended Lord. No one teacher or leader need be a copy of another. Walsham How was neither a brilliant scholar nor a profound theologian. Dale and Reynolds excelled him in both these respects. He was a great organiser, and had a rare gift of administration, which Dale in some measure shared with him. But all three men were passionately loyal to Christ, and absolutely devoted to His service. Unlike the other two, Reynolds could take little part in public work, but "scholars also are martyrs if they live in purity and labour with courage," and it is not always possible to say whose influence is the most widely diffused.

EDITOR.

WHAT IS OUR SAVIOUR'S NAME ?

WHEN we would speak of Our Saviour, we find no lack of names by which to mention Him. The Old Testament had provided quite a host before He set foot upon earth. Pentecost was the signal for a fresh outburst of affectionate and adoring titles. The variety, the beauty, and the precision of these show how thorough and exact was the acquaintance of the Apostles with their Divine Master and His earthly mission.

The name around which all others gather, and to which all bear an intimate relation, was bestowed by Divine command. While that name could not, with its heroic associations, fail to commend itself to the parents of the Sweet Child, and has in it an ever-flowing fountain of comfort for His latter-day followers, it contained in germ His wise and gracious teaching, His compassionate life, and His glorious redemption. It was, indeed, the fulness of the Father's thought concerning His absent Son. "Thou shalt call His name Jesus," said the Eternal Love, as He bent over earth's Immanuel, "for He shall save His people from their sins."

Nearly all the names by which Revelation has taught us to call the Saviour refer to His relation to God or to mankind in the work of reconciliation. And yet, be it spoken reverently, reconciliation is but an incident in the eternal existence of the Son. A great incident, it is true. An incident which shed its light far into the days before the world's foundation, and which will throw that same illuminating beam to the very confines of the eternal future. A glorious incident, indeed, yet no more.

But what is Christ's name apart from this great period in His greater life? What is His name absolutely? Not what is His well-earned title, not what the appellation bestowed on Him by much deserved love, but what, apart from this, is His name—His own name? That no tongue has yet revealed. With a gentle but firm reserve Christ Himself withholds the information. To His disciples He is their "Master," and to all He is "the Son of Man."

It is with hope and curiosity that we turn to see Him when He has reassumed for a moment some of His heavenly glory, and

speaks with Moses and Elias upon the Mount. We strain to catch the sacred name by which these, His heavenly associates, will address Him. But of all that holy conversation the lonely hill sends down upon the cities of the world no single echo; nor do we find more help in the speech of God Himself. Precious as those two messages in God's own voice must ever be, convincing as they must always stand among the credentials of Our Lord, they make no effort to reveal to us Our Saviour's name. He is the beloved Son of God, but by what name the Father knows the Son remains a secret close concealed.

The Book of Revelation might reasonably be regarded as the most hopeful field in which to search for this hid treasure. There, in company with angels who shouted for joy at earth's birth, and who gather to celebrate the completion of the world's redemption, surely there the name of Christ will be discovered. But no; though the ear of John caught some wonderful titles, that secret name escaped him. Heaven may have been ringing with the sound, yet it remained a music surpassing the range of human apprehension. The names which John hears are full of beauty, but the beauty is that of Bethlehem and Calvary.

Heaven and earth have given us names for Christ in such profusion that we are like to miss the fact of our great deprivation, yet, true it stands, we do not know, and however eager our research, we cannot know Our Saviour's name.

The want of this knowledge is no mere sentimental loss. Were we aware of that name, it would doubtless have a great effect upon our conception of the relation existing between the Father and the Son. It would have its effect, too, upon our estimate of the Son in His own, His individual existence. Ignorance of this, so necessary a factor in our study, leaves the sum total of our knowledge so much the poorer, and the exactness of our conceptions so much the more uncertain.

One thing, however, which we cannot fail to learn from our helpless poverty in this respect is the vigorous exclusion from Revelation, so abundantly indicated in a hundred different directions, of everything that does not contribute towards the elucidation of redemption and restitution, and which does not lead the mind thitherward.

Still we want to know that name. It must be full of music as a sound, full of glory as an appellation, full of comfort as a thought, full of instruction as an idea, full of victory as a battle cry.

Meanwhile we are strengthened in the assurance of our glorified Redeemer that upon "him that overcometh" He will write His "new name," and it is our secret hope that the new name shall be no other than His own true, eternal, hidden name.

DAVID L. DONALD.

THE BAPTIST MAGAZINE, 1809-1899.

WITH the issue of this number the BAPTIST MAGAZINE enters on the ninety-first year of its existence. In the preface to the first volume, its founders claim that while they have sought to uphold the principles to which as a denomination they were pledged, "the labours of their correspondents have principally tended to illustrate and recommend that large portion of the Faith once delivered to the Saints which we hold in common with all Evangelical Believers in the Son of God." This has been the case all along, and the Editor of to-day can claim for himself and his coadjutors that they have ever striven to advance, not the interests of a sect, but the authority of the Divine Word and the glory of the Divine Saviour. "We possess an earnest wish to recommend ALL the truth of God, and to see all Christians walking in *all* the commandments and ordinances of Jesus Christ." Then as now there were some who objected to denominational literature, and the founders of the MAGAZINE did not secure universal support. They were men whose names are still remembered among us. Among the contributors were Joseph Ivimey, M.A.; John Rippon, D.D.; F. A. Cox, M.A., Clipstone; T. Edmonds, M.A., Exeter; J. Langdon, Leeds; J. Lister, Liverpool; T. Littlewood, Rochdale; T. Saffery, Salisbury; W. Steadman, Bradford; and Mark Wilks, Norwich. The first article in the MAGAZINE is a "Dialogue Between an Editor and His Friend," which, with sundry modifications, applies to the condition of feeling in many quarters to-day, and it may not be amiss to transfer it to our pages. Many of our

readers will doubtless be glad to listen to these voices from the past to the present :

Friend. So I find you are determined on having a Baptist Magazine at all Events.

Editor. Truly, such is our determination. But, by your expression, I am led to think you do not quite approve of the undertaking.

F. Indeed I do not. I have many objections to it. Some you would say are trivial, which yet have their Influence; but others are of moment, and I fear you have not well considered them.

E. Pray let me hear them, for I wish to see all sides of a Subject in which I am interested: and I confess that such a Magazine is with me, as well as many of my Brethren, a favourite object. What have you to say against it?

F. You are aware that speaking against a favourite object is a daring exploit, yet if you will hear me patiently, I will produce three especial objections which I think you will not be able to repel.

E. I know you will speak candidly, and I have lived too long in this world to be angry with another because he entertains a different opinion respecting an object which to me appears desirable. What is your first objection?

F. To be plain with you, I do not approve of the *Title*. It will be deemed bigotted and invidious by many, and I think, to say the least *plausibly* so.

E. Doubtless many will give their opinion on this, as well as on other subjects, without the least exercise of their Understandings relative thereto; but you would think it very ridiculous if their Sentiments were permitted to have any weight in our decisions. Will you answer me a few questions?

F. I am ready to hear them, and tell you what I think.

E. Suffer me first to remark that our Denomination includes several hundred Congregations, comprizing many thousand individuals.—Respecting these, there are many interesting occurrences, which, if communicated, would call into exercise some of the best emotions of the heart among their numerous Brethren, but they are lost for want of a common Receptacle wherein they may be deposited, so that it cannot be said that *the whole body is knit together by that which every joint supplieth*. Now let me ask, Is there any thing invidious or bigotted in such a body of Christians having a repository in which the memory of departed excellence may be embalmed, the effusions of living piety treasured up, and passing events recorded as a warning or a stimulus to the present generation, as well as to afford a gratifying Review to those who shall come after us?

F. I do not now object to the design of giving such a work to the Public, but, as said before, I dislike the *Title*.

E. And I have no partiality to a *Title*, if you can furnish us with a better,

do it. But you ought to understand that the work is not given to the *Public*, nor even to the *religious Public*; It is intended to be a *Magazine* for the use and benefit of the *Baptists*. Through the exercise of *their* talents we hope to see it respectable, and on *their* Patronage we rely for its support.

F. Well, if that is the state of the case, you may as well call it **THE BAPTIST MAGAZINE**, for I can find no other terms that will describe it so well.

E. Thank you; you have cut short my string of interrogations by a timely surrender. Will you now give me your second objection? Perhaps that is more weighty.

F. I know not what you may think of it, but with myself and many others, it has increasing influence. It certainly will appear like a *work of Opposition*, and if that fire should be once lighted up, you may sooner burn your fingers than put it out again.

E. I have heard of that objection before, and am told that many join in the cry of *Opposition*—*It is an Opposition*. But when I obtain a hearing and request an explanation, I cannot prevail on them to tell me explicitly what it is they mean. If they mean anything to the purpose by this expression in the present instance, it must be that there are others already engaged in the same object, and that we shall *oppose* them by dividing the attention of the parties concerned. If this is the meaning of those who assert that a *Baptist Magazine* will be a work of *Opposition*; I ask them, An opposition to whom, or to what? Is there in existence any popular work, the avowed design or natural tendency of which is to cultivate Christian Union and affection among the Members of the Baptist denomination, and to blend with their Principles such a portion of firmness, zeal, and liberality as shall make them lovely and useful Members of the general Body? If no such popular work exists, then we have nothing to oppose, in the sense of these objectors, for **THIS** is our principle design.

F. I own I had not entered into your Views of this Subject; and I still apprehend that some of your Bretheren of other Denominations will regard your attempt in the light I have mentioned.

E. Very likely, till they shall be better informed. But they may be assured that our best Wishes attend their every effort to serve the Cause of their and our Redeemer, and we do sincerely rejoice in the Success the Lord has given to all their labours. As for *Opposition* to them, we assuredly intend none. We think that the right State of our hearts towards all Christians will be best evidenced by our assiduous exertions to increase the spirituality and loveliness of our own Circle. Whilst we are pursuing this object, where is the liberal-minded Christian who will say we are in the Spirit of *Opposition* to his designs?

F. I confess I am satisfied on this point, and I wish you may be able to satisfy others, who on this account indulge suspicions respecting your undertaking.

E. If they will not understand our design, we shall be sorry to consign

them over to the unpleasant feelings resulting from the Idea of being unkindly opposed in a good work As for ourselves, we shall not consider others as in a State of opposition against us, but as fellow-labourers, in a different Circle, of the same Cause, in which there is more than room enough for all our exertions. I think you mentioned a third objection.

F. I did so, and all that you have been saying gives it additional Weight. In such an undertaking as you have described, you will stand in need of the first-rate abilities,—of Men whose discretion, integrity and candour, shall be a pledge of their impartiality, and that with whatever care they cherish the interests of our own Denomination, they will manifest equal solicitude to wound nothing (save the morbid feelings) belonging to their Brethren who differ from them. If your writers be clear without being cold, their warmth should be without extravagance—if they be plain without being trite, they should be spirited without acrimony. Have you secured such assistance? Excuse the enquiry, for as your objects gains upon my approbation, I feel a degree of anxiety respecting its success. It seems to require the combined effort of all our Denomination.

E. An attempt to obtain that were hopeless in the outset of such a work ; our design, in this respect, embraces no more than the opening a receptacle in which genius and piety may deposit their occasional productions. We are grateful that our avowed Patronage places our prospects above contempt, and if it shall appear that some of our ablest writers cannot afford us the assistance we could wish, because they are laudably engaged in works of greater importance, however we may regret the want of their aid, we are not disposed to let one talent lay idle, whose exercise may conduce to the general welfare. It is true that we earnestly and affectionately invite the assistance of the best of our writers, because we are conscious that the object of our exertions is worthy of their aid ; but we are not ashamed to own, that, for the attainment of our desires, we depend more on the blessing of him who commanded his Disciples to *gather up the FRAGMENTS that nothing be lost.*

E. His Blessing I sincerely wish you may have, and let all who wish well to the Cause of God and of Truth, say, Amen.

PROPHETS OF THE CENTURY. Essays. Edited by Arthur Rickett, M.A., LL.B. London : Ward, Lock, & Co., Ltd. 6s.—The contents of this volume are of an expository rather than of a critical character, intended to present in a simple and easily understood form the leading ideas of the great teachers of the nineteenth century, mainly, though not by any means exclusively, of its poets. The authors of the twelve essays have evidently made a special study of their subject, and write with enthusiasm as well as with discrimination. The appreciations of Carlyle, Tennyson, Browning, George Eliot, and John Ruskin appear to us especially good. We regret that no place has been found for Samuel Taylor Coleridge, and it might not have been amiss to have given an appreciation of Newman or Maurice, and one or two theologians.

SUNDAY MORNINGS WITH THE CHILDREN.

I.—“CHILDREN OF LIGHT.”

THE title given to this paper, is a title which the great and holy Apostle Paul bestowed on some Christian people who lived in the city of Thessalonica, and a very beautiful title it is. There are some names given to Christian people in the Bible which we younger people could scarcely venture to adopt. They sound too grown-up and grand for us. They appear like a dress which does not fit us, or which is too rich and costly for our station in life. Christian people are called “saints,” “priests,” “believers,” &c., and we are inclined to feel as we read over these grand titles that they are almost too great and stately for us, but here is a name that may fit us that we ought to aspire to wear, a bright sunny name which befits all who really love our Saviour, but which especially befits children; it sets forth just what all children who read this paper should resolve to become, and pray to God to make them. Will you think with me about three things?

I. *What constitutes or makes a child of light?*

There is a sense in which all of us who live to-day in England are children of light. We are all children of privilege. The great number of good and instructive books which we can get to read, the advantages we get in our day-schools, and, most of all, the privileges which are ours in connection with our Sunday-schools and churches, make us, as compared with children in other lands to-day, and in our own land in past days, children of light. I cannot tell what our grandfathers would have thought in the darker days, when there were almost no children's books, or children's services in our churches, if they had enjoyed all the advantages which we possess. But of course we know that light shining all about us in the form of knowledge and privileges won't make us real children of light. If we are to be worthy of this beautiful name, we must open our minds and hearts to let the light shine in. You know that we may be like some houses which you have seen, which have the blinds down, the doors fastened, the shutters closed, so that although the sunshine is on all the house outside, the rooms are quite dark, and only such creatures as love the darkness can live in them. It is to be feared that there are many people in the world who don't want to let in the light, who do not want to learn, who do not want to know how ignorant they are nor how sinful they are. They prefer not to know the truth about themselves and their failings, about the holiness of God or their own duty. They are full of vanity and conceit. They like to think that they are clever and good; they are afraid of the light, and they do not like people who point out their faults. A great writer of fiction tells a story of a poor toymaker who had a blind daughter, and for the purpose of keeping her from growing very sad he pretended that they were very wealthy, that the poor piece of sacking which he wore for a coat was a very

beautiful garment, that the rooms in which they lived were very nicely furnished, and that he who was almost broken-hearted with care and poverty, was one of the gayest and happiest of men. There are some people who try to deceive themselves like that, to believe that their minds, which have very little in them, are very richly furnished, and worse than that, that their hearts, which are dark with selfish and evil thoughts, are really very good. When you read the last book in the New Testament you will read about a company of people who were living just like that, and Jesus said to them: "You think you are rich and have need of nothing, but really you are poor and miserable and blind and naked."

To be true children of light we must be willing and desirous to know all we can about ourselves and about God.

Then if we are to be true children of light we must be (a) free from pretence and deceit. There must be no cheating at work or play, we must pray to be made perfectly honest in our words and in our acts, frank, straightforward, truthful. Children of light never copy at examinations, and never take advantage of their parents' or teachers' absence to do what is forbidden. They hate all that is mean and false and underhanded. They are not like that son of whom Jesus tells us, who, when his father told him to go to work on the farm answered very promptly, "Yes, father," and never went at all, and never meant to go. They are children on whose word you can firmly rely; they have renounced the hidden things of dishonesty and do not walk in pretence.

(b) There are children whose hearts are clean as well as honest. They fight against everything that is impure and rude, and overcome in the strength which God gives to all who pray to Him. They will never do or say anything when they are alone, or in company with others, which they would be ashamed for their mother to know of. Their lives will not have any dark and sinful habits which they wish to conceal; they will be always praying for the pure heart and the clean heart of which the Bible says so much, and without which no one can ever see God or live in His presence.

(c) Children of light will have *loving* hearts: you could not call any child who was selfish, envious or resentful, or quarrelsome, or jealous, or bad tempered, cherishing dark and hateful passions, a child of light. Kindness, even to those who injure us, gentleness, forgivingness, cheerfulness, obedience must rule in our hearts if we are to be children of light. Frowns and scowls must be kept from our faces, and angry passions conquered in our hearts—as they may be by the grace of God; revengeful and bitter feelings must be subdued. We must be a little like our Holy Saviour, of whom we read that when He was reviled He reviled not again, and when He suffered He did not threaten, whose life was all light and in whom was no darkness at all.

II. The second to think about is, *What children of light do.*

Well, briefly, they drive away darkness—the darkness of sorrow and anxiety and sin. We may all help to do that, and we may all help to increase the darkness. When you are good at school and the reports which come home

weekly or at the end of the term speak of good behaviour, and people who see you away from home speak to your parents of your good conduct, say that you are kind and unselfish, and true and useful, you bring a greater light than you know into your home. Solomon said: "A wise son," by which he meant a good son, "maketh a glad father, but a foolish (wicked) son is the heaviness of his mother." All that the children of light are doing in the world I cannot tell you. They are visiting the sick and the poor, they are comforting people in trouble, they are teaching the ignorant, feeding the hungry, sheltering the orphans, preaching to the heathen, taking care of the weak, and much more. They are not all famous. If you were to go to some big town and ask the Mayor where all the children of light lived, he would not be able to tell you; he might know a few of them, but God knows them all. Their names are written in the Book of Life. They are the people in all lands who love the right and good, who speak true words, think pure thoughts, do kindly and noble deeds, and live to please God and do His will.

III. The third thing to be thought about is, *How we may become children of light.* It may be that even while we read this paper we are conscious that we have in our hearts many of those dark and unholy thoughts and desires of which we have been thinking. We may have spoken untrue words and cherished selfish, or envious, or sullen and revengeful, or coarse and unworthy thoughts. We may have done things of which we are ashamed; we may have been a trouble instead of a blessing to others. Well, if we are conscious of all this or of any of it, and are sorry for it, we have really begun to be children of light. The shutters have been taken down, the light is shining in, and we know something of the truth about ourselves. But that is only half, and a sad half, of the truth. The other half to think about is that God sees not only our faults, but our sorrow for them, and that He has power to deliver us from them.

You know how Jesus acted towards those poor people who went to Him when He lived on the earth, and who were plagued with evil spirits. He did not say: "I am very sorry for you, you must go away and fight those bad passions." No, He pitied them and set them free, filled their hearts with pure and holy desires, and told them to go away in peace. And what He did for them He desires to do for us. We must pray to Him "Deliver us from Evil," and He will certainly help us as we strive. His will will work with ours, and He Himself will be with us and give us the victory, if we are really in earnest and really trust in Him.

Dear children, beginning a new year make this your prayer, "O God, make me a child of light, a child of blessing, of truth and purity and love, deliver me from the darkness of untruth, ill-passion and sin. Only children of light may see Thee and enter into Thy blessedness. O God, give me a clean and pure and loving heart." And that prayer will surely be answered.

CHARLES BROWN.

NOTES AND COMMENTS.

THE RITUALISTIC CONTROVERSY presents this month no specially novel features. It has, however, become more and more evident that there are men in the Church of England who are logically indistinguishable from Romanists, and who ought, in all honesty, to be in the Romish Church. They are not so few as Mr. Balfour, for instance, would like to make out. Prebendary Webb-Peploe is not an extreme man. Yet he speaks of the terrible dangers which threaten the Church. "It really seems as if the land was to drift back to the dark days of the Inquisition, and to the thralldom of Rome. Not many years ago the Ritualists actually begged to be allowed to exist. Now they were firmly established and would not budge from the position they had taken up." The Bishops appear to be fencing. Neither the Ritualists nor the Evangelicals are satisfied with their action, and the question is rapidly becoming one for the laity, or in other words, for the electors to take into their own hands. Discussion has recently turned on the subjection of reservation—shall we say of the elements or of the host? It is pitiable to think of the crude and paganish superstitions with which these Anglican priests invest the simple and sacred rites of our holy religion. How long are they to be allowed to do this at the expense of the nation?

ROMANISTS AND THE PRESS.—The controversy raised by Dr. Horton as to the capture of the English press by Roman Catholics will, at any rate, do something towards clearing the air. Whether all Dr. Horton's charges can be corroborated in detail we do not know, but that there are on the press a great many Roman Catholic writers, and that they somehow or other secure undue influence, is patent to all observers. In some instances a Roman Catholic bias is shown by High Churchmen; and even Agnostics are impressed by the dignity and splendour of Rome, and look with disdain upon the simple and unadorned worship of the Free Churches and probably also underrate their power. The controversy has anew directed attention to the fact that Nonconformists are blind to their own interests in this respect and fail to utilise the press as largely as they should. Many people could give publicity to events in Nonconformist Church life if only they would take the trouble to do it. We might make more use of the press in general and should certainly support more generously our own literature.

THE GREAT STRENGTH OF THE RITUALISTS.—While the Ritualistic controversy is in progress, it may be well for us to remember the wise and practical words in which Mrs. Humphry Ward recently alluded to as the chief source of its power. She sees as clearly as any of us the weak and mischievous side of the so-called "Catholic" movement, and censures its intolerant theology, its critical ignorance, and its encouragement of super-

stitution. But she says, and we think quite truly, that "All through, it has owed its strength neither to dogma nor ritual, but to the fact that it has been more intensely and practically than any other the party of Christian reality. Paradox as it may seem to say so, through all drawbacks, of ignorance or fanaticism, the High Churchmen have, in fact, made rich and creative use of that compelling, overmastering, stimulating force which is to be got out of the life of Christ. It has been their great service to the nation that, in a time of developing and discordant thought, they found themselves compelled, as the missionaries of the poor, like the Friars of old, to preach Christ, to live Christ, to make their Master real again among our streets and alleys, and this by the help of art, music, and imagination, aids on which they were the first to seize, and which all of us are learning or must learn to use." Zeal, consecration, practical and persistent self-denial count for much, and no party, however orthodox its creed, can dispense with them. We, as Evangelicals, should seek to excel in them. It will be equally well for us to admit that, as Free Churchmen, we may be suffering from the defect of our qualities, that we may put too much emphasis on thought and too little on feeling. We may be indifferent to the service which art, beauty, and orderliness can render to us. Certainly some among us do not lay sufficient stress upon worship as distinct from teaching and preaching.

THE CROMWELL TERCENTENARY.—The National Council of the Evangelical Free Churches have resolved to celebrate the 300th anniversary of the birth of the great Protector, on April 25th next. Cromwell was essentially a Puritan—a man of grand and heroic stature—as devout as he was able, as wise as he was good. This uncrowned king did more for our liberties and progress than any of our monarchs or statesmen. We are glad that Dr. Clifford is to write a pamphlet setting forth the services of Cromwell to the Free Churches. Those of our readers who wish to know the man as he was should read Carlyle's *Life and Letters of Cromwell*. Mr. J. A. Picton's life of him should not be neglected, but no one has entered more fully into the spirit of the man, or done more to kindle in his readers a kindred enthusiasm, than the late Paxton Hood, faulty as his work is from a literary standpoint. Our friend William Cuff, of Shoreditch, is not the only man who acknowledges that the book had much to do with the making of him.

IS THE NATIONAL CHARACTER DECLINING?—The Bishop of London's remarks when distributing the prizes at the City of London College are worthy of careful note. He evidently fears that Englishmen are not maintaining their old superiority. An employer of skilled labour with whom he conversed on the subject said to him: "During the time I have been in business I certainly do observe among those in my employ less interest in business. I will not say that they are less capable, but they are certainly less interested in what they are doing. Of the clerks in my office the

Englishman puts down his pen when the clock strikes six and goes off to his football or other amusements, and he is a gentleman at large until he comes back to my office in the morning, and no thought of what he has been doing in the day ever crosses his mind. My German clerks, on the other hand, go away and think what they have been doing, and frequently bring me in the morning a memorandum on some question I asked them the day before." This is not pleasant reading, and is but one among many indications that the love of sport and amusement is relaxing the fibres of our character. Only by the enthronement of Duty above pleasure can we prevent a real decline. A writer in a recent number of the *Saturday Review* approaches the subject from another side. He utters a warning against certain tendencies in football, which he thinks has become famous "by the strength of its own irregularity and lawlessness." The late Professor of Modern History at Oxford was astonished to find from a newspaper reference to the "famous Freeman" that a wider celebrity was accorded to his son for a certain famous left-footed drop-kick than had hitherto fallen to the lot of the author of the "Norman Conquest." "No wonder that some cynical observers who can remember the first symptoms of our great athletic craze are chuckling, as they realise that the end of it must come well within the limits of their lifetime if the pestilential exaggeration of modern developments is allowed to work out its own decay." Professionalism is an evil in itself, in its accompaniments and its results. "Two-thirds of the men who now play football are paid for doing so, and play to receive either high wages for themselves or high dividends for their managers. And this is a disgrace to a national recreation."

PEACE ON EARTH AND GOODWILL TO MEN.—Mr. Stead's laudable efforts to foster the peace spirit, as evoked by the Czar's rescript, cannot be without effect. His visits to the capitals of Europe, his interview with the Czar, his call for large public meetings in London and all the great centres of population, and his purpose to form an International pilgrimage consisting of deputations from all nations, are at any rate on practical lines, and Christians of every class, especially Christian ministers, should do all in their power to turn the dreams which thrill the imagination and the heart into solid facts. The recent war fever has not helped us. Armaments are still increasing. A spirit of distrust is abroad. But we believe that if, say, Great Britain and America are determined to back up the Czar's proposals and show their willingness to join in a rational and well-considered movement, difficulties will soon disappear, and we shall insensibly be brought nearer the goal of our desire. Surely we should all pray and labour for this beneficent and attainable result.

BLOOMSBURY CHAPEL.—We offer our sincere congratulations to our friends at Bloomsbury Chapel on the renovation of their building, which holds a place of its own in our denominational life and history. More than

any other building, except the Metropolitan Tabernacle, it stands for wise and vigorous denominational extension. It owes its origin to the generosity of the late Sir S. Morton Peto. It has been the scene of a noble ministry since the time of Dr. Brock. So many of the meetings of the Baptist Union have been held, and so many annual sermons of the Baptist Missionary Society delivered there, that it is in a quite peculiar way identified with the Baptist denomination. We rejoice that the new pastor, the Rev. B. J. Gibbon, whose high qualifications for the post have been amply proved, has prospects of usefulness equal to any of his predecessors.

THE TWENTIETH CENTURY FUNDS.—Some time ago, as we have previously noted, Mr. Perks suggested that the Wesleyan Methodists should start a twentieth century fund for the purpose of raising one million guineas to aid a forward movement in every direction, and the scheme is being taken up with alacrity, and will doubtless achieve success. Dr. Guinness Rogers, moved by this example, has sketched a Congregational twentieth century fund for raising half a million. Hints of a similar kind were thrown out by the Rev. Samuel Vincent in the course of his presidential address at Nottingham, and there are rumours as to a Baptist Union twentieth century fund for raising at least a quarter of a million, for purposes that will commend themselves to the denomination at large. We trust that this scheme will be taken up not less heartily by Baptists than it has been by Wesleyans, and is sure to be by Congregationalists. The membership of our churches in 1898 stood at 396,779, representing at least one million persons. Surely we can find on an average five hundred members and adherents who will contribute to such a fund as is suggested at least half-a-sovereign. Our own opinion is that in the interests of Christ's Kingdom and for the sake of national evangelisation such a fund ought to be started. The time is opportune and Mr. Shakespeare is the man to pilot it. The conditions of our national life, alike in cities, towns, and villages, call for a vigorous aggressive movement such as will tax the resources of all Evangelical Churches. If we can but rouse the denomination to a sense of its duty, the need, so far as our share in it is concerned, will be met, and the problem of church extension will be advanced in no inconsiderable degree towards solution.

OBITUARY.

THE LATE REV. JAMES SMITH, of Simla.—We briefly referred to the death of this veteran missionary in our last issue. Mr. Smith was the oldest of our staff in India, having been connected with our Society for forty-six years. He previously served as a schoolmaster under the Society for the Propagation of the Gospel, but left it in consequence of a change in his views on baptism. Mr. Smith was a Yorkshireman, born near Leeds in 1806.

He was a man of strongly marked individuality, and resolutely proceeded on his own lines. He had a great abhorrence of what are called "Rice Christians," and urged all converts to support themselves by their own industry. For many years he was known as the staunchest advocate of an unpaid native agency, and his aggressive missionary work was largely assisted by natives who volunteered their services. Many of us will always think of him as "Smith of Delhi," where for so many years he laboured with marked success. His widow has been an active pioneer in Zenana work, and their son, Rev. G. Anstie Smith, of Kharar, is thoroughly imbued with his father's spirit.—DR. H. L. WAYLAND was known almost as well in England as in America. He had a varied and brilliant career as scholar, professor, college president, and journalist. His articles were invariably wise and witty. To the *National Baptist*, of which he was editor, he contributed weekly a series of racy notes, amusing, instructive, admonitory, and practical, under the signature of "Rambler." The articles of "Rev. Philetus Dobbs" will also be remembered for the same qualities. He was the son of the late Rev. Francis Wayland, D.D., the distinguished President of Brown University, and inherited much of his father's genius. Our occasional correspondence with him was always pleasant.—MR. WILLIAM BLACK, who died on December 10th, was born in Glasgow in 1841. For some time he was devoted to art and to journalism before he became a professional novelist. The majority of his novels deal with Highland scenery and Highland characters. The "Princess of Thule" brought him national fame. The scene of the story is laid chiefly in the Island of Lewis. Black's sketches of the voyage to Stornoway through the Sound of Mull and past the majestic coast of Skye are among the finest word-pictures in our language. No other writer has painted so vividly the golden glories of the unrivalled western sunsets, the purple of the heather and the wild stretches of moorland. His heroines are always bright, winsome, and womanly. Mr. Ruskin, as is well known, greatly admired Black's writings, and admitted that for descriptive power they were equal to anything that the public admired in his own work. Mr. Black did more than any other writer to popularise the Western Highlands, and, as a writer in the *Scotsman* says, "the tourists are legion who have taken the sail round the Mull of Cantyre, and up to Oban, Portree, and Stornoway to enjoy the beautiful scenes which Mr. Black depicted with such charming skill and effect." It is amusing to see the tourists on the Macbrayne steamers with the "Princess of Thule" or "MacLeod of Dare" in their hands trying to identify places and characters. Sometimes the novelist allowed himself too great freedom in portraying character. Several of his unheroic men—not less than his heroes—could easily be identified. But he was a good, healthy writer, and, as is said in the *Times*, we owe a deep debt of gratitude to one "who in these strenuous days of sociological and pathological pamphlets which affect the guise of fiction" resisted the temptation to be sensational and was content to please by honest means.

LITERARY REVIEW.*

UNIVERSITY SERMONS. Preached before the University of Glasgow, 1873-98. By John Caird, D.D., LL.D., Late Principal and Vice-Chancellor. Glasgow: James Maclehose & Sons. 6s. net.

DR. CAIRD'S "University Addresses," to which we recently directed attention, have been speedily followed by a volume of "Sermons," which, if we mistake not, will appeal to a still wider circle of readers in our churches, as they are on subjects of more profound as well as of more general interest. It is a long time since a more eloquent or intellectually attractive volume has been issued from the press. Dr. Caird was a prince of preachers. His oratory had an almost magical charm. Those who never heard him scarcely know what human speech can accomplish. He was, of course, a clear and incisive thinker, moving on the higher reaches of moral and spiritual elevation with a marvellous command of apt, forcible, and graceful language. His rare dramatic power and his impassioned eloquence invested his most ordinary utterances with charm. The printed page is not, of course, the living voice. Yet these sermons, even as published, would suffice to create a reputation. Their lofty thought, their piercing insight, their grip of great unifying principles, their insistence on truths which rise high above the din of sectarian strife, and their marvellous spiritual force are felt in almost every page. Many of them are prose poems and read like strains of high and noble music. In an age when style is somewhat at a discount, and which glories in its rough-and-ready speech, it is an education to read such sermons as these. We are perfectly aware of what many will regard, and rightly regard, as their deficiencies. Their theology is not Calvinistic, nor is their standpoint always that of popular Evangelicalism. But there are no cheap sneers at old-fashioned beliefs—rather an attempt to get at their truth and to state it in more modern forms. Such sermons as *What is Religion? God's Ways and Man's*, *The New Birth*, *Is Repentance Ever Impossible?* *Art and Religion*, *The Relations of Love and Knowledge* would do honour to any pulpit. Indeed, the whole volume is valuable as a restatement of the great and abiding verities of our faith, and by thoughtful readers will be valued none the less because of an occasional disagreement with its positions.

ST. THOMAS OF CANTERBURY: His Death and Miracles. By Edwin A. Abbott, M.A., D.D., &c. Two Vols. Adam & Charles Black. 24s.

DR. ABBOTT'S two latest volumes are a prodigy of industry and learning. Thomas Becket is one of the heroes of the English people. The romantic and thrilling story of his life and death has appealed to the imagination of successive generations with irresistible force, and in recent times it has been re-told with wonderful charm by Dean Stanley and dramatised by Lord Tennyson. Henceforth those who wish for the most vivid and detailed

* With Illustrated Supplement.

account of the martyrdom must have recourse to Dr. Abbott's great work, in the first part of which we have translations of eleven Latin narratives, together with those of Garnier and the Icelandic Saga. These are compared with the accounts of the late Dean Stanley in his "Memorials of Canterbury," and Tennyson in his drama of "Becket." Tennyson's adherence to the original authorities is remarkably faithful. Stanley, whose love of the picturesque sometimes led him astray, is open on several points to censure. The author proceeds to gather from the materials thus accumulated parallelisms to problems of New Testament criticism, those, viz., which arise from the four-fold biography of Our Lord. The parallels are in many respects undoubtedly striking. In the second part of the work Dr. Abbott describes the miracles attributed to St. Thomas; the astounding cures which were said to have been effected at his tomb and in connection with his name—cures in which the blind were made to see, the lame to walk, the dumb to speak, &c. The narratives are certainly remarkable, and that some of the cures, such as were connected with nervous disorders and with mental troubles were real, may be freely admitted. But if Dr. Abbott wishes us to understand that the miracles of the Four Gospels and the miracles which followed the martyrdom of St. Thomas may be classed together as similar in kind and equally well established, he has assuredly spent his labour in vain. The conditions under which the two sets of miracles were wrought were entirely different; the difference affects the agency, the circumstances, the purpose and the testimony by which they are established. The worth or worthlessness of testimony—whether it be immediate or remote, early or late—depends on the character, the trustworthiness, the intellectual and moral fidelity of the witnesses, and between the Apostles of Christ and these mediæval chroniclers there is no comparison. The Apostles were men whose testimony grew out of years of personal acquaintance with Christ, it changed the entire course of their lives, they suffered for its sake persecution and loss, they undertook duties of the most gigantic and difficult order, found in it an unequalled spiritual dynamic, and on the ground of it and by its means truth, purity, righteousness and goodness were everywhere advanced. What is there that corresponds to all this in the notoriously credulous and superstitious age of St. Thomas? Dr. Abbott himself has a clear insight into these differentia in his closing paragraph which refutes his main didactic purpose, if at least that purpose be what we have indicated. "The spirit of St. Thomas had no power to pass into the hearts of men with a distinct and permanently verifying message of its own, conveying to them peace, love, unity and ultimate conformity of the human to the divine. But the Spirit of Him whom we worship has both that message and that power. The time will come when His miracles will be rated at their true worth. Some will be read as mere emblematic stories exhibiting Him as the Bread of Life, the Controller of the Storm, the Promised First Born, the Son of the Blessed, the Song of the Angels of heaven, and the Hope of men on earth.

Others will be read as narratives of fact, showing how, besides bearing the burdens of their sins, He sympathised with men's foulest diseases and sorest agonies of the flesh, and how virtue passed out from Him to banish physical as well as spiritual disorder. But on account of neither the one nor the other will He be worshipped. He will be men's God for ever, so far as He reigns in their hearts as the active representative of that Spirit of Life, Light and Order to which we are all aspiring, and in which we desire to live. The Spirit of the Saviour will then be most vitally present with mankind when they refuse, with the Fourth Gospel, to call His miracles by any other name than 'signs,' and when they recognise, as His 'signs' of greatest might and wonder, not those which He worked once, but those which He is working 'now.'" The admissions of that paragraph amply prove that the miracles of the Gospels are strictly *sui generis*. They also help us to emphasise in favour of the literal veracity of the evangelical narratives the following paragraph:—"It is often said concerning the Gospels that if some of them were written as early as thirty or forty years after Christ's death, there is not time enough to allow the growth of the legendary element from the misunderstanding of metaphor. How, it is asked, could the leaven so rapidly pervade the biographies of the Saviour that the legendary now appears almost inseparable from the historical? But, here again, we have a parallel, and something more; many of the accounts of the life and death of Becket were written *within five years of his martyrdom*. Many of the miracles—certainly those recorded by their earliest chronicler—were written down *at the very time of their occurrence*. Yet even in these early documents we find that writers, speaking from 'veracious relation,' record portentous falsehoods, or let us rather say *non facts*, and that even writers depending upon the evidence of eye-witnesses, and sometimes (though much more rarely) on the witness of their own eyes, fall into astonishing errors, many of which take the direction of such amplification as to convert the wonderful but explicable into the miraculous and inexplicable." This should prevent the shallow and supercilious rejection of the Gospel narratives, because of variations which can easily be explained, which do not touch the heart of the subject, and the evidence in favour of which is irrefragable. The pictures which Dr. Abbott has given of the age of which he writes are vivid and fascinating, and apart from the tendency of his parallels that belittle the accounts of the Gospel miracles (which of course he does not deny but only explains on naturalistic grounds), we have nothing but praise for his monumental work.

THE LIVES OF THE SAINTS. By the Rev. S. Baring-Gould, M.A. Vols. XV. and XVI. London: John C. Nimmo. 5s. net each volume.

THIS great work is now complete. We have so often noted its progress and touched upon its chief characteristics that it would be superfluous to enter into detail. It is certainly a monumental work, which for many a long year will hold the field and be prized increasingly by ecclesiastical students,

and all who wish to understand the manifold phases of spiritual life. Legend has been largely mixed up with the history in the narration of the lives, but Mr. Baring-Gould always indicates the sources of the narration and the value we may attach to it. He has applied a rationalising process which enables us to distinguish the true from the false. In the earlier of



ST. THOMAS, FROM THE VIENNA MISSAL.

these two volumes we have an admirably written life of S. Ambrose of Milan, and a still longer one of S. Thomas à Becket, which may be compared with Dr. Abbott's recently published work on this saint. Mr. Baring-Gould rightly remarks that "S. Thomas à Becket was not a martyr for any article of faith, or for the cause of pure morality. He was not a martyr for the rights of the Catholic Church, nor a martyr even for the immunity of

the clergy, but solely for the right of the archbishop of Canterbury to crown a king of England; nay, hardly even for that, for Henry had consented to have his son re-crowned by Becket. He was a martyr for the cause of his own resolution to punish with excommunication those who had dared to infringe this right." We have already quoted from the concluding volume Mr. Baring-Gould's testimony to the value of Welsh Nonconformity, which has "transformed and regenerated Wales," and to which Wales "owes more than to eight centuries of the Church." His dissertation on the Celtic Church and its saints is carefully and candidly written. Few of us will be disposed to disagree with Mr. Baring-Gould when he asserts that "our Anglo-Saxon forbears possessed rare qualities, perseverance, tenacity and power of organisation; yet the higher qualities in our race, the searching intellect, the bright imagination, above all, idealism, that straining after that which is high and pure, are due to the spark of living fire entering the lump of heavy, plodding German nature, through contact with the Celt." We do not share Mr. Baring-Gould's dislike of Calvinistic and Zwinglian Protestantism, though we resent perhaps even more strongly than he does the imperious action of the Latin Church in various directions. The following paragraph is also significant:—"It is certainly a most hopeful sign, that since the disestablishment of the Irish Church it has re-shaped itself on those constitutional lines, which are in complete accord with the Celtic spirit. The choice of Bishops, the order of Church government, ritual and liturgy, are all determined by diocesan and general synods, at which clergy and laity are represented. The Church thus works as a living entity and an active organism, in accordance with the processes of natural life; but spiritual life comes not from man, but from Him who gives natural life." In the Celtic and English Calendar an immense amount of curious and recondite information has been gathered and presented in a compact form. There are two very complete indices—one the names of the saints whose lives are given in the sixteen volumes and the other a subject index.

RELIGION IN GREEK LITERATURE. By Lewis Campbell, M.A., LL.D.,
Emeritus Professor of Greek in the University of St. Andrews.
Longmans, Green, & Co. 15s.

In this volume Dr. Campbell has made a substantial contribution to English literature, having given us no ephemeral treatise—a book which will be forgotten after the year in which it sees the light—but a work of solid and abiding value, destined, if we mistake not, to become a recognised authority, probably the highest authority on the subject with which it deals. It goes without saying that the work could have been written only by a classical scholar of the first rank—a man who has the whole literature of Greece at command, who can fix at will on its salient features in relation to religion, and deduce from innumerable instances the dominant principles of which they are the expression. How few the men are who can do this effectively we

need not say. Dr. Lewis Campbell, after his retirement from the Greek chair at St. Andrews, was appointed Gifford Lecturer in the University for 1894-95, and the present volume is a selection from the materials used in the lectures. The subject is not worn threadbare, and to many who have a tolerable acquaintance with the classics it will have the charm of freshness, giving them a clearer insight into the profounder teachings and implications of the classics, as well as tracing for them in bolder lines the growth of that supreme purpose which runs through the ages. The theme is of transcendent moment. "In answer to one who remarked 'My chief desire is to leave the world a little better than I found it,' the late Lord Tennyson replied, 'My chief desire is to have a new vision of God.' That was the aspiration of a poet who had something also of prophetic fire. Another thinker of our time once said, 'The deepest want of our age is to have a new definition of God.' Such indeed is the ever recurring want of humanity in passing from one stage of enlightenment to another." The Gifford lectures are, we suppose, intended to satisfy these related needs. On a foundation which was established in the interests of natural religion, Greek religion is a fitting, and in a sense, a necessary theme. Dr. Campbell passes under review the existing remains of Greek literature from Homer downwards, dealing with religion in the *Iliad* and the *Odyssey*, in Hesiod, Pindar and Herodotus, Simonides and Bacchylides, in the rise of the Eleusinian mysteries, in the origin and growth of tragedy, of philosophy and scepticism, in Socrates, Plato and Aristotle, in the Stoic and Epicurian systems, &c.—a comprehensive review on the details of which we cannot here pretend to touch. The truth of Christianity does not require us to deny that there were elements of truth also in other religions. Imperfect and erroneous as they were and inadequate to meet the deeper needs of men, they had their part to play in the education of the world, and afford the strongest testimony to the essential spirituality of man's nature, illustrate longings which the Gospel only can supply, and dimly foreshadow truths which only Christ could fully reveal. They bear indisputable witness, directly and indirectly, positive as well as negative, to the need and value of a supernatural revelation. These phases of religious life which were finally supplanted by Christianity were real, and we can understand the Gospel all the better for our acquaintance with them. Few ordinary students have any idea of the great part which religion played in Greece, and how its life was in many directions shaped by its belief in the gods. There was a seriousness in the Greek character which is frequently overlooked, and even the love of beauty, gay and sparkling as it seems, had its religious side, and in a sense its theological bearing. The testimony borne to the moral law—to the reality of a moral government, a government dispensing rewards and punishments, is profoundly striking, and on these and a hundred other points we have in these lectures a wealth of illustration such as we have never previously seen.

SPIRITUAL LETTERS OF EDWARD BOUVERIE PUSEY, D.D., &c. Revised and Prepared for publication by the Rev. J. O. Johnston, M.A., and the Rev. W. C. E. Newbolt, M.A. Longmans, Green, & Co. 12s. 6d.

In the "Life of Dr. R. W. Dale" there is a striking reference to the author of these memorable letters. He was at the time reading the "Life of Dean Stanley" and was doubtful whether Stanley would "find" him as Pusey did. "What a man that was. . . I closed the book with a deep impression of the nobleness and massiveness of his nature, and feeling more than ever that the power of God was in him. The absence of joy in his religious life was only the inevitable effect of his conception of God's method of saving men; in parting with the Lutheran truth concerning justification, he parted with the springs of gladness." To Dr. Fairbairn, Dr. Dale expressed his conviction that notwithstanding the false theological principles and exaggerated Ecclesiastical claims of the Tractarians, "in the devotion of these men a new endowment of the Holy Spirit came into the life of England." Some such thoughts were awakened in our minds by the perusal of these letters, addressed for the most part to men and women who had consulted Dr. Pusey about their difficulties, intellectual and spiritual, personal and Ecclesiastical. Probably no man of his generation had a larger circle of correspondents. People in all parts of the country turned to him for counsel and sympathy in times which were admittedly trying. The readiness with which he responded to every appeal, his anxiety to understand the matters submitted to him, the long and laborious hours he spent in fulfilling the tasks thus imposed upon him give to this selection of his letters no common value. They contain statements, counsels, and directions from which we are bound to dissent. Dr. Pusey's views of the functions of the Church, of the Sacraments, especially of the Lord's Supper and of the value of confession, are not ours. He robbed himself both of power and of peace by his defective notions of justification. There was a strong vein of asceticism in his nature which kept him in bondage. We may all however learn much from him as to the necessity of deeper and more solemn views of the nature and effects of sin, of profounder earnestness in religious life, of more resolute and unquestioning obedience to the will of God, of greater constancy in prayer, especially ejaculatory prayer. Religion was with Pusey what he sought to make it with others—the one business of life, *the* thing which must command and subordinate to itself everything else. On such subjects as Confession and Fasting Communion Dr. Pusey went to no such extremes as the Ritualists of to-day (some of them must wince when they read his sensible remarks on the latter subject). His views as to Dissent are not very flattering to us. Yet in what he urges against the Anti-Dissenters among his own friends there is much that Anglicans might with profit lay to heart. The fragments of conversations and letters with which the volume closes, extending to over forty pages, are a mine of helpful thoughts: "It is one qualification for an office to

see oneself unfit for it." "A good watchmaker is one who makes watches and prays; a good housemaid is one who sweeps and prays." "Try to do things more carefully and better when alone." "The way to high things is through low things." "Do not be discouraged; habits of years cannot be plucked out in months or even years." "Feeling a thing hard or a trial is not sin; if we did not feel it it would be no trial." "Specially be earnest that the first morning thoughts be of God." "If we had eyes to see we should see God here present." "Be very careful to follow every drawing which seems to be the voice of God." And so we might go on quoting, but it needs nothing further to prove that much as we differ from Dr. Pusey, theologically and ecclesiastically, his letters frequently "find" us.

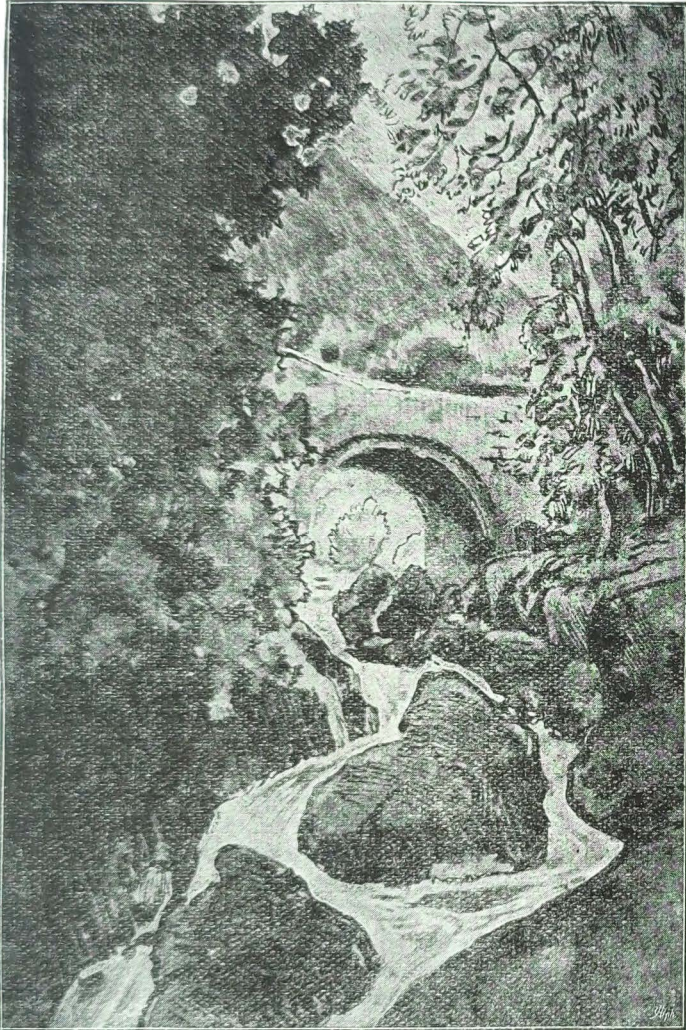
PAISLEY WEAVERS OF OTHER DAYS, THE PEN FOLK, &c. By David Gilmour. Edinburgh: David Douglas, 10, Castle Street. 6s.

WITH more than ordinary pleasure we welcome a new edition of these quaint old-world sketches. Who that has heard of "The Pen Folk" can ever forget them? The late Dean Stanley more than once referred to them in sermons at Oxford and at Westminster. The book was a special favourite with Dr. John Brown, "the beloved physician" of Edinburgh, with Bishop Ewing and Oliver Wendell Holmes, and it is not only Henry James who has found his life made more sensibly divine by the gracious influence of David Gilmour. Mr. Gilmour was a Baptist, of a special type, a mystic in theology, and ecclesiastically broad. He has painted for us in "The Pen Folk" one of the finest portrait galleries in our literature—a number of quaint, high-souled men and women with grit in them, shrewd and pawky, rigid in creed and character, but with a well of human kindness in their nature and dealing far more mercifully with others than with themselves. The other works are in another way equally good, and so far as we know they have never previously appeared in one volume. There is a biographical introduction, whose only fault is that it is too short.

MESSRS. MACMILLAN'S BOOKS.

MAXIMS OF PIETY AND OF CHRISTIANITY, by Thomas Wilson, D.D., Lord Bishop of Sodor and Man, edited with Preface and Notes by Frederick Relton, A.V.C. (5s. 6d.), comes as the second volume in Messrs. Macmillan's "English Theological Library," the first volume being William Law's "Serious Call," noticed last month. Two or three editions of the "Serious Call" have appeared within the last five or six years, but the MAXIMS are, or until now have been, a scarce work. The late Mr. Matthew Arnold referred to the MAXIMS in the preface to his "Culture and Anarchy" as a work which ought to be widely circulated for its honesty and good sense, its ardour and unctious. It displays a balance of these four qualities in fulness and perfection. With Mr. Arnold's judgment all

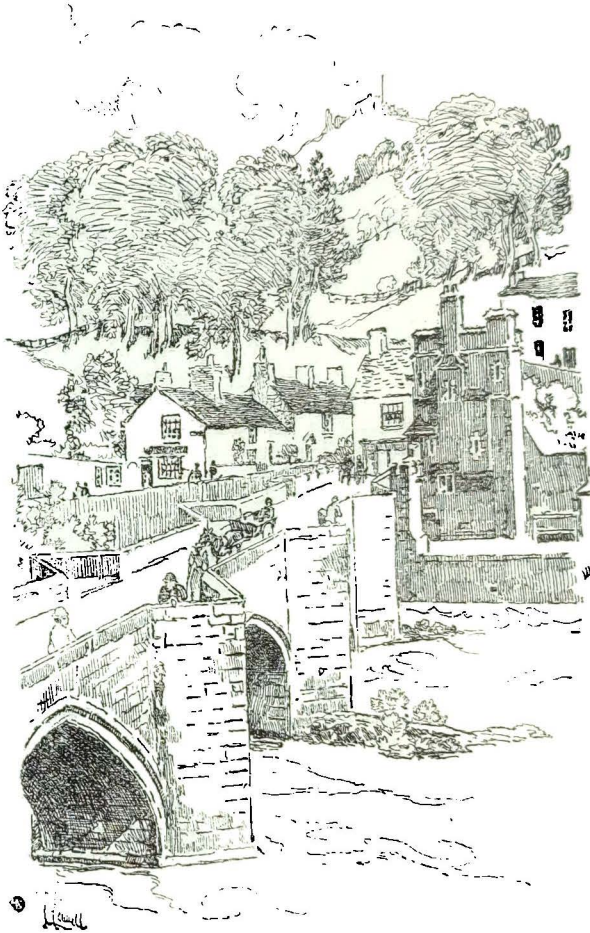
intelligent, and what is more, all devout and Evangelical readers will agree. Here are a few maxims culled absolutely at random—"We receive grace in the same degree as we desire it," "God gives grace, but only to those that



THE MINER'S BRIDGE, NEAR BETTWS-Y-COED.

labour and pray for it," "Grace and blessings abused harden the heart,"
"A corrupt heart will corrupt the understanding and judgment,"

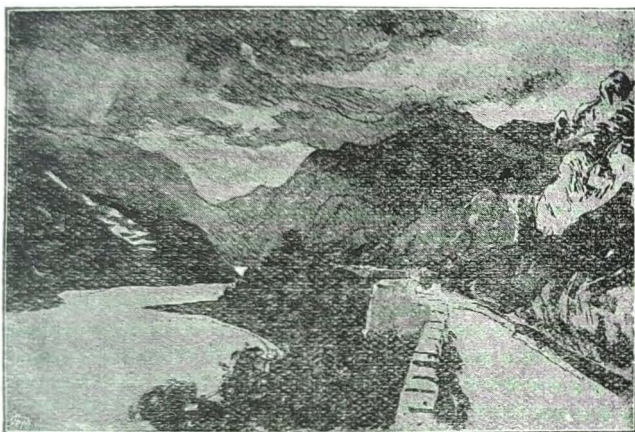
"Our greatest hopes should lie beyond the grave," "It is not great but useful knowledge that makes a man wise," "All knowledge is vain that tends not to the practice of some duty," "God will take from us nothing but what He knows would make us unhappy," "The only way to perfection is to live in the presence of God," "Be sparing of your words and never



LLANGOLLEN BRIDGE.

talk in a passion," "Intemperance in talk makes a dreadful havoc of the heart," "Be not afraid of seeing the truth; if you are, God will not show it." Mr. Relton's preface is wise, sympathetic, and informing, in every sense admirable, and the book altogether is a fine specimen of the printer's and binder's art.—HIGHWAYS AND BYWAYS IN NORTH WALES, by A. G.

Bradley, with Illustrations by Joseph Pennell and Hugh Thomson (6s.), is sure to become a popular hand-book, a sort of *vade mecum*, not only with tourists who wish to traverse the romantic ground described, but with all lovers of literature and art. Mr. Bradley wields a practised pen, and at once gains the confidence of his readers by his vivid descriptions of scenery, his careful collection of local traditions and historic associations, his frank recognition of religious life, and his endeavours to understand "the soul of a people." He is not oblivious of the existence nor blind to the merits of Nonconformity, but he has scarcely penetrated to its innermost life. He should read the Rev. David Davies's "Echoes from the Welsh Hills." Those who best know the ground over which Mr. Bradley conducts us,



STORM CLOUDS ON SNOWDON, FROM LLYN PERIS.

beginning at Shrewsbury, going on to Llangollen, and taking us to such places as Owen Glyndwr, Corwen, Ruthin, the Vale of Conway, Bettws-y-coed, Harlech, Dolgelly, &c., &c., will be the readiest to testify to the general fidelity of his work, and even without a solitary illustration we should have in these pages a book of the highest value. But the illustrations are an added delight. The artists have reproduced nature at its best, and so as to enable us to see more in it than of ourselves we could. In selecting specimens we suffer from an absolute *embarras de richesse*.

MESSRS. JAMES CLARKE & CO.'S BOOKS.

MAGIC, DIVINATION, AND DEMONOLOGY: Among the Hebrews and Their Neighbours. Including an Examination of Biblical References and of the Biblical Terms. By T. Witton Davies, B.A., Ph.D. (Leip). 3s. 6d. Dr. Witton Davies is an adept in curious research. No man of our acquaintance has been more persevering in the study of the Semitic languages or attained

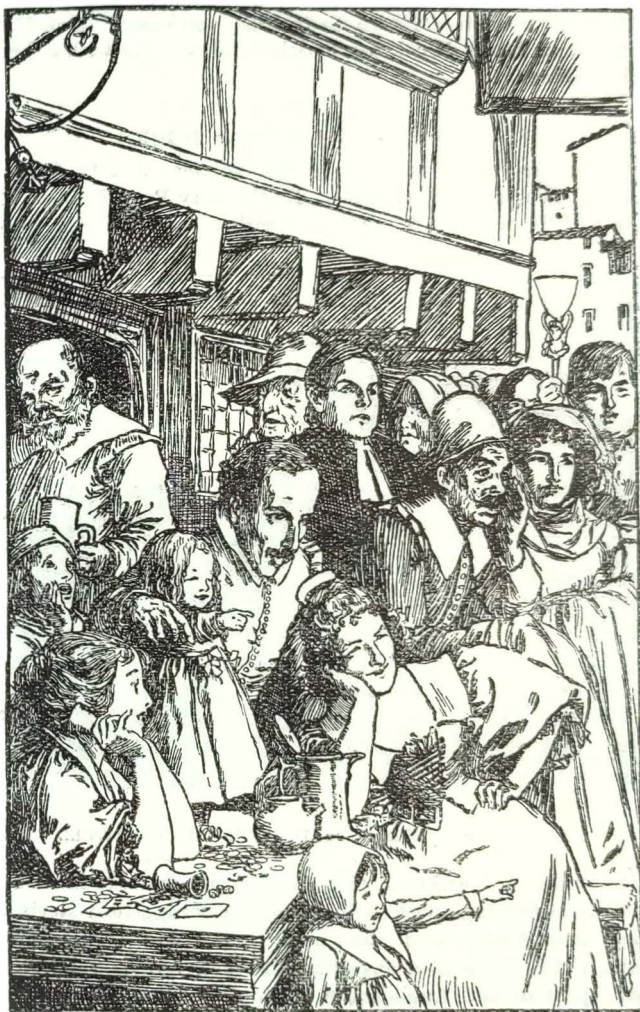
higher distinction. The treatise here published was presented to the University of Leipzig as a prerequisite to the examination for the degree of Doctor of Philosophy. It is a clear, compact, and masterly exposition of a subject as interesting and instructive as it is recondite. Magic is an attempt on the part of man to converse with spiritual and supernatural beings and to influence them in his favour; divination is the attempt to obtain special information from such beings, while demonology is the belief in evil spirits. These low and corrupt forms of religion were once more widely prevalent than they are now. In Biblical times and Oriental countries they were very common. Dr. Davies has collected numerous instances, and shown us their real significance. His essay is a capital instance of how to study a subject and master it.—**THE MAKING OF AN APOSTLE.** By R. J. Campbell. 1s. 6d. The popular Brighton preacher has in him, as many of us believe, the making of a great theologian, and is giving proof of the fact by his admirable Biblical studies—whether of character and spiritual training and development as here, or of doctrine as in his memorable sermon at Nottingham. This “small book” is a series of studies on the life of Simon Peter—fresh, unconventional, and vigorous—the work of a man who understands the forces which make for righteousness and keeps ever in view the “fine issues” to which character may be touched.—For a Christmas or New Year’s present we know nothing more dainty in form or more timely in substance than **THE BIBLE DEFINITION OF RELIGION.** By George Matheson, D.D. 1s. An exposition and application of the great text in Micah vi. 8, on doing justly, loving mercy, and walking humbly with God. We are at a loss whether to admire most the seer-like vision, the deep spiritual sympathy, or the literary grace of this chaste *brochure*. It is as the voice of one who has seen and abides with God. As a meditation for the season how apt is the following:—“What, then, is the power which enables a man to walk humbly with his strong point? It is love. The humility of Christ is reached not by subtraction but by addition; it is ‘more life and fuller’ that we want. Let us say, You have come to the knowledge that you are possessed of a special revelation, a light which has not been given to other men. You are not entitled to undervalue that light. But to prevent you from getting proud of it, there requires to be something added to your nature—the love of your brother man. What will be the effect of this love? It will cause you to say: Why should this beautiful light not be shared? Must I keep so great a privilege to myself? Ought not others to be partakers of this joy? While I have it alone, it burns as well as brightens me. The detraction from its glory is the solitude in which I hold it.”—**CHRISTOPHER CRAYON’S RECOLLECTIONS:** the Life and Times of the late James Ewing Ritchie as told by Himself (3s. 6d.), will find many interested readers, not only among those who made acquaintance with the genial and chatty Christopher, as he roamed to and fro over the earth, for their entertainment, and communicated the results to the *Christian World*. All who care for pictures of “the good old times,” of

quaint characters, old and abandoned customs in Church and State, of the struggles of village Nonconformity, and all who delight in vivid portraiture of the worthies of an earlier generation, will value these racy and piquant pages. Mr. Ritchie's experience were very diversified, he came in contact with all sorts and conditions of men, and his recollections are certainly vivacious.—**CHAPEL FOLK.** By Mary Hartier. 3s. 6d. This is a simple and, we should imagine, thoroughly life-like story of Free Church life in Somersetshire, written by one who knows it and is in sympathy with it. The characters are clearly sketched, and, without any exciting incident, we have a pleasant and useful study—the precursor, we have no doubt, of stronger and better work.

MESSRS. METHUEN'S BOOKS.

MESSRS. METHUEN & Co. have published a quaint and beautiful edition of **THE PILGRIM'S PROGRESS**, by John Bunyan, with thirty-nine Illustrations by Robert Anning Bell, and an Introduction by C. H. Firth (6s.). The illustrations form an admirable commentary, being apt and forceful, such as a true intrepitation of the text suggests (see **THE SLOUGH OF DESPOND**, **VANITY FAIR**, **SIR HAVING GREEDY**, &c.), while the introduction is equally good from a biographical and critical standpoint. It contains much curious information and many suggestive comparisons. Of the two illustrations of **VANITY FAIR** we have been favoured with one, which, as a study of the characters who watch Christian and Hopeful passing through, seems to us particularly good.—**READING AND READERS.** By Clifford Harrison. 2s. 6d. Those who have never heard Mr. Harrison's readings or recitations have missed one of the pleasures of life. The delight with which we have listened to him predisposed us to receive this little book with expectation, nor have we been disappointed. It accomplishes much because it attempts, from the professional elocutionist's point, little. It has in it nothing strained, impracticable, or far fetched, but gives only such hints as have been gathered from experience, and does not trouble about the hundred and one little rules and regulations which have too often baffled the learner. The author sees clearly and enables us to see the difference and the different requirements between reading and reciting, and reading and speaking. His exposition of dramatic reading and rhythmic reading is specially suggestive. The chapter on church reading is less severe than we expected, and decidedly encouraging. All ministers and students should read and read again this unpretentious but valuable book. It is dedicated to the memory of one of the most perfect readers—the author's brother, whose sermons we here notice.—**CLOVELLY SERMONS.** By the late William Harrison, M.A., Rector of Clovelly. 3s. 6d. If there is nothing specially striking or sensational in these sermons, they possess great and abiding merits. Mr. Harrison was not a preacher of the Boanerges order,

but quiet, contemplative, and in the best sense of the word, pietistic. Influenced in early life by Robertson of Brighton, Maurice, and Kingsley, he became, in later life, more distinctly Anglican, though ever striving



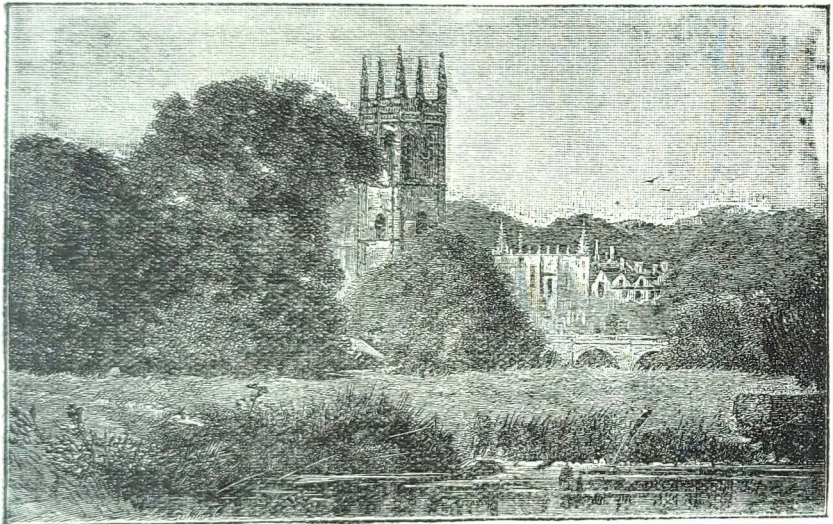
VANITY FAIR.

to keep free from "the falsehood of extremes." He was not content with a surface view of his subject, but sought to sound its depths, brooded over it, and gathered from many quarters illustrations with which

to illuminate and enforce it. There is great suggestive force in such sermons as *Road Making*, *Star Gazing*, *St. Peter's Fall and Recovery* (a thoroughly healthy and helpful sermon), *The Wrestling of Jacob*, and *Offences*. Mr. Harrison's style is natural and unaffected, and thoughtful readers will prize this small volume and turn to it again and again. Mrs. Harrison, better known as Lucas Malet, has enriched the volume with a brief and graceful introduction.

MESSRS. CASSELL & CO.'S BOOKS.

WE welcome the fourth and concluding volume of *THE CHURCH OF ENGLAND: A History for the People*. By the Very Rev. H. D. M. Spence, D.D., Dean of Gloucester. 6s. It opens with an account of the Anglican



MAGDALEN COLLEGE, OXFORD, FROM THE CHIRWELL.

Church under James I. and ends with the Victorian era. It thus deals with two specially interesting epochs—the era of the Evangelical Revival under Whitefield and Wesley, and the rise and progress of the Tractarian movement, which, more than any other influence, has determined both the form and spirit of the Anglicanism of to-day. Whatever may be our judgment as to the principles of Tractarianism—and we are compelled both by reason and Christian faith to repudiate them—we can neither be blind to its immense and wide-reaching power, nor insensible to the charm of its leaders. Keble, Newman, Pusey, Church, Liddon are among the greatest and most fascinating of English ecclesiastics, and it would be churlish and

absurd not to recognise the higher tone they gave to English Church life. They promoted, as few others have done, reverence in worship, orderliness in service, enthusiastic self-denial, and practical spiritual work. It is a marvel to us how, with their intense spirituality, they could cling to so



LITTLEMORE CHURCH.

many mediæval or patristic superstitions, but so it was. Dean Spence is, as a rule, frank and honourable in his judgments, and does not, at any rate, ignore the existence—though we question whether he fully understands the principles—of Nonconformity. He is a very decided Churchman of the

Evangelical school. He writes in a lucid and interesting style, so that his work is at once popular and scholarly. It is profusely and admirably illustrated, giving throughout portraits of famous men and views of famous buildings and events. The views here reproduced are MAGDALEN COLLEGE, OXFORD, from the Chirwell, and LITTLEMORE CHURCH, inseparably associated with the memory of Newman.—SACRED ART, *The Bible Story Pictured by Eminent Modern Painters*, edited by A. G. Temple, F.S.A., 9s., is in every sense of the word a magnificent volume, containing reproductions of all or almost all the great paintings by which, in recent years, the wonderful and unique story of the Bible has been illustrated. It has as its frontispiece a coloured view of Holman Hunt's *THE LIGHT OF THE WORLD*. Burne-Jones, G. F. Watts, Rossetti, Lord Leighton, Sir E. J. Poynter, Goodall, Millais, Sir J. Gilbert, Albert Moore, and many others are well represented, and do much to interpret for us the rich and many-sided significance of characters, incidents, and stories which, though old, are ever new. Preachers and teachers would find themselves amply repaid, and certainly their hearers would be greatly profited, by the quickening of imagination which the study of this volume would ensure, and its suggestively illuminating power. It places us on new standpoints, and sets familiar subjects before us in unaccustomed lights. The table of contents gives brief and succinct descriptions of the pictures.

THE COMMANDMENTS OF JESUS. By the Rev. Robert F. Horton, D.D.
Isbister & Co. 6s.

NEXT to his *Verbum Dei*, which is addressed specially to preachers, this is far and away Dr. Horton's strongest book. It is a valuable and necessary sequel to his work on "The Teaching of Jesus," being devoted to the "Commandments" as a rule of life and the principle of ethics. For three years Dr. Horton has been revolving in his mind these precepts of Our Lord—most of which are found in the Sermon on the Mount, and the result is seen in a book, which, while it shows ample traces of culture and of acquaintance with the best theological literature, has yet a strongly marked character of its own and derives comparatively little from outside. Two classes of readers should be profited by the book—those who regard Christ's precepts as ideal and impracticable, and so unfitted for a world like ours; and those also who glorify the Sermon on the Mount as a mere ethical treatise devoid of doctrinal suppositions and capable of being fulfilled without the spiritual dynamics of the Gospel. Dr. Horton's remarks on the Sacraments, so called, contain much wholesome and sorely needed truth, even in some Nonconformist circles, where a new form of sacramentalism is appearing, attributing to the Lord's Supper a semi-mystical power not assigned to it by Christ Himself. On this and other grounds we cordially welcome Dr. Horton's finely spiritual book.

MESSRS. NELSON'S BOOKS.

Messrs. T. NELSON & Sons have sent out a goodly stock of books suitable for presents in which children and young people will take special delight. **THROUGH PERIL, TOIL, AND PAIN**, by Lucy Taylor (4s.), is a story of the sixteenth century, during the reign of Edward VI., and shows us the early struggles on behalf of the reformed doctrine and the heroism thereby invoked.—**IN THE GRIP OF THE SPANIARD**. By Herbert Hayens. 5s. Here we are



THE DISCOMFITURE OF THE PHILISTINES.

transported to South America, and have a succession of exciting scenes and adventures brought before us such as always rouse the enthusiasm of boys.—**THE TRIPLE ALLIANCE**, by Harold Avery (3s. 6d.), is a story of modern school life, in which many of the boys in our own households will recognise the counterparts of themselves.—**THE GOLDEN PICTURE BOOK**. 5s. Pleasant stories wise and witty, pages bright with pictures pretty. Could there be a more delightful collection of tales, new and old, for the younger children? The illustrations are good.—The little ones will also delight in **ROUND THE FARM: A Picture Book of Pets**, with stories by Edith Carrington, 1s.; and **JACK AND JILL**, a book of favourite nursery rhymes, with outline

pictures for painting, 1s. Messrs. Nelson & Sons' books are always admirably illustrated. We are able to show the vignette from "The



FRONTISPIECE TO "IN THE GRIP OF THE SPANIARD."

Triple Alliance," and the frontispiece from "In the Grip of the Spaniard."

A LIFE FOR AFRICA: Rev. Adolphus Clemens Good, Ph.D., American Missionary in Equatorial West Africa. By Ellen C. Parsons, M.A. Oliphant, Anderson, & Ferrier. 3s. 6d.

MANY indeed are the lives—young, bright, enthusiastic, and Christ-like which, from America as from England, have been given for Africa. Dr. Good, who laboured heroically in the Gaboon and Corisco Missions, on the Ogowé, at Kangwe, &c., and whose pioneering work in Bululand was not unworthy of Livingstone, was one of the noble band so “early called to rest.” He had in early life to confront difficulties which, to many men, would have been insuperable, but principle, tact, courage, and perseverance overcame them. The record of his thirty-eight years is valuable in a geographical, zoological, and anthropological sense, as well as from a missionary standpoint.

MR. HENRY FROWDE (Oxford University Press Warehouse, Amen Corner) issues in several forms and prices **THE POETICAL WORKS OF JOHN GREENLEAF WHITTIER**, edited with Notes, &c., by W. Garrett Horder, M.A. This is the only complete edition in this country, and is printed from the “Riverside” text, as arranged and revised by Mr. Whittier himself, while in appendices there are given the poet’s latest verses, and many which he did not think worth preserving but which his friends will not willingly let die. Mr. Horder is the most competent editor of American poetry in England, and the service he has rendered to one of the sweetest, most instructive, and elevating of the poets of the century deserves hearty recognition.—The “Thumb” edition of Oliver Goldsmith’s **THE VICAR OF WAKEFIELD**, on India paper, tastefully bound in morocco, is in its own way a marvel.—The same publisher sends out **THE MORE EXCELLENT WAY: Words of the Wise on the Life of Love. A Sequence of Meditations** compiled by the Hon. Mrs. Lyttelton Gell. The extracts are the fruits of wide reading, and have been made with fine tact and judgment. They all tend to exalt the high and pure life to which they are devoted—the life that finds its truest type and its noblest inspiration in Christ Himself. There is in the extracts nothing sentimental, but much that invigorates and expands the heart. The work, as befits its contents, is exquisitely got up.

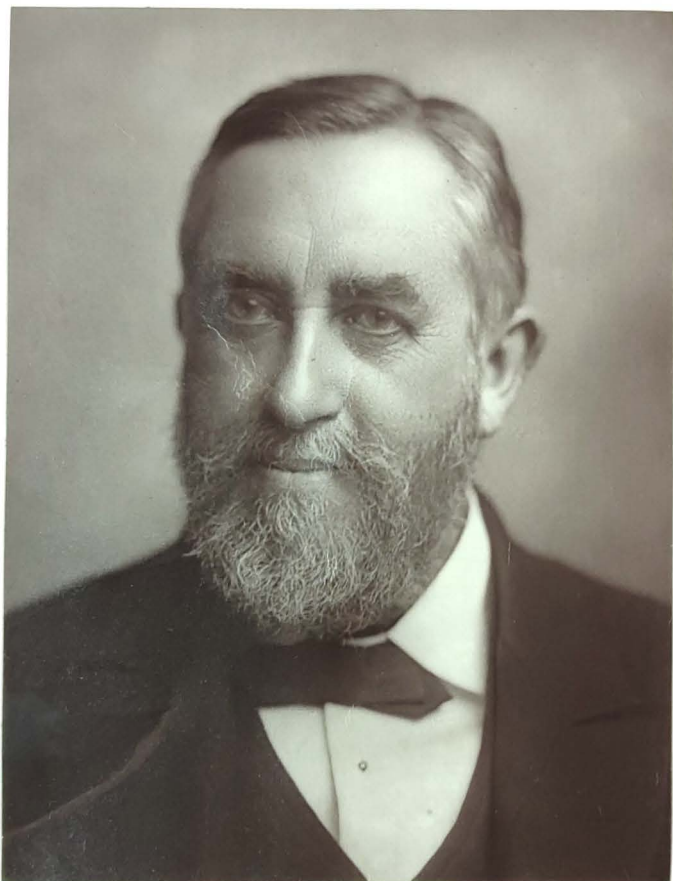
MR. JAMES BOWDEN has published **CHRISTIAN SCIENCE. An Exposure.** By Anne Harwood. 1s. A reprint of articles which attracted considerable attention in the *British Weekly*. By the unfortunate death of Mr. Harold Frederic, the miserable fad which assumes for itself so honourable a name has been thrust upon the notice of the public. This exposure is thorough and decisive.—Mr. Bowden has also published **GREAT SOULS AT PRAYER, Fourteen Centuries of Prayer, from St. Augustine to Christina Rossetti and Robert Louis Stevenson.** Selected and arranged by Mrs. Mary W. Tileston. A remarkable collection, which all Christians will value as an aid to their inner life.

A TREATISE CONCERNING THE RELIGIOUS AFFECTIONS. By Jonathan Edwards. Andrew Melrose, 16, Pilgrim Street, E.C. 2s. 6d.

OF "Books for the Heart" there are few to equal this. In the realm of spiritual life it stands on an altitude of its own, and is one of the great books of the world. As we read it we are under the control of an intellectual and spiritual giant—a man who knew and loved God with a depth of knowledge and a fervour of affection which few even of our great preachers and theologians have attained. Edwards was an acute metaphysician, and had a profound insight into the workings of the human heart. He laid his finger with a sure touch upon its weak and sinful places and revealed it to itself, but there is nothing morbid or exaggerated in his view of the relations of the soul to God. He analyses motives, supplies tests, urges incentives, and seeks to lift us into the secret place of the Most High, and this he does with unique tenderness and power. No man can read the treatise without becoming a better and holier man. With all our heart we thank Mr. Smellie for it and for his most admirable introduction—*itself a piece of masterly writing.* He ought to have given his name as editor on the title page.

MESSRS. SMITH ELDER & Co. send out AURORA LEIGH. By Elizabeth Barrett Browning. New edition. With prefatory note by Algernon Charles Swinburne. 3s. 6d. The edition is well got up and convenient in form, and Mr. Swinburne's appreciation is judicious and discriminating. He says, and says quite truly, that "The advent of 'Aurora Leigh' can never be forgotten by any lover of poetry who was old enough at the time to read it. Of one thing they may all be sure—they were right in the impression that they had never read, and never would read anything in any way comparable with that unique work of audaciously feminine and ambitiously impulsive genius. It is one of the longest poems in the world, and there is not a dead line in it." Mr. Ruskin's admiration for it is well known, and though it has certain conspicuous defects and improbabilities, it is not only a great poem, but stirs the heart and rouses the will as few other poems do.

MESSRS. MORGAN & SCOTT send out LOVE TO THE UTTERMOST. Expositions of John xiii.-xxi. By F. B. Meyer, B.A. (2s. 6d.), a sequel to the author's "Life and Light of Men," dealing with chapters ii.-xii. A simple, choice, and helpful exposition of this marvellous Gospel.—The same publishers send out OUR DAILY HOMILY, also by the Rev. F. B. Meyer (1s. 6d.) Psalms, Canticles, brief meditations for every day, peculiarly rich and suggestive.—ANECDOTES, INCIDENTS, AND ILLUSTRATIONS, by D. L. Moody (2s. 6d.), will need no commendation. The book contains many of the sharpest arrows in Mr. Moody's bow.—SILVER TONGUES: For the Young. By Rev. John Mitchell. A series of charming talks to boys and girls, in which various objects, such as chairs, bells, an umbrella, a leaf, flowers, &c., are the speakers, who give useful and interesting lessons.



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Yours very sincerely
Martin Hood Wilkin

THE
BAPTIST MAGAZINE

FEBRUARY, 1899.

MR. MARTIN HOOD WILKIN.

IT is a glory of the Baptist denomination that amongst its pastors have ever been found men who were at the same time engaged in commerce, true successors of the Apostle Paul, who, while building up a church, worked at his trade as a tent-maker. The Metropolis has been especially blessed by such good men. An early and highly useful minister in the recovered freedom of the sixteenth century, William Kiffin, was a London merchant prince. Among the prominent men of business at the present day are many of high culture and holy life, who are yet shrewd and successful in their vocation, for the Church and the mart are not necessarily antagonistic. Whilst, on the one hand, there is, beyond question, great advantage in a pastor being wholly devoted to the work of the ministry, there are, on the other hand, many Christian men engaged in commerce whose gifts and graces are such that they ought not to be lost to the service of the sanctuary, and who could guide with great efficiency one of those fountains of benediction called a small church. It might be invidious to draw our illustrations from men still living, but consider what a serious loss of spiritual force we should have sustained had we not had such service as that of Mr. J. Benson, of Belle Isle, or the late Mr. Lockhart, of Liverpool.

Mr. Martin Hood Wilkin is one of the principals of a large business firm in London, and has now for thirty years been pastor of a Baptist church in Bassett Street, Kentish Town. He was born in the year 1832. He was the son of Mr. Simon Wilkin, F.L.S., of Norwich, who was well known in literary circles as the editor of the "Life, Works,

and Correspondence of Sir Thomas Browne." Mr. Wilkin, senior, was for years a deacon of the church at St. Mary's, under the pastorate of the Rev. Joseph Kinghorn, and of his successor, the Rev. William Brock. Both his grandfather and his great-uncle had been deacons of the same church before him. He is a lineal descendant of Dr. Thomas Jacomb, one of the ejected ministers of A.D. 1662. Dr. Jacomb was a popular pastor at St. Martin's Church, Ludgate, London. Of his preaching the following appreciative notice is found in a contemporary record:—

"He had a happy art of conveying saving truths into the minds of men. He did not entertain his hearers with curiosities, but with spiritual food. He dispensed the bread of life, whose vital sweetness and nourishing virtue is both productive and preservative of the life of souls. He preached Christ crucified, our only wisdom, righteousness, sanctification, and redemption. This is to water the tree at the root. His sermons were clear, solid, and affectionate. He dipped his words in his own soul, in warm affections, and breathed a holy fire into the breasts of his hearers."

We cannot say that Mr. Martin Hood Wilkin was, like his great ancestor, a select preacher before the Lord Mayor and Corporation, or that he filled the pulpit at St. Paul's Cathedral, but we venture to say this much for the belief in heredity, that this quotation would not inaptly characterise the evident aim of a discourse we once heard from the pastor at Bassett Street. On his father's side has been traced a connection with quite a number of the heroes of the Commonwealth, and, going farther back, with several of the Barons who signed Magna Charta. His name, "Martin," is in remembrance of a Martin Wilkin who married a daughter of Henry Cromwell, the Viceroy of Ireland. Again the notion of heredity comes in, in the well-defined and sturdy Nonconformity of our friend, who, though entitled to the privileges of Founder's kin at Winchester and Oxford, declined them on principle. His mother was the daughter of John Culley, Esq., of Cossey, Norfolk, a descendant of Richard Culley, who in 1717 founded the Baptist Church at Worstead, of which Rev. Arthur Spelman Culley, A.T.S., one of the family, is now pastor. Mr. Wilkin is a firm and conscientious Strict Communion Baptist, and represents the Manchester College on the *Senatus Academicus*.

He was baptized at the age of fourteen by the Rev. John

Ivory, in the River Wensum, at Cossey. He was educated at the school of the Rev. W. Shingleton, of Hampstead. In 1846 he was sent to pastor Oncken, at Hamburg, with whom he remained for nine months studying the German language. Here he became acquainted with the brave and progressive work of the Baptists in the North of Europe, with which he has ever since shown very deep sympathy. He has frequently visited the churches in Germany, Denmark, Sweden, and Norway. His name is therefore well known among them, as it is also among those Stundists of Russia who are Baptists. He has frequently attended the triennial conferences of German Baptists. He also accompanied the late Rev. C. H. Spurgeon to Hamburg on the occasion of the opening of the New Baptist Chapel in that city. His home in Pilgrim's Lane, Hampstead, is frequently visited by leading brethren from the northern lands, with whom he maintains frequent correspondence, and to whom at times he has rendered efficient help—such as, for example, when in 1874 he was instrumental, through Dean Stanley, in staying for a time the persecutions in Russia, as recorded in Canon Protheroe's "Life of Stanley" (Vol. II., pp. 449-50).

In 1880 Mr. Martin Hood Wilkin married Mary Harriet, younger daughter of the late Rev. Jackson James Smyth, M.A., who had left the Establishment. Mrs. Wilkin is a lady of decided piety and conspicuous culture, who has proved in every way a worthy helpmate, especially in the extensive sympathy shown with the struggling and oppressed Baptists abroad. The visitor to Mr. and Mrs. Wilkin may expect to meet some American D.D., or one of the earnest German pastors, or a persecuted Stundist from Russia. It is impossible to estimate the amount of influence for the help of poor and persecuted brethren, and the strengthening of the young churches far away, which flows from this cultured Christian home.

The work in Kentish Town has also been greatly indebted to the visitors at Sydney House, Messrs. Oncken, of Hamburg, Wiberg, of Stockholm, Köbner, of Copenhagen, and such eminent Americans as Dr. Armitage, of New York, Dr. S. F. Smith, the Rev. G. W. Anderson, of Philadelphia, and especially the late revered Dr. Gordon, of Boston, having frequently been guests at

the house and occupants of the pulpit—besides a succession of our most eminent English preachers. The church also keeps up its relations with Mr. Kestin, of Alexandria, baptized some years since, and commended in prayer to his very important labour amongst his countrymen the Jews in Egypt.

It may be readily understood that with so much work of a unique character on hand Mr. Wilkin is not as often seen at our great gatherings as he and we could wish. He was present and took an active interest in the last autumnal session of the Baptist Union. He has literary tastes. In 1855 he published an octavo "Memoir of Joseph Kinghorn, of Norwich," one of the standard biographies of the great men of our denomination. Since 1871, with his sister, Miss Mary Jacomb Wilkin, he has maintained a large training school in Kentish Town, one of the few Voluntary schools not in connection with the Established Church. He is perhaps best known in this country by his steady and generous support of the Baptist Tract and Book Society, of which he was appointed Treasurer in 1891. His association with American and Continental Baptists has taught him the value of good denominational literature both for the defence and propagation of our principles. He sees in such literature an indispensable instrument of progress, and believes that it is the duty of all Baptists to support it. The history of the American Publication Society, which started in a "day of small things," has convinced him that there are immense possibilities before English Baptists if they will but take advantage of them. C.

THE re-issue of Mr. Sadler's Commentary on the New Testament, at 4s. 6d. a volume, has now advanced as far as the Epistles of St. Paul to the COLOSSIANS, THESSALONIANS, AND TIMOTHY. It is, as we have often pointed out, a "Church Commentary," by which the author means an Anglican Church commentary, and its bias in this direction appears again and again. But its general value is so great, its views of critical and hermeneutical questions so profound, that the sturdiest Nonconformist and most enthusiastic Evangelical can rarely consult it without profit. We dissent, for instance, from the views of the Christian ministry given in the excursus at the end of this volume, but accept gratefully the vindication of the Pauline authorship of the pastoral Epistles. There are gleams of spiritual insight on almost every page which tend to make more real to us the great things of God. The publishers are Messrs. George Bell and Sons.

OUR NONCONFORMIST HERITAGE.

A MESSAGE TO OUR YOUNG PEOPLE.

GREAT MEMORIES.—(*Continued.*)

THE religious tolerance which distinguished the reign of William and Mary was not destined to continue. With the accession of Queen Anne there ensued a violent High Church reaction, favoured by the Queen and fanned to fever heat by the harangues of Dr. Sacheverell. This cleric denounced Nonconformists as enemies to both Church and State, as "fountains of lewdness," and as "worse monsters than Jews, Mohammedans, Socinians, or Papists." He called on the law to suppress "such a growing mischief," and declared him to be no true son of the Church who did not raise against Dissent "the bloody flag and banner of defiance." Against this redoubtable assailant, Daniel De Foe went forth as Nonconformist champion, by the publication, in 1702, of his satirical pamphlet "The Shortest Way with Dissenters." In this he sarcastically commended to the High Church party the gallows and the sword as the only means of stamping out Nonconformists. The satire was not at first perceived, and the book was received by High Churchmen with rapture. When they discovered its true meaning, and realised themselves duped and exposed, their rage knew no bounds. De Foe was treated as a public enemy, tried at the Old Bailey, and sentenced to a fine, to imprisonment, and to the pillory. Yet his bold bearing made him friends among the populace, and when he came out to the pillory, he was greeted with applause, was bedecked with garlands, and plentifully supplied with refreshments; and when his imprisonment ended, he had the satisfaction of knowing that he had made it impossible for religious bigotry in this land to revert to the use of those rough and brutal measures which he had so cleverly exhibited.

The High Church crusade, however, was not allowed to slacken, and several measures were taken to counteract the influence of Nonconformity, the climax being reached in the Schism Bill, passed

in 1714, to secure the closing of Nonconformist schools and colleges. This was a blow struck at the very root of Free Church life and was regarded by Nonconformists with deep dismay. The Bill was only just passed, in spite of the Queen's active interest. It was to come into force on August 1st, a Sunday. On the morning of that day, Thomas Bradbury, minister of Fetter Lane Congregational Chapel, was walking with dejected gait through Smithfield, when he met Bishop Burnet. Burnet asked the cause of his dejection. Bradbury replied, "I am thinking whether I shall have the constancy and resolution of that noble company of martyrs whose ashes are deposited in this place; for I most assuredly expect to see similar times of violence and persecution, and that I shall be called to suffer in a like cause." The Bishop comforted him by telling him that the Queen was dying and that after her death the Bill would no doubt become a dead letter. He was then on his way to the Palace and promised to send Bradbury notice as soon as the Queen was dead. Should the messenger arrive at Fetter Lane during service, he should go into the gallery and drop a handkerchief in the preacher's sight. The Queen died that morning; the messenger arrived while Bradbury was preaching, and dropped the handkerchief over the front of the gallery. The sermon was concluded without any reference to what had happened, but in his closing prayer Bradbury "offered public thanks for the delivery of the nation, and implored the Divine blessing on King George I. and the House of Hanover." And so it came about that the first public proclamation of the accession of the House of Hanover was made in Fetter Lane Congregational Chapel.

King George, a Lutheran, promised to uphold the English Church as by law established; but, at the same time, to extend toleration to Protestant Dissenters. The Schism Act was never enforced, and Nonconformists entered on a period of peace.

But this "period of peace" was not to be an era of strength or prosperity. The whole religious life of England seemed to have come under a blight. Churchmen and Dissenters alike had lost spiritual fervour. It was the age of Deism. Reason was banishing faith. The soul's vision was perishing. Christianity was being subtly undermined, and her own defenders were under a spell.

Hand in hand with scepticism went immorality. Darkness brooded over the land, and the Church slept.

But when the darkness was deepest, God was preparing the dawn. In Oxford certain young men were reading the New Testament and praying for the power and blessing of God. Before long the Wesleys and Whitefield entered on their great work. Throughout England and the neighbouring countries they kindled the fires of a great spiritual revival. The nation was aroused, and a new era had begun.

This movement certainly originated in the Established Church, for its three great leaders were all "Churchmen"; but it was promptly disowned by its mother church, and through stress of circumstances became, before long, a reinforcement of Nonconformity. The Wesleys and Whitefield never left the Church of England; they sought indeed to strengthen and quicken it both by bringing into it the converts of their ministry, and by awaking within it a deeper and more spiritual life; but their efforts were met with fierce opposition. They were spoken against by all orders of clergy, from bishops to country curates, and in some places the parsons led the mob in riots against "the Methodists." Thus it came about that the new movement took shape apart from the rules and organisation of the church, and in course of time the great Methodist bodies, for whose abounding life the limits of the "national church" afforded no scope, took their place among the dissenting communities.

The work of the English Revivalists was paralleled in Wales by that of Howel Harris and Daniel Rowlands. Up till this time the neglect of the Episcopal clergy had left the Welsh people in a condition of "almost heathen darkness," but now Harris and Rowlands, and a few kindred spirits, set themselves to bring about the regeneration of their land, and they met with a brilliant success. Multitudes were converted to God, whole communities were morally transformed, the tone of the nation was raised. Here, again, the leaders of the movement were Episcopal clergymen, but, as Skeats remarks, "the good they effected, they effected against the will and in spite of the prohibitions of their own church, which, as in England, again exhibited herself in what was still her characteristic attitude as the opponent of all sincere religious life

and active religious work." Thus it was that nearly the whole Welsh nation left the Established Church and joined the Nonconformist bodies, to which it adheres to this day.

A significant fact of this period, and one which foreshadowed the growth in political matters of what is now called "the Nonconformist conscience," was the attitude of Nonconformists towards the American War. At this hour few Englishmen are found who do not deplore that war as one of the darkest blots on the page of English history. We are ashamed to-day of the policy which aimed at crushing out in America the very instincts of freedom which are the glory of our race. As we read the story of aggression and tyranny we can only say: "This was not English; the nation, when she did these things, was led astray by evil counsellors, and was untrue to her nobler self." Dearly has England paid for her infatuation; the schism in the Anglo-Saxon race is its fruit to-day. But, thank God, even in a time of national blinding, there were some who saw the light. The Nonconformists of that day never consented to that wicked war. They stood then, as always, for liberty and righteousness. With tongue and pen, singly and collectively, they protested against the policy of the Government. "The Dissenters," wrote Benjamin Franklin from London, on the eve of hostilities, "are all with us." Their attitude brought down upon them the anger of king, court, and cabinet; but we can now see that they represented in that crisis the true and nobler England. If their counsel had been followed, the Anglo-Saxon race, undivided, might now have commanded the world and wielded a power for righteousness, which none could resist or gainsay.

The history of the last hundred years has been made illustrious by a series of just, philanthropic, and spiritual movements. In all of these, Nonconformists have been to the front, and in most of them the prime movers. Towards the end of last century the Congregationalist, John Howard, visited the gaols of Europe, and initiated prison reform; the Quakers and Baptists started the anti-slavery crusade; the Baptists, William Carey and Andrew Fuller, kindled the modern missionary movement; and the young Quaker, Joseph Lancaster, gave its first impulse to elementary education in this country.

During the present century, Nonconformists have maintained

their tradition as the allies of every movement for wiping out abuses, widening knowledge, and diffusing liberty, while step by step they have themselves advanced along the path of political enfranchisement. In 1828, after a long struggle, they obtained the repeal of the Test and Corporation Acts, by which, since the reign of Charles II., they had been disabled from taking up public office without doing violence to their conscientious convictions. Several minor successes followed, and then in the mid-century arose the conflict over compulsory church rates. During this agitation, Lord John Russell uttered the famous prophecy which paid so fine a tribute to the political influence of Nonconformity: "I know the Dissenters. They carried the Reform Bill; they carried the Abolition of Slavery; they carried Free Trade; and they'll carry the abolition of Church Rates." In 1868 his prophecy found fulfilment.

The next year, Mr. Gladstone carried the Disestablishment of the Irish Church, and in 1871 the English Universities were thrown open to Nonconformists. In 1880 a measure of Burial Reform was carried, opening churchyards to Nonconformist services.

But great as has been the activity of Nonconformists in things social and political, their chief services to the country have naturally been in the spiritual realm; and during the century Nonconformity has produced many great Christian teachers whose fame and whose accomplishments belong to the nation. Robert Hall and John Foster, David Livingstone and Robert Moffat, Thomas Binney and R. W. Dale, C. H. Spurgeon and Alexander Maclaren are all names which belong to the history, not of the Free Churches alone, but of Christianity. Young Nonconformists have no need to blush for their ancestry. Our fathers were mighty men who helped in the "making of England," and who still live in what is noblest in her present character. We represent no accident in England's life, no side-current or back-wash in her history: we belong to the main stream, and our story, as you see, is bound up with that of the nation. Take out Nonconformity and you put England back 300 years. Erase her great names and you darken the national records. Annul her influence and you leave a third-rate people. We have a magnificent heritage in the memory of historic men and deeds and sacrifices.

J. W. EWING.

PLEASURE : NOTES OF AN ADDRESS TO YOUNG MEN.

MY text is a sentence from Walter Pater, in the close of his volume on "The Renaissance." He speaks of our present life as the interval between reprieve and execution of those condemned to death; and in answering the question how that interval may best be spent, he urges that it should be spent in the experiences expressed and aroused by art, and says: "For" (and here comes my text) "our one chance lies in expanding that interval in getting as many pulsations as possible into the given time."*

This means the elevation of pleasure into the aim of life. It lends the dignity of philosophic prescription to the object of the average instinct. I grant you that in Pater's interpretation of the meaning of life, pleasure receives a refined rendering; it is the pleasure wrought by art and song. Yet this is merely a question of taste. The man who chooses the pleasures of art rather than those of passion makes, in Pater's view, a wiser choice, not necessarily a choice separated by a moral distinction. The thing to be aimed at is a quickened sense of life. "Great passion may give us this quickened sense of life, ecstasy and sorrow of love, the various forms of enthusiastic activity, disinterested or otherwise" (it doesn't matter!) "which come naturally to many of us. Only be sure it is passion." In a note to the fourth edition of "The Renaissance," Pater explains that the conclusion in which these words occur was omitted in the second edition, as he conceived: "It might possibly mislead some of those young men into whose hands it might fall." This seems not unlikely still, and why I shall try to show.

Shortly speaking, the answer is this, that even a refined epicureanism such as Pater's is as helpless against coarse and bare interpretations as the epicureanism of Epicurus himself proved to be. If pleasure be the end of life and the criterion of moral action, then it is vain having made a test to introduce a principle to test the test. No qualitative difference can be laid down. "Seek art

* Since the above address was prepared it has been shown by Dr. Nicoll in "The Return to the Cross," that Pater came to move beyond this position; but I leave the quotation simply as expressing a certain view of things accepted then by him, and still accepted by many, while gladly noting the fact that he reached at a later time a truer view.

and song," the Academic advocate says. "Why?" the coarser devotee asks, "Because they give the greatest pleasure," their advocate replies. "Not to me," is the rejoinder. And if pleasure be the end of life there is no reply. Pleasure has numberless grades and qualities, but none has any higher right than another, save through the sanction of the public opinion of the time.

Other men have combined teaching and practice. There was a time in Heine's career, as Arnold shows,* when he wanted men to live by simple material impulses. "The fairer and happier generations, offspring of unfettered unions that will rise up and bloom in the atmosphere of a religion of pleasure, will smile sadly when they think of their poor ancestors whose life was passed in melancholy abstinence from the joys of this beautiful earth, and who faded away into spectres from the mental compression which they put upon the warm and glowing emotions of sense." He put his own principles into practice. He yielded to the fascinations of sensual pleasures. Later, when the forbidden fruit had turned to dust and ashes in his mouth, he wrote from his mattress prison, where he lay bound by the fetters of paralysis: "What does it profit me that my health is drunk at banquets out of gold cups, and in most exquisite wines, if I myself, while these orations are going on, lonely and cut off from the pleasures of the world, can only just wet my lips with barley water?" The hail of the Almighty had come down upon the banquet of a sensual life, as Dante makes it beat upon the pampered bodies of the gluttons in the "Inferno." Heine had come to see the arm of God's law of purity and temperance sweeping down in the night and cold of life; finally in disease and death. Health went. Gladness went. Conscience remained.

Burns and Byron were both men akin to Heine in their rebellion against restriction. They both broke the fetters of moral restraint, in the sadness of conscience, and the madness of volcanic passion. They saw the better and followed the worse. And their testimony is the same in substance as Heine's. Thus Byron writes:

" My days are in the yellow leaf,
The flowers and fruits of love are gone,
The worm, the canker, and the grief
Are mine alone."

* "Essays in Criticism," 1st series, p. 215 *et seq.*

And Burns says about the petrifying effect of passion indulged on the emotional and moral life, in playing with which the pleasure-hunter is to obtain his object according to Pater :

“ I waive the quantum o' the sin,
The hazard o' concealing,
But och, it hardens a' within,
And petrifies the feeling.”

I want to prove from the poets, the interpreters of the emotional life, a thesis the contrary of Pater's—namely, that the very search for passion, the aim at cramming life with sensation, is the pathway to decay and atrophy. The law of self-sacrifice rules not only in the outward activities of the practical life, but in the intellectual and emotional life. And in the life of sensation there has been wrought up into the constitution of our nature and of the universe a law that secures that the unregulated life of sense destroys itself, that unbridled gratification ends in no gratification, but loathing; the abuse destroys the sweet and innocent use, and that the very thing itself from which the sensualist promises himself delight becomes the instrument of his punishment. Sin, when it hath conceived, bringeth forth emotional and moral death.

I call as a witness Arnold, and these are the questions he puts to the revellers, who represent the theory and practice of making sense-pleasure the end of life :

“ Is the pleasure that is tasted
Patient of a long review?
Will the fire joy hath wasted
Mused on, name the heart anew?
“ Come, loose hands, the wingèd fleetness
Of immortal feet is gone—
And your scents have shed their sweetness,
And your flowers are overblown;
“ And your jewelled gauds surrender
Half their glories to the day;
Truly did they flash their splendour,
Freely gave it, but it dies away.”

This is the poet's way of saying, “Sin, when it hath conceived, bringeth forth death.” All the disgustfulness and squalor of spent passions, the impotence of the will, the odour of moral decay in the soul, are in that death.

The thing that the poet emphasises is the defeat of the pleasure-seeker along his own line. He sacrifices all for pleasure, and pleasure dies. The over-used feeling ceases to respond with more than a passionless quiver to the customary stimulus. The gambler must increase his stakes, the sensualist become inordinate and vile, to procure even the base gratification sought. The monotony of death by a creeping paralysis sets in. Everywhere the exhausted nature finds dulness and decay. It is natural. Man was created for an ideal aim. The necessity of seeking this if he is to realise his true self, to make a success of life, is worked up with the strands and filaments of his being. A still, small voice speaks within commonplace maxims of "faith and a good conscience." These neglected in the whirl of life, there comes the succession of lost interest, tastelessness, incapacity of resolve. His will, as has been said, runs down like the strings of a broken clock; the man's lost judgment goes beforehand. The greedy for pleasure come to get none. Satiety, loathing, rottenness, death, the grave, and judgment are the succession of results. His life recoils upon him; his gaining of his aim is his losing of himself.

I know no poem wherein this is more powerfully shown than in Tennyson's "Vision of Sin." It opens with the picture of youth. The figure is on a horse with wings that would have flown but that his heavy rider kept him down. This is the double nature, sense and spirit. To him, from a palace where a noisy company hold revel, comes a child of sin who leads him by his curls into the banquet. That represents those pleasures of sin which are but for a season. All is profusion, waste, unbridled luxury. There the time flies in heated revels, wine and voluptuous music holding the soul bound. Over the scene the poet sees—

"A vapour, heavy, lineless, formless, cold, come floating on."

He wants to warn the madman, but he cannot speak. Time flies as in a dream. A scene rises up that is the degenerate image of the first, for the curled youth then appears—

"A grey and gap-toothed man as lean as death."

For the palace, a ruined inn. For the reveller's messenger, a wrinkled ostler. But the changes in form are nothing to the changes in spirit. The guest who was the curled youth has

literally lost all that makes a man. He retains only an irresistible bias towards things that once yielded a quiver of sense. They have ceased to delight, yet he cannot leave them. He has a memory, but no shame. He knows what he is, and can be what he is.

“ I remember when I think
That my youth was half divine.”

He saw visions then. He can only scoff at them now. Because he has sunk to living in the mud, he denies the prospect of the hill-dweller.

He has lost self-respect, the sense of order and of reverence. He will drink with anyone. He does not want intellectual companionship or the “flow of soul.” He wants satisfaction for a habitual craving, and will get it where he can.

“ What care I for any name?
What for fancy or degree?”

His ambitions have gone, and he plays the devil’s advocate to those of other men. A man has sunk far when no cause can move. And this is the pleasure-seeker’s case.

“ Name and fame! to fly sublime
Through the courts, the camps, the schools,
Is to be the ball of Time
Bandied by the hands of fools.”

He has lost the capacity for friendship. He cannot believe in men. Falsity has no faith. When a man is a liar he finds it hard to believe in truthfulness.

“ Friendship! to be two in one,
Let the canting liar pack!
Well I know when I am gone
How she mouths behind my back.”

And another approximation to the devilish in him is his want of faith in goodness. This is the measure of a soul.

“ Virtue! to be good and just—
Every heart when sifted well,
Is a clot of warmer dust,
Mixed with cunning, sparks of hell.”

Satan said, “Doth Job fear God for nought?” He cannot find it in him to believe in disinterested goodness, that is, in goodness at

all. And the nearer men come to this particular vein of scepticism the nearer they approach to the devil's mind. The mind of Christ saw neighbourhood in the Samaritan, sonship in Zacchæus. The mind of the devil sees goodness in none.

The burnt-out fires of this soul cannot be rekindled even by partizanship.

“ Drink and let the parties rave,
They are filled with idle spleen,
Rising, falling like a wave,
For they know not what they mean.”

And the watchwords to which the noblest respond—freedom and humanity—mean nothing to him any more. The Howards and Mazzinis have lived and died on them. But there is no place for enthusiasms in a cesspool of spent lusts.

“ He that roars for liberty
Faster builds a tyrant's power,
And the tyrant's cruel glee
Forces on the freer hour.

“ Fill the can and fill the cup ;
All the windy ways of men
Are but dust that rises up,
And is lightly laid again.”

There is a peculiar power in this. The poet shows the influence of sophisms and half-truths on a corrupt mind. It is the case that democracies have lapsed into despotisms, and that tyranny has paved the way for liberty ; but that does not reduce them to equivalents, nor make it morally indifferent to support tyranny or liberty. Where an exhausted mind sees moral indifference, belief sees Providential order.

What this residue of a man can do is still to listen to bawdy singing, to laugh at the death of young hopes, and to vent the scum and gall of his soul in mockery.

“ Fear not, then, to loose thy tongue,
Set thy hoary fancies free ;
What is loathsome to the young
Savours well to thee and me.

“ Tell me tales of thy first love,
April hopes, the fools of chance,
Till the graves begin to move,
And the dead begin to dance.

“ Youthful hopes by scores to all
 When the locks are crisp and curled;
 Unto me, my maudlin gall
 And my mockeries of the world.

“ Fill the cup and fill the can:
 Mingle madness, mingle scorn!
 Dregs of life and lees of man,
 Yet we will not die forlorn.”

The poet gazes to see the end, and beyond, where the palace was he presently sees a mystic mountain range rise, and—

“ Below, were men and horses pierced with worms;
 And slowly quickening into lower forms.”

“ He that soweth to the flesh, shall of the flesh reap corruption.”
 Is it true? A voice asks in the poet's dream, is there any hope?
 But none translates the answer.

“ And on the glimmering limit far withdrawn,
 God made Himself an awful rose of dawn.”

There is no peace, nor strength, nor safety, save in the law and love of God. Pleasure is not the end of anything in life. It has a place—a gain thrown in it is—to a true end. Every faculty and passion has its appropriate accompanying gratification, but to pursue the concomitant gratification apart from the end which it accompanies is the beginning of corruption.

Self-realisation, to attain an end that gathers all life into a unity, and corresponds in worth to the whole of man, is our end. And the true self is the self that waits while the immediate clamours. It is the voice of God. It is Christ speaking in the heart. The *Man* is Jesus. Joy unspeakable is ours when we accord with Him.

If we have made a false start, and are conscious that already our habits are becoming our chains, Christ can loose us. If a moral ideal were all one had to teach, what hope for the world? The unique thing in the Gospel is that it reveals the power of a new creation. Jesus makes all things new; and to you He comes in the might that can save from moral helplessness to wash the defilements of the past away, and to turn the stream of His own purity into the channels of the soul.

J. T. FORBES.

JOB, AN APPRECIATION.*

IT has been well remarked that were the Book of Job rightly understood, it would be seen to tower above every other poem, as the great pyramid of Egypt does above all other buildings. It is a work the splendour of which grows on the reader. Its greatness is not apparent at first, but the more it is studied the more wonderful it appears. When and by whom was it written? Who has the glory of having planted this grandest flower in the whole garden of literature? The question is of considerable interest. There is a Talmudic tradition that Moses wrote the book of Job during his sojourn in Midian. Modern criticism rejects the authority of the Talmud, but is unable to fix upon any satisfactory date for its composition. The fashionable notion is that it was written by some unknown poet after the Exile. Professor Budde, of Strasburg, one of the most widely recognised authorities on the Book of Job, in a work recently published, has fixed the date about 400 B.C. Leaving the multitude of recent conjectures, it may be an interesting inquiry to examine the book itself, laying aside bias either for or against Jewish tradition.

We may put away from our judgment of a work so direct in its statements all suspicion of artifice to deceive the reader as to the period of its authorship. The book, in every part, bears the stamp of being an earnest, genuine utterance of the best thoughts of the writer and of the age in which he wrote, not an attempt at historic romance. Now, unless there is a very skilful effort to prevent it, almost every book bears some marks by which its date may be discovered. And this is very evident in the book of Job.

The first point that strikes a critic is that dealing with religious thought, the writer makes no reference to any developments in the history of the Israelitish nation. The author shows no acquaintance with the bright visions of the prophets and their view of Divine procedure with suffering humanity. Dealing with the same problem, Job in the evolution of thought is centuries behind those brilliant penmen. There is not the slightest mention of the

* A paper read at a Meeting of the Baptist Board and published by the unanimous request of the members present.—[ED.]

Temple ritual. No Jew of the age of Solomon could have represented a good man offering sacrifices in the home, as in the opening scene. The Psalms, many of which deal in a far more advanced method with the very questions of this book, were unknown to him. He shows no acquaintance whatever with the Mosaic dispensation. Surely the internal evidence derived from the notions of God and man found here brings the suggestion of an earlier date than that of the prophets, or Solomon, or David. The writer of this poem never speaks of God as merciful and long-suffering. The Lord who was sought by Job, preached by his friends, and spake out of the storm, was not the Lord of the Psalms. There is not one word in the book of His being a God of love. And yet in the discussion of the Divine dealings with men, this aspect of His character could not have been overlooked, had it been known. It would have solved the problem at once. God is here the God of Abraham, inflexibly righteous; with mercy and benediction for a favoured few, but showing no leadership or gentleness to men. The first mention of the love of God is found in the Book of Deuteronomy.

And this view of its great antiquity—the view that its date is prior to the Exodus—is confirmed by the language. We need scarcely go to the original to see that we have here a very archaic work. There are probably two references to the destruction of the cities of the plain, there is not one to any incident at or during or later than the Exodus. One unexpected feature of the book is that the author, desiring to give the portrait of a good man, goes outside the chosen race and finds one amongst the people of the nations without—an idea it is difficult to imagine being cherished by a Jew, especially by one of the post-exilic period, when the narrowest conceptions prevailed. It is as inconceivable as to imagine that a Puritan trying to draw a saint would have made him a play actor.

The state of society represented in Job is patriarchal. Kings there were, but they were army-generals of the most primitive type. The Goel, or blood avenger, was known. There was merchandise by caravans. The references to city life are of sieges and trouble like those in ancient Egyptian records. If the book was not written in pre-exodus times, it is one of the most successful

romances known. Its allusions are all so correct, not a single suggestion of the manners of a later time appears. This is wonderful. Shakespeare could not so write. We all know how often he blundered into anachronisms. In "Hamlet" the cannons are bid to speak centuries before gunpowder was invented; and in "Macbeth" clocks strike, ages before clocks were known. Subsequent writers show an acquaintance with the Book of Job. Echoes of it are heard in several parts of Scripture. The magnificent conception of "Wisdom" in the Book of Proverbs appears to have found its seed-thought here. Jeremiah quoted it verbally. An examination of the passage shows it is really too absurd to imagine that Job quoted from the prophet. The title given to the Most High is often an index to the date of a book. Here the writer, when speaking in his own person, uses the names by which God was revealed to Moses in the bush. But generally the speakers give the name by which He was known in the patriarchal age; not Jehovah, but Eloah or El Shaddai, God or the Almighty.

And what is most remarkable, and has not yet received the attention it deserves, the whole book is thoroughly Egyptian. Every animal mentioned belonged to Egypt, some, such as the hippopotamus and crocodile, especially so. The same fact is true of the vegetation. The natural history is not that of Assyria or Chaldea, but of the valley of the Nile; although the scene is laid in the country east of the Jordan. Recent discoveries in ancient Egyptian literature cast side-lights on many passages formerly obscure. The poem belongs to an age of books, but especially of rude inscriptions. The money is of the patriarchal age. The musical instruments are those, and only those, found in Egyptian monuments. Still further, there are a number of lesser allusions which hieroglyphic literature illustrates, such as the evident sanctity of monogamy; the prominence given, in times of festivity, to the society of sisters; the formation of spirits under the waters; the reference to men having to be weighed in a balance, so frequent in the "Book of the Dead"; the breaking in of waters, sending streams on the fields, the waters drying up and passing away; and many others—of no evidence taken separately—but which indicate that the book in every part is leavened with ideas distinctly Egyptian. Were there no traditions of the author, were the ques-

tion discussed purely on internal evidence, the conclusion would be forced upon any person acquainted with the literature of ancient Egypt that the Book of Job must have been written by one learned in the learning of the Egyptians. To adopt the theory that it was composed in Arabia in the fourth century B.C. is as difficult as it would be to assert that Chaucer's "Canterbury Pilgrims" was written in China in the reign of King George IV.

The references to Job by the Prophet Ezekiel and by the Apostle James lead to the belief that the work is founded on fact. The prophet represents the Lord God speaking of Noah, Daniel, and Job as three men of eminent righteousness. To suppose that two were real and one fictitious indicates, like some other arguments to be met with, rather the desire to sustain a theory than to ascertain a fact. What should we think of a modern preacher who spoke of three such good men as Wellington, Livingstone, and Pickwick?

Whilst founded on fact, the poetic character is very manifest. This sublime poem, for such it is, has been called the Melchisedek of literature. It commences with a vision of the unseen interpenetrating the seen—not the least truthful portion of the book. This is not a dream of the poet, but a realisation of the seer that in the near invisible mighty world of spirits beings are in contest for the souls of men. On the night before our Lord suffered He gave to His disciples a glimpse of the world of spirits, and it was precisely that of the first and second chapters of the Book of Job. "Simon," said He who knew all things, "Simon, behold Satan hath desired to have thee that he may sift thee as wheat, but I have prayed for thee that thy faith fail not." There is not here, as Professor Budde and Dr. Davidson say, a bet or wager between God and Satan, some old folk lore about "Hiob" as they call the book; but the statement of a solemn fact, that whilst there is a power without us that worketh for righteousness, there is also a power without us that worketh for unrighteousness. Because a Sadducean age laughs at the idea, that is no reason why we should call in question the inspired instruction; or imagine that because our outward ears hear not the clash of swords, that we are not in the centre of the mighty conflict of good and ill. Sneer as frivolous souls may, true and earnest men feel that it must be so. This truth is given by the poet in a form exceedingly strange to us. "There was a day

when the Sons of God came to present themselves before the Lord, and Satan came also amongst them." Now recent research into hieroglyphic literature shows us that the idea is distinctly Egyptian. For example, in the 125th chapter of the "Book of the Dead," the Bible of ancient Egypt, a large number of superhuman beings, good and bad, gather together to watch the weighing of the heart of a man. In Egyptian the Divine beings are often called sons of Osiris or sons of Horus. Exegetes have been puzzled with regard to the origin of the name and conception of Satan here. They have searched in the wrong direction. The name is similar to a Persian term, but the Satan of Job is not the Shatain of Persian poetry. But he is the Sat, or Sut, or Set of Egyptian theology, the great antagonist of light. (The reader need scarcely be reminded that neither N nor vowels count for much in Eastern etymology.) He was the son of Seb and Nut, a hybrid of earth and heaven. In the grand poetry of ancient Egypt, morning was the conflict of Horus and Set, light and darkness, when the latter was cast into the lake of fire, the roseate dawn. Set was the murderer of Osiris, or the victory at eventide of darkness over light. For ages Set was worshipped. King Menephtah was also called Meri-en-Seti, the beloved of Set. But about the 18th or 19th dynasties, the supposed age of Moses, a religious fashion arose to condemn Set, and his name was erased from monuments. He was regarded as a fallen son of the gods. The 87th chapter of the "Book of the Dead" has reference to a serpent Seta, or a son of the earth. The illustration to this chapter in the Ani papyrus is that of a serpent walking on human legs; in the Marriet papyrus, the serpent stands upright on the tip of its tail; and in the Turin papyrus it has a human head. The following is a translation of the chapter: "I am the serpent Seta, whose years are many; I die and am born anew each day. I am the serpent Seta which dwelleth in the uttermost parts of the earth; I lay myself down; I restore myself; I renew myself every day." In Chapter 125, where the deceased man enters the hall of double truth, he says in his entering hymn of praise, "Verily Set spake unto me the things which concern himself, and I said, 'Let the thought of the trial of the balance by thee be even within our hearts.'" Then in the famous negative confession, when addressing the assembled gods, as he comes to

No. 19 the deceased man says, "Hail, thou god, who art in the likeness of a serpent, who comest forth from the torture chamber, I have not committed adultery." These quotations may suffice. In the days of Moses there was in the Egyptian learning a serpent god, the principle of darkness, who was falling into disgrace, whose home was in torture, and who took part in the trial of men. Thus as we open the Book of Job we find a poetic fancy indeed, but as certainly a glimpse of an eternal truth. And the canvas of the picture is Egyptian.

Returning to the scene, we find the wealthy and respected Job plunged into a series of troubles and eventually smitten with a dire disease. In his sorrow three old friends pay him a visit of condolence. Their names and dwelling-places are stated with unnecessary minuteness, unless they were actual men and not fictitious characters. Either the men were known at the time the book was written, or the descriptions are disingenuous and inartistic. Then the poetry commences, and continues with twenty-one speeches, three sevens. The friends came to comfort; they meant well, but Satan influenced and they but made matters worse. There was first seven days' silence. Then Job began with a curse on the day in which he was born. "Why could he not have stayed in the realm of unborn babes and been at rest with kings and counsellors of the earth who built for themselves pyramids?" So Ewald translates. This idea of an invisible realm of children unborn, and great ones who have passed away, is distinctly Egyptian. The contention begins: Eliphaz, the oldest, protests against Job's murmuring as though his trials were undeserved, and in a supposed vision of high poetic beauty asks the question: "Shall mortal man be more just than God? Shall a man be more pure than his maker?" Job, in reply, gives a finely sustained figure of a brook drying up, to which he compares the consolation of his friends:

"My brethren have dealt deceitfully as a brook,

"And as the channel of brooks they pass away;

"Which are black—by reason of ice,

"And wherein the snow hideth itself:

"What time they wax warm they vanish:

"When it is hot they are consumed out of their place.

"The caravans that travel by the way of them turn aside;

- “ They go up into the waste and perish.
- “ The caravans of Tema looked.
- “ The companies of Sheba waited for them.
- “ They were ashamed because they had hoped ;
- “ They came thither, and were confounded.
- “ For now ye are nothing.”

What a world-wide picture of the stream of human comfort, now flowing, now frozen, now dried up. So it came to pass with Job. Bildad then speaks, and his words were cold as a frozen brooklet. His hard assertion is that God will not cast away a perfect man. Job, in replying, asserts his confidence in God's greatness and justice, but, nevertheless, remonstrates against Almighty power, and cannot help crying unto God to be let alone. The third friend, Zophar, replies somewhat petulantly and reproachfully, but says finely :

- “ Canst thou by searching find out God ?
- “ Canst thou find out the Almighty with perfection ?
- “ It is as high as heaven ; what canst thou do ?
- “ Deeper than Sheol ; what canst thou know ?
- “ The measure thereof is longer than the earth,
- “ And broader than the sea.”

Job is touched deeply, even irritated by such treatment. He replies with satire :

- “ No doubt ye are the people.
- “ And wisdom will die with you.”

He calls their memorable sayings “ proverbs of ashes,” and bids them hold their peace, and then gives perhaps the most sublime utterance of faith that ever came from human pen or lips :

- “ Though He slay me, yet will I trust in Him :
- “ But I will maintain my own ways before Him ”—

and utters a description of human life of delicate pathos, so well known at funeral occasions, commencing “ Man that is born of a woman.”

Then comes the second series, another set of seven speeches in which the argument grows more and more entangled. Job is thoroughly beaten down :

- “ I have heard many such things.
- “ Miserable comforters are ye all.’

But it is just when most crushed, when from this brave soul comes the cry, "Have pity upon me, O ye my friends, for the hand of God hath touched me," that he gives utterance to the one universal faith of God's elect in every age :

"I know that my Redeemer liveth,
 "And that He shall stand up at the last upon the earth :
 "And after my skin hath been thus destroyed,
 "Yet from my flesh shall I see God :
 "Whom I shall see for myself,
 "And mine eyes shall behold, and not another."

Wedded by Handel to a melody of unsurpassed beauty, this abides to the present day the loveliest song of the Church on earth. We all know a few of the hundred fold variations of the translation of this wonderful passage, but the true meaning is probably as well expressed in our old version as in any other. The grand idea remains in every honest translation. It is a faith in a God or Redeemer, with a glorious hope for the future. Zophar speaks a second time, but can add nothing fresh. The third speech of Eliphaz is a fierce call to repentance, but without tenderness. His accusations are bitter and false, yet in this fashion he urges Job to return to the Almighty and so find peace, and then all will be well. The sufferer naturally finds this the bitterest of all, and, turning away from his friends, cries to God in the grand spiritual aspiration :

"Oh, that I knew where I might find Him,
 "That I might come even to His seat !
 "I would order my cause before Him,
 "And fill my mouth with arguments.
 "I would know the words which He would answer me,
 "And understand what He would say unto me."

Bildad again speaks, but harping on the same string : "How can man be justified with God ?"

Zophar does not venture on a third address, and Job is left master of the field, having borne down all his adversaries. The brook of human comfort has dried up, and like the bed of a mountain torrent, left nothing but hard and arid stones. These good men, completely silenced, had nothing more to say. A long monologue by Job follows, in which came visions of the past days of peace and prosperity. The twenty-ninth chapter has been

admired in every age. That beautiful description of a good chief in primitive times has an indescribable charm :

“ I delivered the poor that cried.

“ The fatherless also, that had none to help him.

“ The blessing of Him that was ready to perish came upon me :

“ And I caused the widow's heart to sing for joy.

“ I put on righteousness, and it clothed me :

“ My justice was as a robe and a diadem.

“ I was eyes to the blind,

“ And feet was I to the lame.

“ I was a father to the needy :

“ And the cause of him that I knew not, I searched out.”

This has been pointed out as showing a state of society of a later date. As a matter of fact, it is distinctly Egyptian. Amongst the recent discovery of Nile monuments is the epitaph of a chieftain of a date prior to Moses, who says :

“ Not a little child did I injure ; not a widow did I oppress ; not a herdsman did I ill-treat ; there was no beggar in my day ; no one starved in my time ; and when the years of famine came, I ploughed all the lands of the province to its northern and southern boundaries, feeding its inhabitants and providing their food. There was no starving person in it, and I made the widow to be as though she possessed a husband.”

Of another it is said :

“ He made no distinction between a stranger and those known to him. He was the father of the weak, the supporter of those who had no mother. Feared by the ill-doer, he protected the poor. He was the avenger of those whom a more powerful one had deprived of property. He was the husband of the widow, the refuge of the orphan.”

The expression of Job, “ I was eyes to the blind, and feet was I to the lame,” almost seems taken from the “ Book of the Dead,” which speaks of being “ Bread to the hungry, water to the thirsty, clothes to the naked, a refuge to him that is in want.”

Then appears another character, who completes the number of speeches by taking the place of Zophar. He is introduced to give a fresh aspect of the problem. Elihu is a youth of advanced views. He admits inferiority in age, but claims to be superior in knowledge and wisdom. Necessarily, the poet slightly changes his style but in the main features it is the same. It would have been poor art not to have adopted some difference in giving the speech of this smart, but conceited youth. Elihu has often been the target

for ingenious critical arrow shooting. From the genealogies of Genesis he appears to have been the brother of Abraham. Bede tells us of a Jewish tradition that he was Balaam. Some have advanced the opinion that he was Satan in disguise. It used to be dogmatically asserted that he was the Son of God. The fashion to-day is to expel him as a later interpolation. The arguments advanced for these varied views are perhaps of nearly equal value. The one grand lesson of the book gains an additional illustration by Elihu's speech—that is, the worthlessness of hard argumentation to a soul in sorrow. The four friends were orthodox, but, like many orthodox people, they needed to be more orthopneumatic. It is good to be right in doctrine, it is better to be right in spirit. Of what avail was it to tell Job, when every nerve of both soul and body were quivering with agony, "Behold, I will answer thee, in this thou art not just, for God is greater than man." Elihu's view of the Divine appears to be a little higher than that of the friends, but still that of a distant, unsympathetic God: "If thou hast sinned, what doest thou against Him? If thou be righteous, what givest thou to Him?" It is possible that Job paid no attention, for repeatedly Elihu says, "Wherefore, Job, I pray thee, hear my speeches and hearken to all my words"; and after a while he appears to get angry with Job, and complains of his "drinking up scorning like water," and he addresses himself to the three friends. As he proceeds, a storm breaks over the scene. The description of its progress and how it affects the thought of the speaker is exceedingly beautiful. This has a great effect on the heart of Job, for God, who in divers manners spake to men in past days, sometimes revealed Himself through nature. Job heard the Divine voice in the storm, and saw God. The speech given by Jehovah is just what you and I have listened to when He made our hearts soft to receive the sanctifying impression of the sublimities of His works. Still, Jehovah here is not the God of later times. He is the grand existent One of Egyptian mythology rather than of Hebrew tradition; One ineffably glorious and great, far above the gods of the pantheon, to whom no temple is dedicated, whose name is unknown, but who is simply called Unnefer, He who is "The blessed One who exists," corresponding with the Hebrew word Jehovah. But no revelation had come that His tender mercies are

over all His works. He is the father of the rain and of the dew. In no higher sense is He the father of man. The description of God's greatness is very emphatically Egyptian.

One important point should not be overlooked. To the Jew the horse was forbidden in battle. The war horse was a detestation. With the Egyptian it was the chief reliance in war. Naturally a poet of Egyptian culture would select the creature as a noble specimen of the Divine handiwork; no Jew, especially of the post-exilic age, would dream of giving such an illustration as that which came from the mouth of God. The hippopotamus and crocodile were creatures of the Nile. Job meditates upon these. Not by a thought of Divine love and pardoning grace, but of irresistible might he is brought to self-distrust. Then lying low at the feet of God in dust and ashes he repents, with the repentance of self-abhorrence, and the great God becomes his friend. The Egyptian ideal of a good old age, as mentioned in several places, was 120 years. Job lived 140, and died full of days.

The composition of the Book of Job is marked by unusual strength. It is a cataract of vigorous clear-cut sentences coming for the most part in pairs or parallelisms. The rhythm is of thought, not of words. There is never a sign of weariness. When any expression of unusual importance is to be made it is accompanied by some lengthy piece of description well sustained. For instance, when Eliphaz wishes to emphasise the question "Shall mortal man be more just than God?" he introduces with vivid description an apparition who asks it. In another place the difficulty of finding wisdom is introduced by a long, well-sustained account of mining operations. The contribution of this work to the current coin of our conversation to-day is remarkable. It would be difficult to find another poem of equal length to which we owe so much. Such expressions as "Where the wicked cease from troubling and the weary are at rest," or "Coming to the grave like a shock of corn fully ripe," or "The moon walking in brightness," or "He that hath clean hands groweth stronger and stronger," and at least forty others which could be brought out, are unalloyed gold. It is a convincing evidence of its poetic excellence, that coming from the uttermost parts of the earth, and the uttermost ages of time, this poem should have laid so strong a hold on the

expressions of our day. It is the fullest and sublimest view of natural theology that has ever appeared. As such it is most valuable, breathing as it does in every sentence the need of a fuller revelation of God to meet the needs of suffering sinning men.

The genuineness of the speech of Elihu has been admitted by some of the best critics, and rightly, for it is important to the full understanding of the work. If its internal glory is to be seen it, like all poetry, must be entered not only by the granite gateway of grammatical criticism, but by the trellised portal of imagination. You must approach not as a grubber of roots, but a gatherer of flowers. Elihu's speech is needed for the completeness of the poem, its omission leaves a gap. With rare skill, while rounding the argument with fresh thought taken from another point of view, it describes the storm by which the Almighty spoke to Job, bringing the argument to a close. As we read we see the large open tent on a hillside on the East of Jordan. There is Job, tall, powerfully built, with noble countenance and bushy black locks. He is crouching on the ground in agony, for some strange disease has covered him with boils. On one side sit three fine noble-hearted men, men of rank, well attired; they are quiet, having been completely silenced in the argument. On Job's other side there has just entered a man of some standing. He is young, but has already gained much respect; he has more than ordinary mental power, holds advanced views with that confidence which sometimes marks educated youth. He takes the place of Zophar, who declines to speak further. He fails to gain the attention of Job, and shows his annoyance by repeated requests to be heard, and even an accusation that Job is treating him with scorn. But Job's thoughts were elsewhere, they were with God. Elihu insists on being heard, and at length appeals to the others present as "men of understanding." As he proceeds a storm rises, and he weaves observations of its progress into his address. There is the patter of rain, the drops are seen, they increase, they pour down abundantly, the clouds gather: they are the tent of God, who carries in the firmament a sea of water; there is rumbling in the pavilion, with its cloud curtains and flashes of light. God's hands are full of arrows of lightning, each of which is skillfully aimed at its mark. Cattle are alarmed; Elihu states that his heart trembles and is moved out of its place; he calls on his

hearers to listen to the voice of God. Lightning is flung out to the ends of the world, each flash succeeded by a roaring voice. Seven peals of thunder are heard, majestic and marvellous. Elihu continues to moralise and says "Great things doeth God which we cannot comprehend." Then, as is sometimes in the midst of a storm, there is snow; it soon changes to rain, then to showers of mighty rain. No one is able to work in the fields. Wild creatures flee to their coverts and remain in their dens. Then the breath of God becomes a shower of hail. Is it for correction? or for the benefit of the land? or in mercy? Let Job explain if he can. Men gather their garments about them, for the wind is cold. Elihu asks: "Dost thou know the balancing of the clouds?" "Why the garments warm thee?" Job answers not. A clear space of blue sky appears like a molten mirror. There is bright light in the clouds. The storm has gone by. Elihu concludes: "Out of the north cometh golden splendour, God hath upon Him terrible majesty; touching the Almighty we cannot find Him out." Or, as some translate, "we cannot discuss Him aright." "He is excellent in power and in judgment, and plenteous justice He will not affect. Men do therefore fear Him. He regarded not any that are wise at heart. Then follows the sublime conclusion commencing, "The Lord answered Job out of the storm and said."

J. HUNT COOKE.

NATURE SKETCHES—BIRDS IN WINTER.

WHEN the mist hangs about the trees on a grey November morning, the birds may be heard singing among the bare branches as cheerily as if the sun were out and all the wood were decked in summer plumes. We recollect an early Sunday morning walk when the atmospheric conditions tallied with Hood's description of November—

" No dawn, no dusk,
 No proper time of day;
 No sky, no earthly view,
 No distance looking blue;
 No road, no street, no
 T'other side the way."

The air was mild, and the trees "with sweat did reek and steam"; a silvery haze dropped like a curtain half drawn down, while the eyes of the

twigs shone with tears that did not fall, reminding one of schoolboys sad and sore, yet brave. As we peered into the hedge wet cobwebs swept our face, and in the grass around many spiders' snares lay soaked with damp. There is nothing, by the way, which shows up the traps of the spider so well as dew, and the heavier the dew of the day, the less effective is the web as a snare. Herein lies the making of a simile which can easily be put to spiritual use.

Just such a morning, then, when you seem to have a presentiment that someone is behind the fog, and is waiting for an unguarded moment to wrap you in a premature winding sheet. But service had already begun in the nave of Nature's Cathedral. We could not see the choir, but we could hear them. On much such a day we have been placed in a similar predicament in St. Paul's, London. The fog of the street has obtruded its unwelcome presence into the shrine, where it has hung like a dull cloak of doubt over reredos and stalls. On this November Sunday morning the singers were above the audience, as they used to be, as to location, in our young days in the ancient meeting-house, and as they have been sometimes since in our dim apprehension of their "songs without words."

But to the birds. Up in the rood-loft of the trees, softened into mystery by the haze, the robins sang, the chaffinch trilled his cheerful note, while the hedge-sparrow varied the harmony with a plaintive air. Walking softly we could hear birds at a distance replying to birds near at hand, and so the notes rose and died away like the rhythm of an anthem. And all this music came to us through the sheeted mist, at a time when the white mould showed upon the green trunk of the dead tree. So songs have sometimes reached us from the unseen, piercing the fog enveloping the spirit, and leading us to take a more cheerful view of the November of our surroundings. Verily, the birds gave us that day a measure for which they might have obtained copyright with the title, "How to be happy on a dreary day!" But for the matter of that, we have often noticed that our feathered neighbours have hastened to be cheerful, when human bipeds have waited before being so. One of the first signs that a thunderstorm is passing off is the mounting of a skylark into the empty chambers of the lightning. Another token is the flash of the snowy tail-coverts of the martin athwart the departing skirts of the nimbus-cloud. Even though it be at nightfall after a day's rain, the redbreasts will sing vespers from the tree tops when the moon, in its first quarter, struggles through the cloud drift, and Venus hangs as a golden lamp in one of the red rifts of the West. The same bird, too, will carol a merry note when he hops upon a sunny corner near the window on a frosty morning. You have come down dull, with a blue nose, chilled fingers, and "creeps" in the small of your back. You are inclined to let off the spleen on some unfortunate inmate who is responsible for your breakfast. Go to the window. The robin is singing in the south hedge which bounds the lawn. If he flies away there are plenty of sparrows left to say, "Cheer up!" How often we have watched these

latter birds as, "all in a row," they have perched under the eaves when the rain has been pouring down. They have made the best of bad weather by preening their feathers, flirting their tails, turning their backs on the downpour, or, facing round, regarding the rain with stoical indifference. The cock sparrow, with his pert self-importance, is a droll little fellow to note. He is fussy, restless, pugnacious, loquacious; but, as he sidles, swells his breast, and gives himself airs, you cannot but have a liking for him, and are inclined to dub him the prosperous dustman who has made his way in the world—a common councillor in the municipality of birds!

When the snow lies in the country garden, and the rime beads the fence with icy crystals, there is another bird comedy which can be seen, say, from an invalid's window, and which is calculated to drive away the dumps for a season. Three or four starlings have found something toothsome, and the sparrows are waiting for a division of the spoils. How splendidly the snow sets off the olive sheen of the starlings' wings! With their yellow beaks they take furtive pecks at the coveted morsel, but flit off a few paces at the least sound. Two begin to quarrel, then they spar in a most dainty fashion, but no sooner have they gracefully exchanged a few passes than off all of them fly, their plumage glittering in the sunlight. The sparrows come down from the fence and fall to at the meal that the fine-coated gentlemen have left. But perhaps the patricians return, then the plebs must needs retire again.

The starling is resident among us all the year, and in colour is one of the most beautiful of our common birds. As the cold season comes on great flocks congregate, preserving in their flight a discipline that is extraordinary. They have their commanders, and manœuvre with an accuracy and grace that a crack regiment might envy. Many other birds, too, which in the breeding season are content to dwell in couples, come together in vast numbers as winter weather sets in. Among these are the thrushes. The song of the missel-thrush may be often heard on inclement days. When the great winds have stripped the trees bare and the hedge affords but a draughty retreat from the cold blast, then this bird becomes a very Habakkuk among the true prophets of the grove.

The fieldfare, another of the thrushes, comes over to us in the late autumn, reaching our shores in thousands. It is called in some parts of the country the "blue felt," and its early arrival is supposed to presage a hard winter. The fieldfare stays with us till the spring, and then, when the ice melts in Northern Europe, makes its way thither.

When Winter has thrown his ermine cloak over the bare fields, and the bats hang head downwards in deserted nooks; when the waggon creaks along the frozen roads, bearing its weight of holly to the town, and the Christmas chimes come cheerily upon the crisp air; when the hedger wears his leathern gloves and pulls his hat down close; when the rime hangs and the sun lies low—then the titmouse hunts the eaves for food, the wren haunts the fir plantation, the wagtail seeks the unfrozen spring, the gulls

frequent the upper waters, and over the great grey city the bean goose and the eider duck may be seen to soar.

It would be a surprise to many to know the number of birds that make our shores their residence in winter, or who stay as long as the weather is severe, flying no doubt from yet intenser cold in the regions where they usually abide. And the surprise would probably increase if we described the movements of certain birds which appear in great armies along the estuaries of our rivers at the turn of the year. Take, for instance, a bird of the snipe kind termed the "knot." These come out of the unknown North in tens of thousands when the summer ceases within the Arctic Circle. They take what they can get from the friths and lochs, then most of them fly away to the South, though some patronise British soil till the spring inspires them to go North again. A recent writer in the *Rambler* says that no one has ever been able to find a knot's nest. They go North and their track is lost.

What a chapter, too, could be written on the assimilation of the plumage of birds to the season of the year. But our space is gone. If we have panned a line that will arouse fresh interest in our winter birds we shall thus possess our reward. The students of bird and plant life in suburban London are increasing in number. He who puts in a tree helps to attract new birds, and he who ceases to point his gun so often does the same. Let the ever ready to aim at something save his powder to kill the atrocious fashion for wearing birds' wings and plumes whereby so many of our beautiful sea fowl are ruthlessly done to death.

H. T. SPUFFORD.

SUNDAY MORNINGS WITH THE CHILDREN.

II.—THE SUN-DIAL.

MOST of you have seen a sun-dial, and know that it is an instrument for telling the time by means of the shadow made by the sun. It is usually quite a simple thing; just an arm of iron raised up, and set in such a position that its shadow will fall on the figures carved below. These figures are arranged very much like the face of a clock, and at each hour the shadow points to the proper figure, just as the small hand of a clock does.

We read of a sun-dial in the Bible. It is the earliest one we know of. It is mentioned twice, and I will leave you to find out these places for yourselves. I want to go on to speak of one or two lessons which we may learn from this useful instrument.

We do not use sun-dials much now. They are not very convenient. We cannot carry them about as we carry a watch. We cannot use them indoors, for they must be in the sun. We find them of no use at night. There was a man who one night told his servant to go and see the time by the sun-dial. "But, sir," said the servant, "it is dark." "Never

mind," said the master, "take a candle." But you know quite well that that would not do. Whenever the servant moved the candle the shadow would move too. So people who have no clocks or watches, but only sun-dials, cannot tell the time at night. And it is just the same on a dull day, when there is no sun to make shadows. *The sun-dial does not work during the dull hours.* There are some people like that—people who are no use at all except when things go well with them. If troubles or disappointments come, they stop working. I have known children like that. As long as they could have their own way, and do pretty much as they liked, they were busy and happy. But when the clouds came, when they were told to do something they did not want to do—lessons perhaps, or some little act of self-denial or of kindness—they couldn't get along at all. It seemed as if they were no use when the sun was not shining. I hope you do not know any children like that. For life cannot be *all* sunshine, and we ought to use the dark hours as well as the bright ones.

But *the sun-dial counts the sunny hours.* That is a good thing to do. A great many people do not count the bright hours at all. They go on, living happily, never thinking how good God is, to send them so much sunshine. Then the clouds come, and they begin at once to do what the sun-dial never does, to count the dark hours. They can think of nothing but their troubles and disappointments. They are very sorry for themselves, and they keep splendid count of all their hardships and misfortunes, and never look back to the sunshine that they should have been thankful for. We ought never to forget the bright hours that God sends us. And you know, if there were no clouds we should have no rain, and how would the flowers and trees get on then? And men and women, just like the flowers, need showers as well as sunshine. God sends us our little troubles to train us to do our duty. They are His lessons, and lessons are good for us, even if they are not always pleasant. So when the sun stops shining we ought to be glad that we have been able to count so many bright hours already, and wait patiently till the sunshine comes again.

One other lesson, and I have done. *The sun-dial marks how the time passes.* One of our poets tells us of a dial round which was carved—

"I am a shade ; a shadow too art thou.

I mark the time : Say, Gossip, dost Thou so ?"

We are like the shadow on the dial. The Psalmist says : "My days are like a shadow." They come and go, but never come back. The shadow on the dial begins at one side of the face, but it goes on and on, and never turns back. And we live our lives, but they never turn back. You are children now, but you are growing older. You cannot go back to babyhood again ; you must go forward towards manhood and womanhood. You are like a shadow. *You must go forward.* But as the shadow goes forward it marks the time, and tells how the day is passing. I wonder if we do. While we are young we have time given us to learn lessons that

will fit us to do our work when we grow up; lessons at school, of course, but a great many lessons out of school too. We ought to learn, while we are young, to obey, to love others, to be truthful and honest and brave. We must learn not to do things we know to be wrong. We must not form bad habits; we must form good ones. And we cannot do this except by trying to do what Jesus would have us do.

When you get older, you will begin to feel that the time for learning many of these things is not so long as you once thought. Bad habits soon creep in. "Even a child is known by his doings," said the Wise Man. That means that habits begin to show very early, and you know that once a habit gets in, it is hard to root it out. Children learn habits more easily than grown-up people, both good ones and bad ones. They are like the little trees that we can bend any way we like when they are small, but when they are full grown we cannot change their shape. The time for forming good habits is *now*. But "now" does not wait long for us. We must mark the time. It is passing. Here is a text which Sir Walter Scott, the great novelist, put on his sun-dial: "The night cometh." And he wrote: "I put that text on my dial-stone many years ago, but it often preached in vain." You know the words "the night cometh when no man can work." If we learn these words of Jesus, and *take them to our hearts*, we shall not need a sun-dial to remind us that the time for some parts of our work is nearly over. There are many things that can only be done in childhood and youth. We must use the time as it passes, for it never comes back. "Mark the time." "The night cometh."

A. J.

NOTES AND COMMENTS.

BAPTIST UNION CENTURY FUND.—The Council of the Baptist Union has unanimously and enthusiastically endorsed the scheme for the raising of the quarter of a million pounds to which we alluded in our last issue. We are heartily thankful that they have done so. Never in the history of the denomination have the proceedings been more united, more earnest and determined, and if the reception of the scheme by the Council affords, as we think it does, a forecast of its reception by the churches, there can be no doubt of its success. We trust that every church, every minister, and every member of the denomination will have a share in it, each and all contributing as God has prospered them.

THE "FREE CHURCH CATECHISM," which has been in preparation for the last two years, has at length appeared. The drafting of it was entrusted to Dr. Oswald Dykes, and the revision to a representative committee, consisting of Baptists, Congregationalists, Methodists, Presbyterians, &c. The Baptists were Dr. Clifford, Dr. T. V. Tymms, and Principal Gould. We cannot at present examine the "Catechism" at length, but regard it as

a useful guide to the beliefs of the evangelical churches. It neither has, nor is it intended to have, authoritative force, but it may serve a useful purpose notwithstanding. Its ecclesiastical part is admirably done. Its doctrinal utterances suffer somewhat from their catholicity, yet not more than under the circumstances might have been expected. It gives us, broadly speaking, the beliefs which are held in common by the Free Churches, without trenching on denominational peculiarities. The whole spirit and drift of the "Catechism" are in favour of New Testament teaching and the true Apostolic faith. The following questions and answers will be of special interest to our readers:—*Q.* "What are the Sacraments of the Church?"—*A.* Sacred rites instituted by our Lord Jesus to make more plain by visible signs the inward benefits of the Gospel, to assure us of His promised grace, and, when rightly used, to become a means to convey it to our hearts. *Q.* How many Sacraments are there?—*A.* Two only: Baptism and the Lord's Supper. *Q.* What is the visible sign in the sacrament baptism?—*A.* Water: wherein the person is baptized into the name of the Father and of the Son and of the Holy Spirit. *Q.* What inward benefits does this signify?—*A.* The washing away of sin and the new birth wrought by the Holy Spirit in all who repent and believe." The definition of Baptism is not exactly that which we should have given, but it is not only not adverse to our principles but distinctly favourable to them, and we have no doubt that in time it will lead to a fuller and more generous appreciation of their importance.

THE BISHOPS' VETO.—During the later stages of the Ritualistic controversy this phrase has been in frequent use. It refers to the fact that the bishops have the power of staying proceedings under the Public Worship Act, so that without episcopal consent the most lawless clergyman cannot be brought to book. There is a widespread feeling that the bishops should be deprived of the power, and compelled to test all cases brought before them in a legal manner. Sir William Harcourt and Sir Edward Clarke, opposed as they are in politics, are agreed on this point, though we are afraid from rumours that are now in the air that Sir William Harcourt does not intend to persist in this line of action. We believe and hope, however, that Sir Edward Clarke will. It has been announced that the bishops intend to bring in a Bill based on the recommendation of the Commissioners on Ecclesiastical Courts in 1883, but we very gravely doubt whether anything adequate will be done. It certainly will not be on the lines here suggested. More drastic measures are imperatively called for.

WORK THE SECRET OF SUCCESS.—In the beautiful tribute paid by Prof. Henry Jones to the memory of the late Principal Caird, there is a reference to one significant and typical incident. Some one put into the hands of the late Bishop Wordsworth, of St. Andrew's, a sermon of Caird's, which had been preached in London and had appeared in the *Penny Pulpit*. The

Bishop was so struck with it that he wrote to the author to ask whether he had published anything else, as, if so, he should wish to read it. Here is Caird's reply, dated from Errol Manse: "I have not published anything besides the sermon of which you speak. Indeed, I should not say 'besides,' for this sermon was extorted from me by the London reporters, and I should never, of my own accord, have thought of publishing it. There is no false modesty, I hope, in saying that I shrink, without more reading and thought than I have yet had the opportunity of overtaking, from the attempt to seek a wider scope for my thoughts than my own pulpit and parish afford me." A friend of ours heard the sermon referred to when it was preached in London. It was delivered in Dr. Cummings' Scotch Church, Crown Court, Drury Lane, on Good Friday morning, April 9th, 1852, and is one of the greatest of Caird's sermons, on "The Solitariness of Christ's Sufferings." The letter reveals the modesty of genius, and sets a fine example to those who think that preaching is the easiest thing in the world.

A MINISTER'S READING.—In his charming lecture on "Statesmen and Bookmen," Lord Rosebery states that it was one of Mr. Gladstone's "principles in reading to make his exports balance his imports"; as he took in, so he always gave forth a great deal, and was no mere passive and receptive reader. Lord Rosebery remembers Mr. Gladstone's applying this principle in conversation to an ecclesiastical statesman for whom he had a real admiration. "I daresay," he remarked in answer to some disparaging criticism as to thinness of matter, "I daresay that he has to speak so often, he has to put forth more than he can take in to replace his output." Ministers of our churches, with their two sermons every week, are obliged to put forth a great deal, and this they can only do effectively if they also take in. Quite accidentally the other day we came across a valuable remark illustrating this point in the records of the life of Dr. Alexander Raleigh. To the students of New College he said: "Lay it down as a certainty, admitting very few, if any exceptions, that fresh, instructive, interesting preaching for continuance, in our time, is impossible, without constant and careful reading. The human mind is a limited thing; it can hold so much, which, no doubt, by intellectual chemistry, may be put into a good many combinations, but if fresh substances are not added to the stock in the form of new ideas, truths, theories, and views of other men, there will soon come the felt limit of the chemic power; and then turn, and stir, and shake, and partly disguise the old things in the treasures as you will, they will not even look new. We shall feel them to be old, even as we bring them forth, and our hearers will be apt to remark that for us to say 'the same things' to them does not seem to be 'grievous' to ourselves; while for them, if not very interesting, it may perhaps be 'safe.' Put plenty of matter into the mind, and leave it there trustfully. Never be anxious about the assimilation, further than this, that you maintain the great life-purpose of consecrated service to the Lord, clear and high, as the chief purpose of

your life. From that life-purpose, re-animated continually by Divine grace, will go forth a commanding, assimilating power over all that comes into the mind."

THE VALUE OF ORDERLINESS.—In the memoir of Bishop Walsham How frequent reference is made to his orderly and methodical habits as explaining the enormous amount of work he was able to accomplish. The same remark applies to a still greater man, whose labours were even more strenuous and diversified, and were, it may be fairly said, unparalleled. In his charming monograph on Mr. Gladstone, Sir Robert Hamilton, who was for several years his private secretary, says of him: "His daily life was as regular as clockwork. Order and method, to which he attached the greatest importance 'as a means of increasing power and efficiency for good,' he carried to great perfection. He was a pattern of tidiness. No book was out of its place in his room. There was never any litter on his table; and every drawer in it was arranged most nattily. He would resort to ingenious reconstructions of a sentence in order to avoid an erasure; and no blot was ever allowed to soil a page of his own letters. His papers were stowed away with unsurpassed neatness; and the muniment-room, consisting of the fireproof annex, which he built a few years ago, to his 'sanctum' at Hawarden, will be the wonder and admiration of those who may some day have access to it." Many a life is fettered and its practical output diminished simply from the lack of order.

OBITUARY.

THE Rev. T. A. WHEELER passed away at Norwich on the last day of 1898, in the seventy-seventh year of his age. He was the son of the Rev. F. Wheeler, of Moulton, a successor of William Carey in the pastorate of the church there. He was educated at Stepney College, and entered upon his first ministry at St. Clement's, Norwich, in 1843. He was exceedingly popular among working men, his Sunday Afternoon Lectures attracting large crowds. After a pastorate of twenty-one years he removed to King Street, Bristol, but returned to Norwich in 1870, erecting the new chapel in Unthanks Road, and remaining there till 1887. He was a man of marked individuality of character, with clear and decided views, a fine sense of humour, and with a power of keen but not unkindly sarcasm. He was a fluent and effective speaker, and a born leader of men. He acted for many years as secretary of the Norfolk Association, served on the Council of the Baptist Union and on the Foreign Mission Committee, and was also a trustee of "Psalms and Hymns."—Rev. HENRY WATTS, who died on the 7th ult., was born at Gloucester, December 31st, 1831. He spent some years of his life in business in Liverpool, then became a Temperance lecturer, and in 1858 entered the Baptist ministry. He held pastorates at Grantham, Golcar, Stanningley, and Barnsley. For some five years after 1873 he was assistant

pastor to his brother-in-law, the Rev. Thomas Barrass, of Peterborough. Then he removed to Hyde, near Manchester, and subsequently to Middleton, in the same neighbourhood, retiring in 1894 in consequence of failing health. Mr. Watts was a man of considerable vigour, genial disposition, and abounding energy. He wrote many tracts which have been widely useful, contributed articles to the *Baptist Messenger* and the *Freeman*, and occasionally also to this Magazine.—The Rev. FREDERIC EDWARDS, B.A., of Harlow, died on January 14th at the age of sixty-three. He was born at Chard, in Somerset, in 1835. He received his ministerial education first at Bristol College, afterwards at Edinburgh University, where he attended the lectures of Sir William Hamilton, and finally passed a year at Regent's Park College, having in the meantime graduated B.A. at London University. When he was in his twenty-first year he was called to the pastorate of the church at Harlow, Essex, and remained there for three years, when, in 1860, he accepted a call to the historic church at South Parade, Leeds. His ministry there was pre-eminently successful, the chapel being crowded every Sunday evening with an eager and attentive audience. Mr. Edwards was obliged to resign this position because of a weakness in his throat, from which he suffered more or less all his life, and by which he was prevented from taking the prominent position in our denominational life for which he was so well qualified. He returned to Harlow in 1864, and almost immediately after his return was instrumental in securing the erection of the handsome and commodious building in which the church now meets. He threw himself with great interest into the denominational movements of the county, and was three times president of the Essex Baptist Union. He resigned his pastorate some five or six years ago. He was a man of wide culture, having one of the best libraries we know. His Nonconformity was staunch and fearless, though there was nothing dogmatic or ungenial in his spirit. His pamphlets on the Revised Versions of the New and Old Testaments gained the hearty approval of men like Bishop Ellicott and other distinguished scholars. He published "Outline Lessons for Teachers" in the *Sunday School Chronicle*, and his charming book, entitled "These Twelve," first appeared in the pages of the BAPTIST MAGAZINE. He only consented to publish these sermons at the urgent request of the editor, who was frequently cheered by expressions of his kindly sympathy and appreciation, and his generous words of encouragement.

THE MASTER'S BLESSEDS. A Devotional Study of the Beatitudes. By Rev. J. R. Miller, D.D. Hodder & Stoughton. 2s. 6d.—This book, printed at the Revell Press in New York, is noticeable for its beauty of form and its exquisitely bordered pages, with which the contents well harmonise. Dr. Miller is by no means a profound writer, but he rarely misses the spirit of his text, and generally has something fresh and helpful to say about it. His illustrations and poetical quotations are always in themselves extremely valuable.

LITERARY REVIEW.

THE CHRISTIAN CREED AND THE CREEDS OF CHRISTENDOM. Seven Lectures delivered in 1898 at Regent's Park College, London. By Samuel G. Green, B.A., D.D. Macmillan & Co. 6s.

THE second series of Angus Lectures makes its appearance most opportunely—concurrently with “the Free Church Catechism”—which, whatever its merits or defects, has directed general attention to our ecclesiastical and theological position, and evoked discussions in quarters where it has been too much the fashion to ignore our very existence. It is needless to say that Dr. Green is well equipped for his task. He has made himself master of the subject in all its aspects, and writes with a grace and facility of style which would serve as a model for ministers and students. The literary art of these lectures is so perfect that many readers will be unconscious of it. Only a practised pen, the instrument of a well-informed and well-disciplined mind, could have produced a volume which possesses the notes of distinction and charm. As a mere historical summary, the lectures have a value which cannot easily be exaggerated. We know of no other work at once so comprehensive and detailed, so wide in its scope, so concise in form, so lucid in arrangement, and so effectively popular. It presents in a clear and readable form the contents of the great creeds and the conditions which gave rise to them. The germs of creed in the New Testament are discussed with precision and force, so as to show the existence of a distinct type of doctrine. The so-called Apostle's Creed, the Nicene and the Athanasian Creeds, the Confessions of the Reformation Period, the British Confessions of Faith, including the Articles of the English Church, the Westminster Confession, the Baptist Articles of 1644, and still later productions, are all passed under review, and the positions of contending theologians lucidly indicated. The ground thus traversed bristles with controversies which are by no means all extinct. But the sympathetic insight, the well-balanced judgment, the chivalrous candour, so indispensable to fruitful investigation, are everywhere conspicuous. Dr. Green's position will command the assent of most Baptists. He insists on the necessity of clear and well-grounded doctrinal beliefs, and indicates in unmistakable outline the teaching of Scripture, but will not allow the creeds drawn up by men any value save that which belongs to them as interpretations of Scripture. They cannot exact from us absolute surrender, or prevail against the voice of an enlightened conscience, depending on the promised guidance of the Spirit of God. They have no binding authority. They have their place; no wise student will neglect them, but their value lies in enabling us to apprehend more clearly the teaching of Scripture, and when they are regarded in any other light they lead to error, dissension, and schism rather than to truth and unity. The enforcement of subscription has never, as Dr. Green here conclusively shows, promoted the

unity of Christendom, and never will. Laxity of doctrine is indeed to be deplored. Indifference is the parent of scepticism and error. As rational and responsible beings we are bound to make our views, opinions, beliefs, and practices—as far as possible—a reflection of the absolute truth and the all-perfect will, but we do this most fully by personal contact with Him who has promised that “the meek will He guide in judgment, and the meek will He teach His way.”

BAPTISM: As set forth in the Old and New Testaments. By Martin Alford, a Clergyman of the Church of England. Alexander & Shephard. 2s.

THIS is an inquiry *de novo* by one who has been led to consider the subject by the sheer force of personal conviction, as induced by the study of Scripture. To many of our readers the positions set forth will be familiar. The peculiarity of the book arises from the fact that it is written by a clergyman of the Church of England. Mr. Alford's investigations have been conducted in a fearless, independent, and reverent spirit, and illustrate anew the validity of our Baptist principles as seen by an unprejudiced, impartial, and earnest searcher after truth, and the book should stimulate us to persistent fidelity in upholding and extending those principles.

THE LIFE OF HENRY DRUMMOND. By George Adam Smith. Hodder & Stoughton. 7s. 6d.

THE announcement that Dr. George Adam Smith was to write the “Life of Henry Drummond” was hailed with general satisfaction. Drummond was one of the men who had a peculiar hold on his generation, and was connected at many points with its best and noblest life. He was, in fact, so many-sided, so supreme in every department of his work, that it was not unnatural to fear that no one writer could do justice to him. The brilliant University student, the impassioned, yet plodding, practical evangelist, welcomed by statesmen and Cabinet Ministers not less heartily than by “the common people,” the distinguished scientist, the intrepid traveller, necessarily gained for himself a position which few could share. His contact with Mr. Moody was, in a sense, the making of the Drummond we know. No better account than Dr. Smith's of “The Great Mission” of 1873-75 has ever been written. Nor could we wish a finer vindication than we here find of the function and power of religion in intellectual and social life. Professor Drummond leapt into fame by his “Natural Law in the Spiritual World,” a work which awakened an enthusiasm in evangelical quarters that afterwards subsided, but which, notwithstanding several false positions, contains much of universal applicability and permanent value. Mr. Drummond's fallacies were to some extent, and had he lived longer would have been fully, corrected by his later writings. Dr. Smith has succeeded in giving us a picture of a rare personality, whose charm was felt by people of the most opposite types. We shall subsequently touch

upon some lessons of this delightful book, but in the meantime strongly recommend all our readers to procure and master it for themselves.

NEGLECTED FACTORS in the Study of the Early Progress of Christianity.

By the Rev. James Orr, D.D. Hodder & Stoughton. 3s. 6d.

THE revived interest in the study of Church history is a healthy and hopeful sign, which we as Free Churchmen and as Baptists should be the foremost to welcome. The idea that we are afraid of it, because we do not pay excessive deference to the fathers, or admit the exclusive authority of the first four centuries, is absurd. Alike on ecclesiastical, social, and theological grounds the study has powerful claims on our attention. The matters with which Dr. Orr here deals are more momentous than any mere ecclesiastical controversy. He deals with currents of thought, feeling, and action which were really determining forces of life in the early ages, and shows that Christianity had a larger extension—*laterally*, or in point of mere numbers; *vertically*, touching all strata of social society; and *intensively* or *penetratively*—than is generally acknowledged. It need not be said that the author of "The Christian View of God and the World" writes with amplitude of knowledge, as well as with luminosity and force. He has given us another lofty and inspiring study.

RECONCILIATION BY INCARNATION: The Reconciliation of God and Man by the Incarnation of the Divine Word. By D. W. Simon, D.D. Edinburgh: T. & T. Clark. 7s. 6d.

DR. SIMON here publishes a sequel to a work issued some nine or ten years ago on "The Redemption of Man," though the one may be read independently of the other. In the very forefront of his investigations he places the cosmology which, in his judgment, lies behind the Scriptures and the faith of the Christian Church. He tells us that the ultimate factors of the universe are matter, energy, and law, or "idea." "*Matter*, to which God gave existence; *Energy*, which God is perennially putting forth; and *Idea*, with which God informs, or which He interweaves with the energy." He has a strong conviction that the chief intellectual difficulties relating to the Atonement are rooted "in a defective or false philosophical view of the rise, constitution, and history of the cosmos in general and the world in particular." The principles embodied in redemption are, he contends, "embodied in the Divine creation, sustentation, and rule; in a word, the evolution of the world." Dr. Simon views the Atonement more largely than some of our theologians—especially our elder theologians—have been wont to view it in relation to the Incarnation, and touches upon features of the Incarnation which constitute the foundation of our Lord's reconciling work. He presents the Biblical, and mainly, of course, the New Testament, teaching in a clear and forcible light, and shows that statements originally accepted by our faith on the authority of Scripture so commend themselves to our judgment and experience that they are converted

into certainties. It is impossible to state in a word the specific theory which Dr. Simon adopts. He holds, and holds strongly, to the central idea of the Evangelical theology, but has been considerably influenced by such writers as Macleod Campbell. He has given us a treatise of great value, for its broad philosophical grasp, its subtle spiritual insight, and its apt illustrations. It is a fresh, timely and independent study of a subject which must ever be to the fore.

THE POST-APOSTOLIC AGE. By Lucius Waterman, D.D. With an Introduction by Henry Codman Potter, D.D., Bishop of New York. Edinburgh: T. & T. Clark. 6s.

THE series of books known as "Eras of the Christian Church" has gained wide acceptance on both sides of the Atlantic. Dr. Waterman has succeeded in giving us a volume which is certainly what he tried to make it—"interesting." Whether it be in every respect conclusive is another matter. There are pictures of men and doings which could scarcely be improved, whether the author is dealing with the apologists, the heretics, or the theologians of the period he describes. But on ecclesiastical matters he writes as an advocate rather than as a judge, his purpose manifestly being to establish the theory of so-called historic episcopate. He admits the identity of the New Testament bishops with presbyters or elders, but argues that because monarchical episcopacy was prevalent at the close of the second century, it must have existed from the beginning. He holds that the bishops were the true successors of the Apostles, invested with the same powers and authority, and that only the name was changed when those who were originally called apostles were denominated bishops. This, we need not say, is a large assumption, opposed to the findings of nearly all the best scholarship as represented by Harnack, Weizsäcker, Hatch, Lightfoot, and a host of others.

PAUL THE MAN, THE MISSIONARY, AND THE TEACHER. By Orello Cone, D.D. London: Adam & Charles Black. 10s. 6d.

THE three-fold aspect in which Dr. Cone reviews the life and work of the great Apostle of the Gentiles is profoundly suggestive as to the component elements of his unique influence and their relation one to another. The work is a tribute to the wonderful character and genius of the man and to the epoch-making force of his thinking and his religious insight. He was "one of the most remarkable phenomena of the history of mankind," a providential man, though Dr. Cone contends that "he must remain inexplicable until he is interpreted with due regard to his natural antecedents and his intellectual and religious environment." We fully agree with this opinion, and recognise the brilliant service which Dr. Cone has rendered to Pauline students in his presentation of all that constitutes antecedent and environment. But there are other factors which he does not adequately recognise. The forces he depicts could not of themselves have produced a man like Paul, and had they done so they would have

produced others like him. The supernatural element in his life cannot be ignored. The author regards the conversion of Paul as the most important event in Christian history next to the birth of Christ. Yet he considers it involved in obscurity, and tells us that the account in the Acts shows how the event was regarded half a century or so after it happened, and how tradition had given it a legendary form and embellishment. No miracle is needed to explain it. Certainly not, if it was all the result of a "vision" in an epileptic fit. For ourselves we can see no antagonism between the narrative in the Acts and Paul's own references to the subject in his epistles, though the event is regarded from different stand-points. Dr. Cone does scant justice to the Acts, and treats the book in too cavalier a fashion as legendary, unsatisfactory, if not untrustworthy. Miracles are of different kinds, and if the account in the Acts is to be rejected, it can only be in favour of one which is to our thinking immeasurably more incredible. Dr. Cone certainly does not allow us to forget Paul's limitations, his *odium theologicum*! his inept and forced quotations of the Old Testament and his arbitrary manner of interpreting it generally, his impetuosity, his paradoxes and antinomies, nor has he much sympathy with those who "regard him as a divine oracle when he is only speaking the language of his time." Yet even from so naturalistic a standpoint Dr. Cone has made it manifest that "in the penetration of his spiritual insight, in the flight of his religious genius, in his original comprehension of the Gospel, in devotion to his Master, and in love for mankind, rose above the pettiness and formalism and legal bondage of his race, above Pharisaism, the Hagadah, and Alexandrian speculation, and became by the strength and soundness of his intellectual and moral character one of the great religious forces of the world." Dr. Cone's examination of the Pauline theology is, in its way, searching and fearless, but not exactly reverent, and though of course he does not endorse, he has done much to interpret it. We are not of those who regard the Pauline theology as antiquated. It is profoundly vital and germane to the wants of to-day. No doubt students of all schools may learn much from these erudite and masterly researches, even as they do from those of Pfeiderer, to whom the volume is dedicated.

MEMOIRS OF LADY RUSSELL AND LADY HERBERT, 1623—1723. Compiled from the Original Family Documents. By Lady Stepney. London: Adam & Charles Black. 5s.

THE contents of this volume will be welcome to all who appreciate nobility of character, steadfastness of affection, and heroic courage, under the most formidable disasters, amidst intrigues at Court and strange reverses of fortune. The story of Lord William Russell's execution, the courageous fidelity of his wife, and her persistent efforts to save him are known in a general way to most readers, but not in detail. The story is one of the noblest in our language, and Lady Stepney's account of it, compiled four

generations ago, places it in a worthy setting. Lady Herbert was equally heroic, and it is a decided gain to have her heroism so exquisitely narrated. The book ought to secure a large circle of readers, and not least among the members of the fair sex.

HUMAN IMMORTALITY. By William James, Professor of Philosophy at Harvard University. Archibald Constable & Co. 2s. 6d.

THESE are few abler psychologists than Professor James, of Harvard University. This little book contains his Ingersoll Lecture for 1898, and is intended to answer two supposed objections to the doctrine of Immortality, the first arising from the absolute dependence of our spiritual life, as we know it here, upon the brain; the second relating to the incredible and intolerable number of beings whom, with our modern imagination, we must believe to be immortal if Immortality be true. Professor James accepts the physiological principle that *thought is a function of the brain*, and shows by a chain of conclusive argument that it presents no obstacle to this deeply-cherished belief, while he declares that "the tiresomeness of an over-peopled heaven" is a subjective and illusory notion. His book is packed with thought, his argument is brilliant and incisive, and he has rendered to theistic and Christian truth invaluable service.

THE VISION OF GOD: As Represented in Rückert's Fragments. Translated into English Rhyme. By W. Hastie, D.D. Glasgow: James Maclehose.

RÜCKERT, born near Herrnhut, 1797, died at Jena, 1871. He was educated among the Moravians, and after a time of trial and struggle was appointed professor of theology at Jena in 1844. He was a man of scholarly habits, of a philosophical—not to say mystical—cast of mind. His thoughts on religion, knowledge (or philosophy), nature and man, art and beauty, and the beatific vision are noble and inspiring, and as expressed here in brief strophes written in rhythmical Alexandrines will be welcome to a large class of devout readers. J. C., of whom the volume is "in memoriam," is, we presume, the late Principal Caird, who, during his lifetime, gave eloquent expression to the lofty philosophic idealism which runs throughout these verses.

ENGLISH LITERATURE. From the Beginning to the Norman Conquest. By Stopford A. Brooke. London: Macmillan & Co. 7s. 6d.

THIS volume is one of a series of four, dealing with the whole range of our literature, the later periods having been dealt with first—the Elizabethan and Nineteenth Century by Professor Saintsbury, and the Eighteenth Century by Mr. Gosse. It is a work which embodies the result of wide and independent research in fields by no means familiar, and is written with that unique charm with which Mr. Brooke invests all his writing. The earlier part of the book is necessarily a recast of the author's larger volumes on Early English Literature up to the days of Alfred, but the subsequent part is entirely new.

For popular purposes nothing could be more excellent. The accounts of Beowulf, of Caedmon and his school, of Cynewulf, of Alfred and his times and work, are all of them models of scholarly treatment, lucid and concise in form, pithy and suggestive in substance, and finely interpretative. Alfred was, in more senses than one, the maker of English. The bearing of these various works on the earlier forms of British Christianity is obvious.

MESSRS. SMITH, ELDER, & Co. have issued a new edition, in one volume, of *THE RING AND THE BOOK*, by Robert Browning (8s. 6d.). The special feature of the volume is found in its illustrations. There is a portrait of Mr. Browning—after the painting in the National Gallery—by Mr. G. F. Watts, and portraits of Count Guido Franceschini and of Pope Innocent XII., together with a number of illustrations of the different scenes in Florence and Rome associated with the poem, such as the Piazza San Lorenzo, Florence, the Piazza del Popolo, Rome, and various churches. Dr. Strong, of Rochester, by far the ablest living theologian in America, has recently commended the reading of Robert Browning “to all preachers and theologians, as well as to all thoughtful Christian people,” on the ground that he “is the most learned, stirring, impressive, literary teacher of our time, and a religious philosopher as well. He has expressed himself upon a larger variety of problems than any modern poet. He who would serve men’s highest interests as secular or religious teacher will find more of suggestion, more of illustration, more of stimulus, in Browning than in any modern writer.” This testimony is true. Dr. Strong has further expressed his belief that “*The Ring and the Book*” is Browning’s best work. It is, as most of our readers know, based on the story of a murder, and this is presented from twelve different standpoints. There is no doubt that it is a poem which grows on thoughtful readers, and that it will stand higher in general esteem as time goes on. Now that it can be obtained in one volume it should be within the reach of all.

MESSRS. T. NELSON & SONS’ *TEACHERS’ BIBLES* are second to none in their scope and value. The latest editions contain “*The Illustrated Bible Treasury*,” edited by Dr. Wright, which we reviewed some two years ago, and commended as one of the finest collections of illustrative matter we possess, giving all such information as average readers are likely to require, and forming a good Bible Dictionary. There are no less than 350 illustrations of monuments, scenery, objects of natural history, maps, &c. Intending purchasers should send for one of Messrs. Nelson’s catalogues.

REMNANCY; or, *Evolution’s Missing Link*. By E. W. Beaven. A. H. Stockwell & Co. 5s.

MR. BEAVEN has undertaken a difficult task on lines of his own. He has undoubtedly shown the insufficiency of the evolution theory as an account or explanation of the varied phenomena of life whether material or spiritual. His position is illustrated by parable. Under the guise of fiction he teaches momentous and imperishable truth.

THE NATIVITY IN ART AND SONG: Its varied Treatment with Pen and Pencil, Ancient and Modern, with Illustrative Notes, Historical and Legendary. By Henry Jewitt. Elliot Stock. 6s.

THIS work was published, but did not reach us in time for notice, before Christmas. Mr. Jewitt has expended great pains on its production. While discarding, or noticing in the briefest manner, the carols and hymns which are everywhere known, he has collected others not so well known of equal worth, grouping them under such heads as "The Story of the Nativity," "The Angel Hosts," "The Wise Men from the East," "Cradle Songs," &c., and concluding with an account of the legends, traditions, and superstitions which have become associated with Christmas time and the birth of the Child Christ. The illustrations are mainly line drawings presenting the salient features of all the great paintings. The work is admirably got up, and ought to be one of the most popular of its class for many years to come.

CHRIST COME AND COMING. By Folland. Elliot Stock.

THE difficulties associated with the second advent seem to be insuperable. This is an able treatment of the subject, principally from the historical point of view, showing that the Master's promise has been in part, and is evermore being fulfilled. The writer avoids the extremes into which many students of this subject have fallen, and throws out suggestions which the adherents of every school of interpretation will prize.

THE DREYFUS CASE. By Fred. C. Conybeare, M.A. George Allen, 156, Charing Cross Road. 3s. 6d.

NOT long ago we reviewed a very different work of Mr. Conybeare's, "The Key of Truth," a manual of the Paulician Church of Armenia. His habits of careful and thorough investigation have served him in good stead here in his unravelling of a most intricate and difficult story. He presents us with a thoroughly comprehensive record of this disgraceful business. We believe, as he does, that it is of the highest consequence that Englishmen should understand what is going on in France, especially as he clearly traces in this miserable affair the hand of the Jesuit. The letters of Dreyfus to his wife are not those of a base or despicable man. They have the ring of truth and honour. The volume is profusely illustrated. It ought to be widely read.

A GOOD START. A Book for Young Men and Women. By C. H. Spurgeon. With a Prefatory Note by Sir George Williams. Passmore & Alabaster. 3s. 6d.

THE contents of this volume have been collected from the vast storehouse of Mr. Spurgeon's sermons, and are bound together by an admirable unity. No man better understood the needs of the young or was in fuller sympathy with them than the great preacher of the Metropolitan Tabernacle. These counsels are indeed as opportune as they are searching, stimulating, and practical. The Commendatory note by Sir G. Williams says of them no more than they demand.

A SHROPSHIRE LAD. By A. E. Housman. Grant Richards. 3s. 6d.

A COUPLE of years ago, when these poems were first published, they were hailed with a chorus of delight for their spontaneity, directness, and intensity. Their unadorned austere realism and their sheer humanity are everywhere noticeable. Mr. Housman is not a local poet in the same sense as William Barnes, who has pictured so powerfully the rustic life of Dorsetshire, or of Tom Brown—as he was lovingly called by his friends—who wrote in the Manx dialect. He is every inch a scholar, writing of the simple life of his native Shropshire, its youth, its sports, its loves and hates, its struggles and tragedies. There is much that reminds us—though it is in a different style—of some of the best of Rudyard Kipling's soldier poems. Take as a specimen these stanzas from "The Recruit":—

"Come you home a hero,
Or come not home at all,
The lads you leave will mind you
Till Ludlow tower shall fall.

"And you will list the bugle
That blows in lands of morn,
And make the foes of England
Be sorry you were born."

THE CHRISTIAN LEADERS of the Last Century; or, England a Hundred Years Ago. By J. C. Ryle, D.D. T. Nelson & Sons. 3s. 6d.

THIRTY years have elapsed since this work first appeared. The sketches of the religious and moral condition of England in the eighteenth century, of the leaders of the Evangelical Revival, such as Whitefield and Wesley, Grimshaw of Haworth, Romanes, Toplady, etc., are altogether admirable from a popular standpoint, save perhaps for a few repetitions and redundancies of style, and a few mannerisms which might have been deleted. We are glad the book has been re-issued in a cheap form at the present crisis of our national life.

THE PEOPLE'S PROGRESS IN THE LIGHT OF CONCRETE REVELINGS OF THE MIND. By the Rev. W. G. Davies, B.D. Elliot Stock. 5s.

MR. DAVIES has written an instructive, if not exactly a popular book. His method of treatment is largely philosophic. He is a Christian socialist, basing his position on the necessary laws of Nature and Mind, but dealing here only with that portion of mind which is "limited to the singular or concrete." In the economic portion of his book he discusses two classes of defects which impair the foundations of our social system—those arising from prevalent laws and customs of society, and such as are created by the men who compose the social state. The most flagrant defects are those which permit the monopoly of land and wealth by men who prove obstacles to the social welfare, such as the idle, the profligate, the rapacious, the domineering. Mr. Davies would render impossible excessive accumulation

both of land and capital, and insist on a more equitable distribution. To criticise his position is beyond our province. He has much to say which is worth the saying, and which we should all do well to ponder.

THE TEACHING OF TENNYSON. By John Oates. London: James Bowden, 40, Henrietta Street, Covent Garden. 3s. 6d.

WE gladly welcome an enlarged edition of this admirable work, first published some four years ago. We have frequently referred to it in our study of Tennyson and have almost invariably found it helpful. It is now presented in a much more substantial and peculiarly attractive form, and, commended as it is by the present Lord Tennyson, no lover of the great Laureate's poetry, especially on its spiritual side, will willingly be without it.

IN THE HEART OF THE HILLS; or, the Little Preacher of the Pacific Slope. By Hattie E. Colter. Oliphant, Anderson, & Ferrier. 3s. 6d.

THE story of a young and refined girl who, in unexpected circumstances, undertook the work of preaching to rough and uncultured miners in the Cariboo Goldfield, British Columbia. Her influence is of the type of Dinah Morris's, so graphically portrayed by George Eliot. The story, which abounds in dramatic scenes and is touched by the mystic power of love, is winsome and attractive.

MESSRS. SAMUEL BAGSTER & SONS send us a copy of their GEM FACSIMILE BIBLE, a delightful edition for the pocket, with remarkably clear type, and, even in this small space, copious references. No edition of the kind could be more beautiful. Price 3s. and upwards.—They also send out GEMS FROM THE FATHERS. By the Rev. E. Davies, D.D. (5s.). A welcome collection of suggestive and helpful thoughts, giving us the wiser and stronger side of the fathers, without the weak and superstitious elements found in many of them. As a book for spare moments, or as a devotional manual, the work is admirable. The quotations are unfortunately made without mention of the special work from which they are taken.

WE are compelled to hold over our reviews of two volumes published by Mr. John Lane—THE COLLECTED POEMS OF WILLIAM WATSON and THE LAST BALLAD and other Poems, by John Davidson. We are thankful to have the choicest of Mr. Watson's work in this compact form. The volume consists of *selected* rather than of collected poems, and wisely so. We make no attempt to determine Mr. Watson's place among living poets. All we need say is, that in our opinion this volume contains some of the finest poetry which has been published since the death of Lord Tennyson. Were Mr. Watson's faith "more buoyant," his power would be immensely increased. Mr. Davidson's "Last Ballad," dealing with the madness of Sir Lancelot, is undoubtedly powerful, and has more self-restraint than some of his work. The volume as a whole is scarcely equal to some of its predecessors, and, like Mr. Watson, Mr. Davidson would gain in poetic force had he a more robust faith.



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Ihr erlauchter Herr
Richard Richard

THE
BAPTIST MAGAZINE

MARCH, 1899.

REV. RICHARD RICHARD.

HE anticipated my arrival on this planet by a half-decade. I learned this the other day with wonder, for he looks my junior by as much or more, and with relief, because his greater wisdom had disturbed my peace. It is out of gratitude for this discovery that I am setting down what faith and sight have taught me of my friend's career.

That same career had three beginnings. The first was realised, of course, in Wales, near Mountain Ash, at a farm called "Glyn-Gwyn." It was just the sort of advent amongst things both rustic and religious that the wise amongst our prophets have accomplished since the days of Amos. It is axiomatic that our seers were all, with one exception, village-born. The second came to pass with less conventionality. The youth had promised to recite at one of those Sunday evening services peculiar to the Principality. He chose a piece concerning Eden and Golgotha, and while the words flowed freely from his lips, his soul was fascinated by the Crucified. Smitten with remorse at the thought of his neglect of the One who had suffered to redeem him, he resumed his seat o'ercome with shame and sobbed aloud in prayerful penitence. And from the hour that the Spirit gave him peace the Cross has been to him the theme of themes. But the third transpired not until the date of his entrance to the Baptist College, in Llangollen. That he had been born to teach was early obvious. Mistaking the signs, his relatives imagined that his destiny was bounded by the Secular Academy, and for a time their thoughts stood justified. He was appointed miniature pedagogue at Mountain Ash. But winning a Queen's "first," he was transmitted

to the Normal College, Borough Road. And from thence, at a ridiculously early age, he went to Birmingham as chief of a public elementary school. Yet, after all, the secular teacher was only the chrysalis in which was being formed the preacher of the future. Shortly after his conversion he became a teacher in the Sunday-school. Then he became an occasional preacher in the surrounding village chapels. And then he became the almost-pastor of the Welsh community in his adopted town. It was then that he perceived that one who would teach to live that he might live to preach must also be a giant in other than intellectual things. And so he elected to continue as a herald of the Cross rather than perish in the endeavour to be profitable, not only for the present life, but also for the life to come. In college his disciplined faculties enabled him to carry off whatever prizes he desired with remarkable facility. And I have personally seen the schoolmaster emerge to the discomfiture of reckless foes.

The quality of Richard's spirit was revealed through the choice of his first pastorate. The ideal student always vows to emulate the great Apostle, and refuses to build on other men's foundations. If compelled to occupy a famous sphere he will consent reluctantly, for he has dreamt of setting up his standard in some crowded God-forgetting neighbourhood, and drawing to himself such converts as will prove that he, at any rate, had Heaven's call. But the officers of vacant celebrated pastorates wooed this particular hero vainly, and he chose to become the leader of a newly-formed church at Walton-on-the-Hill, whither some of Liverpool's overflowing thousands were supposed to be about to pour. Into this bit of pioneering Richard flung himself with such insistence that within two years a convenient chapel was erected, paid for, and the church consolidated, so that looking back became impossible. And then, without solicitation or any sort of preaching with a view, an invitation came from "Pembroke" to take up the work inaugurated by that prince of pulpiteers, the Rev. C. M. Birrell.

I, who owe to Birrell the advantages of Rawdon, can enter into the feelings of my friend when he received that unexpected "call." The historic cause had fallen on unhappy days. A succession of anything but apostolic circumstances had reduced the once enviable position to that of a forlornest hope. But the Liverpool prince

had occupied that pulpit! The Pembroke premises were almost all that one could wish from the points of prominence and space! The chapel was surrounded by a teeming population, and the spirit of the Walton man was moved. Add to these things the conviction that the prophets had been far too sanguine when they uttered their visions of the coming residents, and you will understand the reason why the city robbed the suburb of its energetic pioneer. For over half a dozen years did Richard keep the flag aloft in Liverpool. I was one of his many comrades then, and watched his labour with admiring eyes. The dissentious parties in the enfeebled church were harmonised. The migratory tendency was checked and changed. Conversions came, and baptisms and transfers, and the renovated building grew once more to be the centre of an earnest fellowship. It was in Pembroke that the ministers assembled for those memorable breakfasts with their breezy controversies. It was in Pembroke that the leaders met to discuss the plans of the Denomination. And it was to Pembroke that the missionaries came to tell its crowded gatherings the story of their labours in the foreign field. In all these matters Richard was the moving spirit in my time—alert, courteous, always equal to emergencies in word and way. I often hear it said that our dauntless brother Aked succeeded the subject of this sketch. No one who believes that will ever be able to do justice to either of my friends. Those who think that Richard left the church as Aked found it are entirely ignorant of the work accomplished by an honoured man. And those who fancy that Aked found the church as Richard left it will never understand the dauntless pluck of Pembroke's present minister. Another brother came who, although successful in the sphere that went before and followed, was unable to cope with the peculiar difficulties attaching to this cause. It fell swiftly back to even a worse position than that of 1881. And but for its present courageous and magnetic chief the stately edifice would only be a monument of bygone power.

I remember the wintry morning very well when, after our "fraternal" breakfast in the Pembroke vestry, our attentive host informed us of the "call" from Bristol and desired our prayers. To me, twelve years ago, "the church at Cotham Grove" was nothing but a phrase, suggestive of suburban pleasure, if not rural

peace, and I was half afraid that our brave friend was being lured from a difficult but God-appointed labour by the sirens of an earthly paradise. To-day, however, I am certain that had the Cotham people searched the country they could not have found another better fit by dispositional quality, and natural talent, and spiritual desire, to become their leader in the things pertaining to eternity. To anyone acquainted with the decidedly isolated, though exceedingly select, environment of Cotham Grove, the record of our brother's work, with its scores of baptisms, its hundreds of additions, and its thousands of pounds collected for the sacred cause, is indeed remarkable. And yet there is something after all of the earthly paradise about that sphere. The constituents thereof are so daintily housed, their affairs are so admirably managed by a quite unique diaconate, and they are themselves so well to do and generous, that a mere man is sorely tempted to become the presiding genius of a cultured Christian club, and to forget that meanwhile "the whole world lieth in wickedness." From such a fate our friend, however, has most blessedly escaped, by flinging himself, without reserve, into the surrounding work for which his circumstances have combined to set him free. Time would fail to tell the causes that have benefited by his business talents, his capacity for leadership, and his fine eloquence and fire. He has been president of goodness knows how many things, and he has graced them all. Indeed, I have never known his equal for self-adaptation. I have seen him guiding our Association through experiences that needed more than skilful tact. I have heard him addressing Conventions of Endeavourers in halls packed by enthusiastic multitudes. And I have read his speeches upon temperance, and his letters on Disestablishment. But I have never felt inclined to modify a message sent to him by me after one of his successful efforts "frank and yet fair, brave but not bigoted." For I have never felt otherwise than proudly grateful for the singular appropriateness of everything that he has had to say.

At present he is devoting his spare time mainly to the secretariat of our Foreign Mission Auxiliary. The other evening he arranged a most successful meeting in the Mansion House for the purpose of inducing friends to double their subscription to this noble cause. And night and day he is hatching plots in the same direction against

our purses and our peace. It is in nothing but self-defence that some of us are conspiring to elect him to an office that will win for the Free Church Movement a larger share than ever of his platform power. All this giving of their pastor for the good of others has a fine effect upon the church beneath his care, so that a more generous community it would be most difficult to find.

People who are capable of being set on the pinnacles of the Temple have been always open to the temptation of casting themselves down in their mistaken zeal. Now and then I have noticed in my friend the thought that a little bit of iron cross-bearing in a harder sphere would win him lovelier laurels by-and-by, and I have had to rebuke such tendencies towards ministerial suicide. That he may never again be tempted to become the leader of a forlorn hope, but rather may remain for years amongst us to descend from the hills, as is his wont, to the help of the needy everywhere, is the continuous petition of his many friends. Yet when one thinks of what, under certain circumstances, a man like Richard Richard could achieve, our selfishness—but there, one at least of his deacons is a man of muscle, and I have a wife and bairns.

J. MOFFAT LOGAN.

THE Funk & Wagnalls Company, of New York and London (44, Fleet Street), have sent out two new books by Dr. Arthur T. Pierson. *IN CHRIST JESUS*; or, *The Sphere of the Believer's Life*. 2s. 6d. *CATHERINE OF SIENA. An Ancient Lay Preacher. A Story of Sanctified Womanhood and Power in Prayer*. 2s.—The phrase which gives the title to the larger of these volumes is of such frequent occurrence and such evident moment in the New Testament as to impress itself inevitably upon our minds, and to suggest that it is one of the great key-words of theological thought. Dr. Pierson examines its significance as it is found in the various Pauline Epistles, and enables us to see its deep, mysterious, and far-reaching importance. He leads us into a large and fruitful field, into a land of rich and diversified beauty. The book is full of valuable suggestions. The ancient "Lay Preacher," as Dr. Pierson here calls Catherine of Siena, is one of the most remarkable women of history—an angel of mercy in plague-smitten cities, an intrepid leader amid persecution and distress, swaying the minds of cardinals, princes, and popes, and proving in the fourteenth century a reformer before the Reformation. Her life, which extended but to thirty-three years (1347—1380), is but imperfectly known, and its narration here will be to many a revelation. We earnestly commend it to our readers.

THE MIRACLES OF THE FOURTH GOSPEL AS ILLUSTRATIVE OF THE SPIRITUAL LIFE.

THE number of miracles recorded in the Fourth Gospel is fewer than that which is given in the other three. Each of the Evangelists views the life and the works of the Saviour from his own standpoint, and so John has his own peculiar vantage ground, and he writes accordingly. In chapter xx. 30, 31, we are told what his object was: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." The words used by our Evangelist to describe the miracles of the Saviour are both significant and suggestive. Four words are to be found in the New Testament in reference to supernatural phenomena—viz., power, signs, wonders, and works. Now it is very significant that the word power for miracles never occurs in John. His usual words to denote them are signs and works, especially the latter. He had formed such a lofty conception of the Person of Jesus Christ, so that he looked upon doings considered, from some points of view, supernatural as something quite natural to Him. The Messiah had been revealed to him as the Word by whom all things were created, and by whom they were all upheld; as He was before all things, it was only natural to Him to open the eyes of the blind, and to restore the dead to life.

In the present day some men look upon miracles as obstacles to faith. The account of miracles in the Gospel stands in the way of their accepting the veracity of the record; but John looks upon them as aids to faith, at least as confirming the faith of those who had already believed on Jesus. The man of science accepts the scientific law of the transformation of energy in the realm of nature, inasmuch as testimony to such transformation is borne on all sides; but he is sometimes unwilling to believe in the miracles of the Gospel. Can we doubt the magnitude of the power required? Certainly not, if we believe in the force which sustains the hundred million worlds evolving in space. Do we refuse to accept the testimony regarding miracles on account of the mysteries

involved? If anyone is inclined to doubt the existence of that which he cannot explain, let him first of all study the form and beauty of a single leaf in the mighty forest, and bring to light its various intricacies, or solve the mystery connected with the tiny drop of water in the swelling river. If we believe in a Personal God immanent in nature, we can also believe in the Incarnation; and if we accept the record of God tabernacling with men, He who was in the form of God taking the likeness of human flesh, we can easily believe in the deeds attributed to the Godman.

If we bear in mind the fact that the Fourth Gospel was written to prove that Jesus was the Christ, the Son of God, it will help us to understand the scope and contents of what is written. The miracles recorded in this Gospel illustrate this very forcibly. The Evangelist has selected a certain number of these supernatural deeds, which carried a wonderful effect upon those present, nurturing their faith in Him, as the flowers of the field are strengthened and made more beautiful by the refreshing rain and the glorious sunshine.

We have eight of these deeds reported; and it appears probable, if not certain, that the effects which these works produced on the Apostle's own inward experience, as well as on the mind of his fellow disciples, determined the writer in his choice. Bearing in mind that the miracles were signs and aids to faith, we see that those selected are symbolical of the religious life as inspired, nourished, protected, and rewarded by our Redeemer. Let us therefore gaze upon them in this light. We do not for a moment imagine that the Evangelist arranged them in the order he did for the specific purpose of illustrating the believer's life in its different stages in any mechanical way; but it is evident that the religious life in its rise, its growth, its development, and in its completion may be illustrated by the miracles recorded by John.

The first miracle performed at the wedding feast in Cana of Galilee illustrates the whole tendency of the Gospel to provide for all the necessities of man as a spiritual being, and shows how the mystical union with Christ ennobles the whole life, and invests the most common objects with a sacred character. Water, the most common element in nature, is turned into wine—the rich fruit of the vine, which to a pious Hebrew would be suggestive

not of drunkenness and revelry, but of food and nourishment. The alcoholic, intoxicating, and destructive wines of our age are, in many cases, not the product of the vine at all. It is evident that the performance of the miracle at Cana had a wonderful effect upon the disciples—those who had been drawn towards Jesus by what they had already seen of His character. It was necessary in order to secure their permanent adhesion to Him that some miraculous proof of His divine commission should be given them. He took advantage of the opportunity, did a kind deed, without any pomp or display, and without any blowing of trumpets, “and His disciples believed in Him.”

I.—THE COMMENCEMENT OF THE RELIGIOUS LIFE.

We have four miracles symbolical of this, and we find in them a natural gradation.

1. *Christianity is a remedial system.*—This is illustrated by the healing of the nobleman's son at Capernaum. This nobleman, or king's officer, was a representative of a certain class of people who could not enter the band of faith, except by way of signs and wonders. And in the account of this incident, as given by John, we see the comparative worth of miracles in the estimation of Jesus Christ Himself. But though this man was tenderly reprov'd, his request was granted, and his son was healed.

2. *Christianity is a restorative system.*—We find this exemplified in the healing of the nameless sufferer at the pool of Bethesda. This man, through long years of infirmity and pain, had wandered from the hills of sunshine and hope, and was plunged in despondency and gloom. He looked upon the world around with feelings of envy and scorn, and the world, like an echo, had no pity for his sad condition. In the illness of the nobleman's son we have an instance of innocent suffering; in this case we have sinful suffering. The Gospel of Christ has a message for the young who have not yet set their feet on the way of transgressors, showing them that the life spent in the service of God, and in the interest of man, is the only real life, and life is not worth living in any other way. It has also a message for the old, who have wandered far from the path of rectitude and goodness; for Christ, who received sinners, can restore the fallen, and turn a life wasted in sin and iniquity to some useful purpose.

3. *Christianity is a light out of darkness.*—We see this revealed in the miracle effected at Jerusalem, in the opening of the eyes of the man who was blind from his birth. The unconverted lies in darkness and in isolation, a wide gulf existing between him and the beautiful on all sides. Our Saviour says, "I am the Light of the world." We cannot conceive the solution of any problem apart from Him.

4. *Christianity is a life out of death.*—This is illustrated in the raising of Lazarus at Bethany. His words, "I am the Resurrection and the Life," were abundantly proved and exemplified. We are sad when we think of the multitudes lying in trespasses and sins; but we rejoice at the fact that our Redeemer hath the keys of death, and many in our day have been quickened.

II.—THE PROCESS OF THE RELIGIOUS LIFE.

1. *Christ and His words are the support of the spiritual life.*—We see this symbolised in the feeding of the five thousand. The world is in want lying in the dreary wilderness of unsatisfied desires. It can do nothing for itself, but the Divine resources are amply sufficient to meet every need. "I am the Bread of Life" is the saying of our Lord, and it was easier for the disciples to believe this, and realise its import, when they remembered how He had turned the barren desert into a Bethlehem—a house of bread. He calls upon His disciples to see to the needs of the hungry multitude. Let the Church give; she will receive from Him, and our resources will be multiplied in proportion as we scatter to others.

2. *Christ is the Protector of life.*—The disciples were sent away on a voyage across the lake of Tiberias. At the close of the miracle Jesus Christ had to exercise a gentle compulsion towards them in order to separate them from the unhealthy influences of the crowd, with their corrupt imagination and worldly ideas. We notice the disciples in peril on the sea; the wind sweeps across the mountains of Galilee, raising waves like mountains on the deep, but they are safe. Christ knows their danger and their fears, and walks on the boisterous waves to meet them, saying, "It is I; be not afraid. I rule the storm and ride the waves, the sea is at My command, and the winds are My

messengers." He is the good Shepherd caring for His flock. His rod and His staff comfort them.

III.—THE PERFECTION OF THE RELIGIOUS LIFE.

In the narrative of Christ's appearance to His seven disciples after His resurrection, we have a beautiful picture of the reward of the believer at last. After a wearisome night of toil and fruitless effort, Christ appears on the shore, and after a period of success He welcomes them on the other side, preparing a feast for them, of which they may partake with Himself, the kind-hearted Host.

So the night of death will pass away, and Christ Himself will welcome His brethren on the other side, and they will be made partakers with Him of the abundant feast prepared by His bountiful love.

Our Evangelist is very careful to distinguish the effect of the miracles on the believing and the unbelieving world. Every deed of power strengthened the faith of the disciples, but hardened others in their unbelief. This is a very suggestive saying, "His disciples believed in Him." Is not this an appropriate description of the spiritual life, a going forth from faith to faith, from strength to strength. After the feeding of the vast multitude with five loaves and two fishes, the majority went away and walked no more with Jesus, but the twelve felt as they had never felt before, as happily expressed by one of their number, that He had the words of eternal life. So they clung to Him, and He revealed Himself more and more to them. The healing of the man born blind exasperated the unbelieving Jews, but the man himself was brought to worship Him, and expressed his full belief in His person and work. Even such a wonderful deed as the raising of Lazarus only tended to bring out the hatred of the authorities towards Jesus, and they sought not only to kill Jesus, but to kill Lazarus also. The great miracle of the Resurrection of Christ was the means of dividing the people into two sections, as He appeared only to believers. So those who will rightly use the light they have will receive more light, and see clearer visions. The morning star comes before the dawn, and the sun will rise and shine more and more unto the perfect day.

OUR NONCONFORMIST HERITAGE.

A MESSAGE TO OUR YOUNG PEOPLE.

II.—GREAT PRINCIPLES.

IN this day of searching criticism, no institution can rest upon its past, however glorious that past may be; and we have now to show that Nonconformity stands for great principles, which remain as valid and as important as when originally vindicated by our fathers. First of these I should put (i.) *The essentially spiritual nature of the Church of Christ*. The "National" Church professes to include the whole nation. Hooker, in his standard work on "Ecclesiastical Polity," writes: "We hold that there is not any man in the Church of England but the same man is also a member of the Commonwealth, nor any man a member of the Commonwealth who is not also of the Church of England. The Church and the Commonwealth, therefore, are in this case, personally one society." Thus the Established Church theoretically includes adherents of every religious belief and of none (as sceptics and atheists), men and women of the highest character and of the lowest (as thieves, harlots, and murderers). A child born into the nation is, *ipso facto*, born into the Church; and in later life, however far he may wander from God, he is still within its pale.

Now against this theory Nonconformists have always protested. We believe that the Church of Christ consists only of those spiritually renewed, or, in our Saviour's phrase, "born again." We claim that no one should be admitted into its membership who does not give evidence of repentance for sin, of faith in Christ, and of devotion to His service. The Church is the assembly of those "called to be saints." Its uniting bond is not that of earthly nationality, but of heavenly sympathy. We recognise in men of every clime and tongue our brothers, if only they are one with us in Christ; but we dare not receive into spiritual fellowship the nearest friend, or the greatest compatriot, if he is a stranger in heart to God. We stand as Free Churchmen for the purity of Church membership.

Another Nonconformist principle is that which recognises (ii.) *Christ as the sole head of His Church.* The Episcopalian Church, in its revolt against Rome, rejected the Pope as head of the earthly Church, but accepted instead the monarch. Henry VIII., by Act of Parliament (1534), was declared "the supreme head of the Church of England." Elizabeth, shrinking from this title, announced herself "supreme governor" of the Church, thus retaining the substance, while modifying the form, of the claim. And this remains the position to the present moment. The Sovereign of England is, legally, the "supreme governor of the Church, the fountain of all authority, the dispenser of all law." The solemn decisions of the clergy, in convocation assembled, are only valid by the Queen's sanction; the highest functionaries in the Church are but her nominees. When a Bishop or an Archbishop, to influence the religious life of multitudes, is appointed, his choice and his appointment are as much in the hands of the Prime Minister who for the time being advises Her Majesty, as though the nomination were to a political or a diplomatic post. Thus the Church is swayed by the secular power, and the "bride of Christ" is subject to a worldly dominion.

Nonconformists believe that such a system is as degrading to the Church as it is dishonourable to the Lord. Christ has indeed bidden us "render to Cæsar the things that are Cæsar's, and to God the things that are God's"; but the Established Church gives to Cæsar things that are God's, ascribes to an earthly potentate authority which is Christ's alone, and places herself in fetters at the feet of the "powers that be."

We also, as citizens, are loyal to our Sovereign, but as Christians we claim to belong to a higher citizenship, one created by the operations of the Holy Ghost, and amenable only to the spiritual rule of our Redeemer King. Acts of Parliament and royal edicts have no force and no meaning in this sphere—the only authority is that of character. The humblest is the greatest, and the holiest the mightiest. Queen and washerwoman are sisters before Christ. One is our Master, and One alone. We are governed, so far as we know it, by the manifested will of Him before whom the rulers and the ruled of earth must stand equally to give account. In the Church, Christ is our one Head and our sole Governor.

Akin to this is the next principle of Nonconformity to which we will advert—viz., (iii.) The right of *individual judgment* in all matters of religion. This principle is the co-ordinate of the last. If Christ is the sole Governor of His Church, then for the interpretation of His will every Christian is personally and immediately responsible.

Now with a hierarchy, the individual is largely lost in the system. "The Church" overbears private judgment. The laity must yield to the clergy; the inferior clergy to their superiors, and all of them (in England) to the Crown. Freedom of action is thus impaired; individual initiative is hampered by the inertia of a great ecclesiastical body; to-day is fettered by yesterday; the thought of the living present is bound by the voting of dead councils. Authority overshadows personality. A man must believe as he is taught, and do what he is told. The "collective" conscience commands, the individual must obey. The Church leads, her children must be content meekly to follow.

Now, as Nonconformists, we fully recognise the weight which must ever attach to the opinion of wise and experienced men. No man, unless he be a bigot, will refuse to take into careful account what has seemed good to the gracious and the great, whether of his own or of earlier generations. He will not lightly turn aside from paths in which a multitude of God's children have delighted to walk, nor will he, without a pang, surrender forms of belief and modes of worship which carry the sanction of honoured names. Yet the fact remains, that in the last resort every man must think for himself. His conscience is his own. Close as are the links of social life, and numerous as are the influences and cross-influences we bring to bear upon each other, there is an inner region of human experience into which no stranger and no friend, no magistrate and no priest, may lawfully intrude. In that august sanctum of the soul man realises himself, his duty, his dignity, his nearness to God, his outlook on eternity; and in that central region is found the life-spring of all true religion. *A man is, before God, what he is in his secret soul*; and what he is to be there, he alone, and no outward authority, can determine.

This is the principle of the Reformation. The Romish Church had imposed a yoke of human authority upon the nations, and

religion had almost died under the weight of dogmas, forms, and superstitions. Yet for a time no one had dared to protest; what the "Church" said must be correct. To Martin Luther was revealed the sacred right, which belongs to every man, of reading the Bible for himself, of going direct to God for spiritual blessing, and of determining his own religious belief and practice. This discovery revolutionised Europe and brought on the era of modern Christianity.

There is no principle which we must more carefully guard to-day, and there is none that is more strenuously assailed. The High Church re-action of our time is again elevating "authority" at the expense of individual responsibility. From many a parish pulpit invectives against the sin of "schism" are being poured forth, while frantic efforts are made to capture the schools of the nation in the interests of "the Church," so that the rising generation may be trained into docility and submission. But in a nation like our own, which, from its island home, has, *by energy and independence*, conquered continents, the attempt to make all men think and act alike is bound to fail. The fires of Smithfield reddened the sky because Englishmen would think of God and worship Him according to their individual light; and the Ironsides of Cromwell demonstrated to the votaries of "authority" that in the heart of our nation there is a strength of manly resolution which can neither be bought nor bullied. Englishmen WILL think for themselves. God grant that this trait, which is of the essence of Nonconformity, may never perish from the character of our people!

Another Nonconformist principle is that of

(iv.) *The Bible as our Supreme Court of Appeal.* As we have already tried to show, Christ is the sole Governor of the Church, and every Christian is directly responsible to Him; but in cases where His will may be in dispute, or where our consciences are unenlightened, how are we to decide? We need some objective standard by which to test the spiritual impulses of the heart. Men are many, truth is one. How may we be sure where truth is found? This question has been variously answered, and especially in two ways: by appeal to the Bible, and to tradition.

Christ said: "Thy Word is truth." What is the Word of God? Surely the Word committed to psalmist and prophet, evangelist and

apostle, the Word which came when "holy men of God spake as they were moved by the Holy Ghost," the Word which from the day of its first utterance has proved itself divine in its power over human consciences and life. The Bible brings its own credentials. Like the light, it reveals itself in illuminating all around it. As we use it, it grows upon us. The reception of its teaching makes plainer the mystery of life; obedience to its precepts ennoble character and uplifts society. The Bible brings healing of heart-wounds and cleansing of soul-sins; it opens to us the gates of the eternal and leads us into the presence of God. It so commends itself to our Christian consciousness that we are sure of its divinity, and feel that we have the highest justification of any tenet, act, or ordinance when we find it in "the law and the testimony."

But here we are confronted by a rival claim. Many of the beliefs and practices of Christendom find no support in the Bible, but are defended as in accordance with tradition, having been "handed down" from age to age, and belonging to an "unwritten revelation." If this be so, how does tradition justify itself? and how are we to distinguish between tradition and "traditions"? Floating down the stream of time there is always a mass of stories, legends, maxims, opinions—some of which represent truth and some error, some wisdom and some folly, some fact and some fancy. Shall we suppose that God has committed the revelation of His will, of His truth, of His character to such a mode of transmission? Has He left us to sift "reports," to weigh "hear-say evidence," to investigate "legends," and thus to construct a standard of authority which shall be co-equal with the Holy Scriptures? And if we say, with the High Churchman, that the Church guarantees tradition, by her official decisions indicating the true and rejecting the false among the legacies of antiquity, are we not simply placing in the hands of ecclesiastics a weapon for the arbitrary defence of their own position which does not come from the armoury of God, and which they have shown themselves only too eager to use for the coercion of tender consciences? Tradition is the human support of man-made ordinances. In using it "the Church" makes her own revelation, and upholds with a quasi-divine sanction the doctrines and the ceremonies to which she is inclined.

Upon this point history is eloquent. Whenever the Church of

God has forsaken the Bible and followed tradition she has grown weak and corrupt ; when she has cast aside tradition and returned to the Bible she has renewed her strength. Never was this more plainly seen than in the events which culminated in the Reformation. Under the shadow of tradition, inquisitions and indulgences, celibacy and the confessional, simony and formality flourished. There was no hope of reform. Tradition sanctioned the existing order. The Church was its own justification. But all was changed when Luther re-discovered the Bible. The Word of God sounded forth, and all but Rome's hopeless slaves recognised its imperial tone. Tradition was contradicted and superseded, and a new age had begun. Modern Christendom, with all its joy, its energy, its freedom, its aggressiveness, dates from the victory of the Bible over tradition. And if we are worthy of our name, as Protestants and as Nonconformists, loyalty to the Scriptures must ever be one of our distinctive watchwords.

(v.) The last of our principles on which we now touch is that of the maintenance of a *simple and spiritual worship*. We are the successors of the Puritans, and the central protest of Puritanism was made against the ornate ceremonies and gorgeous vestments which had turned the worship of God into a masquerade. Alas ! that in Victoria's reign such protest should be as necessary as in Elizabeth's ! In the Established Church we are witnessing an insensate revival of Ritualism, while even among Nonconformists the progress of artistic and musical refinement has led to developments in worship which would astonish our Nonconformist ancestors. We can imagine with what bewilderment one of the Ironsides, accustomed to a psalm, a prayer, and a sermon in a bare white-washed "conventicle," would find himself following the elaborate worship of some "Nonconformist cathedral" of to-day. No doubt, with changes of education and taste, certain corresponding changes in architecture and in style of service have become inevitable ; but we need to draw the line wherever the ornate detracts from the spiritual, wherever music or art or oratory leads the soul away from penitence and prayer to worldly and temporal things. The senses are all too powerful as it is, the world is too near us day by day, the material realm holds us too closely captive. Let not the very worship of God's House, which should help the

spirit, in pure trust and love, to conquer its rivals, become the ally of those baser elements which clog the soul. Have we, to-day, the vision of God which our fathers had? Have we the sense of the eternal and the spiritual that they had? Do our services strengthen in us the Divine life as theirs did? If not, any hindering feature of our worship, however charming and fashionable, needs to be abandoned. In face of the tendencies of the time, it is a part of our spiritual prerogative, as it is of our historic tradition, to maintain in purity, in simplicity, and in spiritual power the worship of the Creator.

J. W. EWING.

THE GOSPEL IN LOCARNO IN THE SIXTEENTH CENTURY.

AN EPISODE IN THE SWISS REFORMATION.

IN the sixteenth century the conditions and relations of the several parts of Switzerland were very different from those now existing. Although the Swiss had fought manfully and successfully in order to gain and maintain their freedom, they do not seem to have perceived that there was anything incongruous in maintaining their own power to govern the people of neighbouring regions. The Canton de Vaud in January of last year (1898) celebrated the centenary of its deliverance from the domination of Berne, and the centenary of the independence of Canton Ticino has been even more recently an occasion of rejoicing. In the region now forming that Canton, Lugano and Locarno were under the authority of a combination of twelve Cantons, seven of which were Catholic (Schwyz, Uri, Unterwalden, Lucerne, Zug, Freiburg, Solothurn), four Protestant (Zürich, Berne, Basel, Schaffhausen), and one (Glarus) undecided. Bellinzona, however, which now also forms part of the Canton, was governed by three only, the three original members of the Swiss Confederation—Schwyz, Uri, and Unterwalden.

Locarno, with Ascona and some other neighbouring parishes, was governed by a Vogt, or, as he was called by the Italian-speaking inhabitants, a "Commissario," who was replaced every two years and appointed by each of the governing Cantons in turn. As

these Governors usually did not understand Italian it was necessary to have an official interpreter, who became an important personage. A deputation consisting of one representative from each of the governing Cantons visited the town once a year to inspect the accounts and receive any complaints on the part of the people. There was also a local Council of twenty-one members to assist the Governor in dealing with some local affairs. The property of executed criminals was confiscated to the use of the twelve governing Cantons. Fines imposed were divided, two-thirds to those Cantons and one-third to the Governor. It was thus to the interest of the Governor, whose pay was not adequate to his position, to impose heavy fines, and bribes were frequent, although these were prohibited in 1536 by the twelve Cantons. In 1532 the inspecting deputation complained that the Governors "liberate rascals and thieves and take such money to their own hands."

The condition of the region in relation to religion was no better, rather worse. It was under the jurisdiction of the Bishop of Como. Preaching was left to monks, who came occasionally. It was a very extraordinary thing when any priest explained the Scriptures or taught the things of God. The morality of the clergy was very defective, and complaints of their conduct were sometimes made to the governing Cantons. Superstition was rife; charges of witchcraft were frequent; in 1583 more than a dozen persons were burnt as witches in the valley of Misocco, the other side of Bellinzona.

The first evangelical Governor of Locarno was Jakob Werdmüller, of Zürich, in 1530. He seems to have made some efforts to induce the clergy to read the Scriptures, and it was probably through this that one of the monks in the Carmelite monastery, named Baldassar Fontana, was led to write to Zürich asking for some books of the reformers. He said that among the monks there were only three who were hungering and thirsting for the Words of Life. Among the people of the town the earliest traces of inclination towards the Gospel are found during the administration of Governor Bäl-di from Glarus, 1542-4. A priest named Giovanni (John) Beccaria was then schoolmaster in Locarno, and he was invited to read the Bible to the people. He won to the acceptance of the Gospel many of both sexes, and became the

originator of the evangelical community in the town. While not a learned man, he was firm in his faith and earnest in his endeavours to propagate the knowledge of the Gospel. Persecution naturally followed, both by the local officials and by the representatives of the Romish Cantons, and Beccaria was driven into exile. In 1548, however, he was allowed to return. In the following year, August 5th, 1549, a public disputation was held in the castle between Beccaria, Taddeo Duno and Ludovico Ronco—two of his pupils—and Martino Muralto on the side of the Gospel; and on the side of Rome, in addition to several of the local clergy, the two brothers Andrea and Girolamo Camuzzi from Lugano. The Governor—Nicholas Wirz, from Unterwalden—presided, but as he understood neither Latin nor Italian he could not follow the course of the debate himself, and so was at the mercy of his interpreter, a young man of twenty. It was, however, clear enough to him that the Evangelicals had the best of the argument. This did not suit him, a strong partisan of Rome; accordingly he determined to put an end to the discussion, and in a commanding tone required Beccaria and his friends simply and without equivocation to declare whether they accepted or not the teachings of the Romish Church as set forth in the Articles under discussion. They replied: "We acknowledge them, but only so far as they are in agreement with the Word of God, not beyond that." The Governor angrily demanded an answer "Yes" or "No," which they could not give. He then ordered five of those present, of whom four were known as zealous Romanists, two being priests, to state their opinion as to the Articles. The four answered: "The Articles are all in accord with the Catholic doctrine, whoever does not agree with them is a heretic." The Evangelicals still refusing to accept the articles without qualification, the Governor ordered the arrest of Beccaria. This imprisonment of the schoolmaster occasioned no small stir, and there were loud outcries against the strangers from Lugano, who had prepared the articles in dispute. So threatening was the condition of the population that the Governor had to release Beccaria on bail, and the Luganese intruders were glad to be allowed to reach their boat in safety. After this Beccaria had to flee for his life, and went first to Misocco, then to Glarus, and then to Zürich.

The following year, 1550, a document was drawn up, purporting to come from the officials and people of Locarno, promising that the Romish faith should be maintained and that nothing further should be done contrary to the will of the seven Catholic Cantons. This was evidently prepared by the authorities of those Cantons, and imposed upon the Locarners. The Evangelicals, however, when subsequently made aware of it, repudiated it altogether, and asserted that they had never agreed to it. This document was afterwards a subject of much dispute.

In these affairs the seven Romish Cantons, or at least the five central, acted constantly together, often making their arrangements and issuing their orders without the concurrence of the four evangelical cities. These, on the other hand, were often not in agreement, and were, therefore, at a great disadvantage in the deliberations of the whole twelve Cantons. After the disastrous defeat of Zürich and the death of Zwingli at Kappel in 1531, the conditions of the Peace Treaty were very onerous upon the Evangelicals, who were always in a minority. In questions relating to the Italian dependency, the Romish Cantons, relying upon the fact of their majority, often kept the others in ignorance of what they had done. Thus, it was not until 1553, three years after the event, that the representatives of the Reformed Cantons learnt about the promise extorted from the Locarners. In March, 1554, a severe threatening mandate from the seven Cantons was sent to Locarno. This led the Evangelicals there to make an earnest appeal for help to the four Protestant Cantons. A meeting of representatives of these four—Zürich, Berne, Basel, and Schaffhausen—was then held, at which a joint protest against the proceedings of the seven was agreed to. At the next meeting of the twelve, in November of that year, the four were supported to some extent by Glarus, but the majority were determined. Mediation was proposed, and representatives of Glarus and Appenzell prepared first one scheme and then another. Eventually the second of these, slightly modified, was agreed to by all except Zürich, although the contest was so sharp that it nearly led to a war, for which preparations were actually begun. Zürich consistently refused to have any hand in the carrying out of the arrangement which had been agreed to by all the rest. This arrangement provided that, for the sake of

peace among the Cantons, the punishment incurred by the Locarners for non-fulfilment of the written promise made in their name in 1550 should be remitted, on the understanding that the persons who had embraced the new religion should abstain from it and stand by the old, as provided by the Peace Treaty. So far, however, as these persons should refuse to conform to this condition, they should be required to quit the town and district of Locarno with body and goods and therein no more have habitation or support, and this by the time of the old fast night, March 3rd. This delay was granted on account of the existing cold of winter, since they could scarcely journey over the high mountains with wives and children at that season without damage; but only on condition that in the meantime they should not practise or introduce the new religion, but keep quiet. They should not be allowed to settle in any place in which the seven Cantons ruled; but if they should be disposed and permitted to settle in the towns or regions of Zürich, Berne, Basel, or Schaffhausen, they might pass through the territory of the seven, but were only to halt at the public inns and not to practise the new religion. If they were obliged to leave property in Locarno, they were to appoint some person dwelling there to look after it on their behalf. On these and some other conditions the written promise of the Locarners should be set aside and treated as of no avail. The intervention of the four Protestant Cantons had thus secured for the Evangelicals in Locarno exemption from other punishment, by agreeing to their exile. From this time Zürich, and more particularly Bullinger, who had succeeded Zwingli as chief pastor, and was the leading spirit there, became the principal protector of the persecuted Locarners, obtaining for them permission to settle in the territory of the Grey League (the Grisons) and to pass through the Milanese territory on their business, besides offering to receive them in the city itself.

Representatives of the seven Cantons were deputed to carry out the conditions of this arrangement. Baldi, from Glarus, joined them, but with a heavy heart. Räuchlin, from Zürich, was at that time Governor of Locarno, and he, on learning the terms of the agreement, had ridden over the mountains in the depth of winter in order to confer personally with the Zürich authorities. These

had authorised him to abstain from interference in the business, leaving it to be carried through by the deputies and the local officials. He then joined the deputies at Altorf in the beginning of January, 1555. There they were detained a whole day by bad weather, but on the 9th they started to ride over the Gotthard Pass. This journey was not without danger, for avalanches fell both before and behind them, but late in the evening of the fourth day of their journey they safely reached Locarno. Röchlin, the Governor, then summoned the head-men of the villages and the adult male inhabitants of Locarno to meet the deputies at the castle on January 15th, after which he withdrew from all further interference, leaving the town clerk to act. The head-men from the villages all declared their intention to hold to the Romish faith and practice. The Locarners were allowed another day to consider.

Next day the Romanists of the town appeared in the morning and made their submission. The Evangelicals came up in the afternoon, first the men, then the women, two and two with their children in their arms or holding them by the hand; there were 120 adults. "It might have drawn pity from a stone, yet from these men it only provoked laughter"; so wrote the kind-hearted Röchlin. When the speaker on behalf of these Evangelicals touched upon the question of religion, he was interrupted and told that the deputies were not there to hear from them anything else than an answer to the question whether or not they would abstain from their conduct. The reply was, that they would hold to that which they believed to be the true and genuine Christian faith, even unto death. They were then told that in that case they must quit the town and district by March 3rd, and no further grace would be granted to them. A list of their names was demanded and handed in, preceded by a declaration of their faith and of their determination to hold to the newly-found Gospel while submitting to the authority of the governing Cantons, preferring to suffer rather than to be the occasion of a disruption of the Confederation or of another war between its members. They asked to be allowed more time on account of the danger of the journey over the mountains in winter, but this was refused.

Although the arrangement accepted by the eleven Cantons did not permit any other punishment than exile for the Evangelicals,

as such, it allowed the deputies to punish any who were "Anabaptists" or who spoke disrespectfully of the "Mother of God." This they were not slow to do. There was a poor shoemaker, Nicolao Greco, who had been already in prison sixteen weeks, charged with the last-mentioned offence. Räuchlin, the Governor, being a Protestant, had declined the responsibility of inflicting punishment, as he wrote to a colleague: "Whatever I might have done to him would have been either too short or too long." The poor man was tortured more than once in order to extort confession, but the utmost that he could be made to admit was that whatever he might have said was not said of our dear lady in heaven, but only of the wooden image in the church on the hill behind the town, called the *Madonna del Sasso*. Judgment in his case was pronounced by the deputies on January 21st, and he was condemned by a majority of them to death, three of them declaring that they had come with a strict charge from their Cantons to help the man out of the world. He was put to death by the sword, being decapitated.

Before the deputies left Locarno, the Papal Legate, Ottaviano Riverta, Bishop of Terracina, arrived from Milan. His purpose was to induce as many as he could of the Evangelicals to return to the Romish Church. This he did by promising good treatment and by expatiating upon the difficulties they would encounter in going among people of a strange language and strange customs as well as on the dangers of the journey. These considerations had their effect upon some, but on the appointed day, March 3rd, ninety-three of those who had acknowledged themselves to be Evangelicals started on their toilsome march through Bellinzona to Roveredo, at the entrance to the Valley of Misocco. There they remained for two months, intending, when the passage of the Bernardino should be safe for the women and children, to proceed with their journey into the country of the Grisons. Some of their number had in the meantime made their way as far as Zürich, where they were kindly received. When the time came for undertaking the further journey, as the authorities of the Grey League were not then willing that the fugitives should remain in their territory, the Council of Zürich agreed to permit the whole company to settle in that city.

Within a few days after the exiles had quitted Locarno some of those who had allowed themselves to be persuaded to remain behind and to conform to the Roman Church determined to follow their friends. One of these was Pariso Appiano, a velvet weaver, whose conscience would not let him rest in his comfortable home while so many of those whose convictions he shared were homeless wanderers. Thus, when the company started from Roveredo on May 1st for their further journey by Chur to Zürich they were 116 instead of the ninety-three who left Locarno on March 3rd. Seven days later some of them reached Zürich, and by May 12th all had arrived there, having travelled over the snow-covered mountains in safety, some on foot, some on horses, and others in carriages, and all without the loss even of any of their baggage.

An official report in 1569 declared that of those who had gone over to the new religion, the majority had not gone to Zürich, but had remained at Locarno. The position of these, however, became more and more difficult; they were subjected to various annoyances and persecutions in spite of the assurances of the Bishop of Terracina, particularly after the departure of Governor Räuclin and the arrival of Heinrich Püntiner from Uri, a bigoted Romanist, who succeeded him. Some followed their brethren into exile rather than endure these persecutions. As late as 1580 traces of inclination towards Gospel teaching were still to be found in Locarno—a proof that this teaching had taken deep root. During the three centuries since then, the town has been completely under the influence of Rome and Romish teaching. The rejection and expulsion of its best and most progressive elements was a loss which has not even yet been retrieved. Like the expulsion of the Huguenots from France on the Revocation of the Edict of Nantes, the effect has been to diminish the energy of the people, to cripple its industry, slacken its progress, and lessen its prosperity.

The loss to Locarno was gain to Zürich. Although many of the people of that town were jealous of the immigrants, dreading their competition, the authorities there received the strangers with goodwill and ready aid, and their coming proved to be an advantage to the town by introducing new industries which gradually attained vast proportions, and are still flourishing. One of these is the silk and velvet weaving introduced by Pariso Appiano.

These immigrants in Zürich, speaking Italian and for the most part not understanding German, naturally formed at first a separate community and a separate church. They obtained the services of Bernardino Occhio as pastor and preacher, and of Beccaria as schoolmaster. Their separate organisation lasted nearly to the end of the century, by which time its members had become incorporated with the people of the town. It was, however, not until eleven years after the immigration that the first one of their number, Giovanni Muralto, was admitted to the rights of citizenship in Zürich.

Such facts as these now related may well make us feel thankful for the large measure of freedom that we enjoy in England in respect of religious belief and conduct. This freedom has been gained by the labours and sufferings of those who have preceded us. It behoves us all, but especially members of the Free Churches, to keep in mind the struggles of former times, to watch with the greatest care and jealousy every attempt to encroach upon our liberty or to interfere in any way between us and our God. It is, indeed, our bounden duty to maintain intact and pass on to our successors the precious heritage.

F. A. FREER.

NOTE.—For further details see “*Die Evangelische Gemeinde in Locarno*,” by Ferdinand Meyer (2 vols., Zürich, 1836), a work of great historical value, based upon a critical examination of contemporary original documents.

THE most interesting and popular volumes of the month are *The Letters of Robert Browning and of Elizabeth Barrett Barrett*, 1845-46, which Messrs. Smith, Elder & Co, have sent out in two volumes with portraits, facsimiles, &c. 21s. Their interest is quite unique. Mr. and Mrs. Browning were, next to Tennyson, the two most illustrious poets of the Victorian era; each endowed with peculiar and exceptional genius, each appreciating the genius of the other long before their personal acquaintance began, and each displaying to the other a devotion almost as rare as their genius. Their courtship was certainly romantic—we know of nothing exactly like it. The attitude of Mr. Barrett (Mrs. Browning's father) was as unwise and mischievous as it was unjust. He was a self-centred, obstinate man, with whom it was impossible to reason, and who, at all costs, would have his way. Rarely have two hearts unveiled themselves more fully than in these letters. We are admitted into the innermost sanctuary of their lives. Yet is there nothing which their most intimate friends will be ashamed to see in print, or that can detract from the reverence in which their memory is held.

CHRIST'S COMMAND TO BAPTIZE : AN EXAMINATION OF DR. HORTON'S POSITION.

EVERY reader of Dr. Horton's latest book on "The Commandments of Jesus" must feel a sense of indebtedness to the writer of it which words are altogether inadequate to express. And it is because the intrinsic merits of the book will commend it to a large circle of readers, who must be more or less influenced by its perusal, that we venture to call attention to the allusions made in it to baptism. The subject is dealt with in the chapter devoted to "The Sacraments"—briefly, it is true, but yet giving the gist of the matter, as Dr. Horton usually does.

With Dr. Horton's motive and aim we are in hearty sympathy. They admirably express the position which Baptists have taken from the first, and when all sections of the Church are prepared to approach the subject from the same standpoint, the desired end will surely not be long delayed.

It is Dr. Horton's wish to "bring baptism back to precisely the place which Jesus assigned"—a position which he further emphasises by saying: "A close and exclusive attention to our Lord's words upon the subject, and to the place which He gives it in His system of religion, offers the one chance of a mediation between divided brethren. He is our peace, and breaks down the middle wall of partition. And if the controversy is ever to cease before He comes, it will be by this recurrence to His authority."

We are grateful for those words. It is precisely on the authority of Jesus that we have based our practice of "believers' baptism"—a practice which we are prepared to abandon as soon as it is proved to have no foundation in the only authority to which we submit.

But here our agreement with Dr. Horton comes to an end. How it is possible for disciples, apparently equally desirous of knowing and doing the Master's will, to differ so widely in their understanding of it, is difficult to explain; but so it is, and such being the case it behoves all—ourselves as well as those who differ from us—to endeavour earnestly to overcome all bias and prejudice of training and environment, and to once again make a thorough and candid examination of the belief they hold in the spirit of Dr.

Horton's words. Perhaps, when we approach the matter as Christians rather than as controversialists, not only will the "falsehood of extremes" be avoided, but a point of reconciliation will be found. And it is in this spirit and with this hope that I have ventured to examine Dr. Horton's position on the matter of baptism, and to compare it with our own.

What, then, according to Dr. Horton, is "precisely the place which Jesus assigned" to baptism? To give the answer in his own words, it is to "recognise it as the claim which is made upon all by the saving grace of God, and the pledge of instruction in all that Jesus commanded us"; and so recognising it, Dr. Horton feels "that we should miss the intention of our Lord if we failed to begin with our own children in their earliest infancy."

This view of the matter he regards as not only sanctioned, but required by the authority of Jesus as at once the way of escape from "the dogma of baptismal regeneration" on the one hand, and "the extreme of the Baptists," who "refuse baptism until the age of discretion and the personal faith are reached," on the other. The justification for so interpreting "the mind of the Master" he finds in the words of the Great Commission: "Go ye therefore and make disciples of all the nations, baptizing them," &c. (Matt. xxviii. 19, 20), which Dr. Horton understands to mean that "the making disciples is an act which begins with baptism and is continued by instruction: the baptism can be given as soon as a child is born; the instruction can begin as soon as he understands." So that a "recurrence to Christ's authority," while "forbidding the idea of a magical regeneration produced by baptism, will render it possible to baptize all nations and all persons, even unconscious children, as the beginning of the instruction which He enjoins."

I have stated Dr. Horton's position somewhat fully, and as nearly as possible in his own words, lest I should fail to do it justice; and now as regards our own position, a brief statement must suffice, yet enough to indicate wherein our differences, and our reasons for them, are to be found, leaving the matter then for an enlightened judgment to decide on the merits of the positions respectively assumed.

I.—As to the points wherein we differ.

(1) In place of baptism being "the *claim* which is made upon all by the saving grace of God," we regard it as the sign of *our response* to that claim by a personal acceptance and appropriation of "the saving grace of God" in Christ.

(2) Instead of regarding baptism as "the pledge of instruction," afterwards to be given by those responsible for the baptism of the child, "in all that Jesus commanded us," we regard it as a pledge *on the part of the person baptized* to receive and follow the instruction which has for its object the elucidation and enforcement of Christ's commands.

(3) As we understand the commandment of Jesus, "disciples" do not become such by being baptized, but they are baptized as the sign that they have become such by their decision to follow Christ, and so have already commenced to learn of Him who is meek and lowly in heart.

(4) We conceive it to be the first duty of parents, not to *baptize* their children, but to *prepare* them to be baptized, by such a presentation of the Gospel, both by precept and example, as shall lead them to become disciples by their own voluntary choice, and the exercise of personal faith, when the "age of discretion" is reached.

(5) So that our understanding of Christ's commission is not as Dr. Horton understands it—"make disciples by baptizing them"; but "make disciples and *then* baptize them"—*i.e.*, make them into disciples by the preaching of the Gospel, and on their acceptance of the offer the Gospel contains, baptize them as those who have thus become the disciples of Jesus, and then continue to instruct them more fully in the doctrines of Christ and the duties of the Christian life.

II.—As to the reasons why we differ.

(1) Every recorded instance of baptism by the Apostles is not simply of those who were "claimed" by the saving grace of God—for every man to whom the Gospel was preached was so claimed, but not every man was baptized—but of those who had recognised and responded to that claim by their "repentance toward God and faith toward our Lord Jesus Christ." If that was the practice of the Apostles, we think we are justified in accepting it as our own, because they had better opportunities than we have of knowing just what was the Master's will in regard to baptism.

(2) In the New Testament the term "disciple" is applied only to those who have made an actual commencement in the following of Christ, and is never used of those who were merely possible or prospective followers.

(3) If we interpret the commission of Jesus in the light of its fulfilment by those to whom it was given, then so far as *positive facts* are concerned there is nothing in it to warrant the baptism of non-believers, but everything to warrant that of believers in Christ.

For these and other reasons we still feel bound to adhere to the baptism of believers as alone required by the command of Jesus.

In conclusion, let me point out two complaints which Dr. Horton makes against the Church, which never could have been made if believers' baptism had alone been retained in the Church.

First of all, Dr. Horton says that the reason why "baptized Christendom is so largely un-Christian" is that "the Church has substituted the baptism of water for the baptism of Jesus, and has breathed the corrupting doctrine that the baptism of water *is* the baptism of Jesus."

That is true only in a qualified sense. It is true of churches that have practised the baptism of non-believers; it is not true, and could not be true, of those that have adhered to the baptism of believers alone.

And, secondly, he complains that "to assume that the act of baptism in water is of itself a baptism in the Spirit and a new birth . . . prevents men from seeking that new birth and that baptism of the Spirit without which His commandments cannot be fulfilled."

Again, we say that that is only true where baptism has been made the *means* instead of the *sign* of discipleship. Such a result would be impossible if only believers were baptized; for such a baptism, so far from preventing, actually *requires* as an essential condition without which baptism cannot be rightly received, that men *shall* seek "that new birth and that baptism of the Spirit without which His commandments cannot be fulfilled."

FRANK SLATER,

Halifax.

ART AND RELIGION.

IN the "Palace of Art" Tennyson reports, in a beautifully symbolic form, the failure of the soul to suffice itself even with the most consummate creations of genius. It can find no ease in its "lordly pleasure-house," because of the sense of sin burning "as if on fire within," and in its longing for satisfaction it is ready to throw aside the "royal robes" which Art has woven for it, and cries:

"Make me a cottage in the vale
Where I may mourn and pray."

But this is not the conclusion of the whole matter. The soul has a prophecy that, after its regeneration, it will discover a use for the fair ministries which have hitherto proved unavailing, and so the poet gives us the ultimate thought:

"Yet pull not down my palace towers that are
So lightly, beautifully built;
Perchance I may return with others there
When I have purged my guilt."

There is, it seems to me, in this well-known allegory, a hint of the true relationship between art and religion which we may follow out with advantage, in view of some of the current modes of thought, especially in regard to the function of imaginative literature. That art is the handmaiden of religion has passed into a proverb; but is there not a haunting suspicion on both sides as to the truth of this, which the recent developments in painting and fiction—to which I am about to refer—have tended to strengthen? Christianity, it has been urged, has nothing in common with the fine arts. There is an austerity in its conception of life which precludes any such affinity. It is as if one should attempt to smother the cross with flowers, and to garland the brow with laurels rather than bear the pressure of a crown of thorns. The real tendency of art, it has been contended, is to ally itself with the spirit of paganism, and its supreme achievements have been attained when that union has been most complete, as in the golden age of sculpture in Greece and in the voluptuous painting of the Italian renaissance. I think it is to the still existent fear

that there is an essential conflict between Christianity and art that we must attribute the recent movement—which I take to be a retrograde one—which is best understood under the name of Realism. Let our art receive its sanction from nature rather than religion; let us adopt the scientific method, and copy things as they are rather than be subservient to ethical ideas, the artist has said in effect, whether he has worked with the pen or the brush, and so we have had the Impressionist school in painting and the Realistic in literature. To many minds there has appeared no danger in this, for no plea could seem fairer at first sight than that we should wish art to interpret reality, to make a direct transcript from nature, to “omit nothing,” and allow no idealising light to fall upon the canvas or the page.

Readers of modern literature, or visitors to the Paris Salon, know, however, to what an injurious extent this theory has been carried, and how inimical it has become both to the true interests of art and morality.

I will refer especially to the effect upon literature, because by it we are all subtly influenced. While other forms of art are accessible only to the few, the moral atmosphere of our homes is, to a great extent, created by the books which enter into them. Authors such as Zola, in France; Ibsen, in Norway; Annunzio, in Italy; and Thomas Hardy, in our own country (I allude to his recent works only), have done much to taint, if not to defile, the purity of our literature. Even more disastrous results have followed, because, as is always the case, these masters have had disciples who have recklessly developed their methods to their logical issue, which have lowered the moral standard, and covered vice with the glamour of a meretricious cult.

Now, this has been occasioned, I believe, by a fatal error—what I may term the denial of the ethical conception of the function of art—a plea for the recognition of which is the main purpose of this article.

We want the artist to be something more than a mere photographer of phenomena, to consider not only the object he represents, but the nature of the mind for whose benefit the impressions are elicited. It should not be regarded as merely a blank sheet upon which pictures of external life may be flashed, for it can only be

satisfied with a ministry to its own innate sense of what is beautiful. That which is objectively false may be subjectively true—otherwise the greatest triumphs of imaginative literature would have no *raison d'être*. The *Midsummer Night's Dream*, for example, is outside "realism" according to modern interpretations of the term, and yet it is profoundly true to the desires of the mind. The true artist is surely he who bears this in view, and who *selects*—not merely copies—remembering that not all subjects are equally fit for artistic treatment.

Our quarrel with Realism is that, while professing to portray things exactly as they are, it fails, to use the words of Matthew Arnold, "to see life steadily and to see it whole"; it has too often forgotten that we have spiritual and immortal desires as well as sensual impulses, soul as well as sex. It comes under the indictment that it has—

"Judged all Nature by her feet of clay,
Without the will to raise its eyes, and see
Her God-like head crowned with spiritual fire
And touching other worlds."

"Art," says Walter Pater, "should give the particular pleasure associated with the word beautiful"; while John Ruskin imposes as the test "that which affords the greatest number of the greatest ideas." To attain to any unanimity as to the canon by which a work of art should be judged, or to state in precise terms its relation to religion, is no doubt impossible, but I hope I have not striven in vain to indicate that, at the least, it should address itself to the satisfaction of the æsthetic faculty of man, and that it can only approach the fulfilment of its highest vocation as it interprets his divinest aspirations. CHARLTON WILKINSON.

WE have received from Messrs. S. H. Burrows & Co., of 21, Furnival Street, Holborn, *THE LIFE OF KING ALFRED THE GREAT*, by J. Hunt Cooke (9d.), and *JOB: An Appreciation*, by the same Author (2d.). The sketch of the life of Alfred is well done, embodying in brief compass the results of wide reading, especially of the original and ordinarily inaccessible authorities, and bringing before us the salient facts of his career. In connection with the millenary celebration of this "maker of England," Mr. Cooke's small manual should be of great service. The *Appreciation of Job* was first published in our own pages, and will, we doubt not, attain a wide circulation in its present form.

CHURCH MEMBERSHIP.

THE two sets of questions given below are addressed to applicants for Church Membership, and to such as are actually members.

They were drawn up by the editor of this Magazine for his own use, but have since been published as leaflets in the C. M. Series of the Baptist Tract and Book Society. It is hoped that they will be of service to many of our pastors, both in dealing with inquirers and in their efforts to stimulate their people to greater fidelity.

I.

QUESTIONS FOR CANDIDATES FOR CHURCH MEMBERSHIP.—The Church of Jesus Christ consists of those who are called Christians, also variously termed disciples, believers, brethren, saints. The Church exists as a witness for Christ, to ensure obedience to His will, the progress of His kingdom, and the salvation of mankind. It is the duty of all who believe in Christ openly to avow their faith in Him by baptism, and to unite with His people. In view of these facts let us affectionately ask:—(1) Do you believe in Christ as the Son of God and the Saviour of the world, trusting in Him for salvation, for pardon, righteousness, and peace? (2) Do you accept Christ as your Teacher and Lord, obeying Him in all things, whether sacred or secular, and striving to make your whole life a service to Him? (3) Do you, in entering the Church, pledge yourself, by the help of God, to walk consistently with the high and holy profession you make? Will you strive to adorn the doctrine of God our Saviour in all things, and to give no occasion of offence to any? (4) Will you conscientiously endeavour to fulfil the duties which your membership imposes, attending (unless prevented by some reason which you think Christ will approve) the services and meetings of the Church for worship, instruction, and prayer, both on the Lord's Day and on week-nights? (5) Will you pray for the pastor and officers of the Church as well as for your fellow-members, and "walk in love as Christ also has loved you"? (6) Will you support the Church by your grateful voluntary offerings, giving for the maintenance of its worship and for the furtherance of the religious and philanthropic work in which it is interested, "as the Lord hath prospered you"? (7) Will you, as opportunity offers, undertake some definite work for Christ, with a view to the salvation of others? Though we cannot all do the same work, we can all do some work. There are, *e.g.*, preachers and teachers, visitors of the sick, tract distributors, and those who say every man to his neighbour, "Know the Lord." Are you willing, as in the sight and for the sake of Christ, to do what you can? .

II.

QUESTIONS FOR CHURCH MEMBERS.—(1) Have I, since I entered the Church, remained steadfast in the faith of Christ? My membership is a

profession of faith in Him as Saviour and Lord. Do I really believe in Him? Has my faith been confirmed, or am I waxing cold so that my first love is lost? (2) Have I been a faithful member of the Church to which, by my own wish, I have been admitted? Have I sought its prosperity and endeavoured to fulfil its claims? What have I given to it of my thought and affection, my time and labour? (3) Have I been regular in my attendance on the means of grace both on the Lord's Day and during the week, giving heed to the warning which bids us "not forsake the assembling of ourselves together"? (4) Have I received the ministrations of God's truth with candour, with prayerfulness, and with a desire to profit thereby; or has it been with indifference—in a cold and critical spirit—rejecting as worthless all that was not pleasing and which I wished not to apply to myself? (5) Have I supported the pastor by my sympathy and prayers, by remembering him at the Throne of Grace that he may be divinely guided in his work—by pleading for conversions through his ministry—and for the growth in grace of all who believe? (6) Have I contributed of my worldly substance, and according to my ability, for the maintenance of worship—for the carrying on of the benevolent and Christian work in which the Church is interested? (7) Have I lived in love with my fellow-members, acted towards them as brethren and sisters in Christ, abstained from all harsh words, uncharitable judgments, and evil reports? Have I tried to carry brightness and joy into their homes and hearts? (8) Have I endeavoured to bring sinners to Christ, sought the increase of the congregation, given a welcome to strangers, and in other ways acted as a servant of Christ?

MIDNIGHT.*

At lone midnight,
 In hope of light
 From starry host, I gazed.
 Not one for me has blazed,
 None cheers my sight
 At lone midnight.

At deep midnight,
 In dumb affright,
 Vainly around I sought
 Comfort from gladdening thought,
 No fancy bright
 At deep midnight.

* Translated from Rückert, whose "Vision of God" was reviewed in our last issue. Max Müller, in his "Auld Lang Syne," giving the original, says: "These are the verses, we are told, which Goëthe murmured before he exclaimed, 'More light, more light!' and passed away."

At midnight drear,
Listening to hear
My heart-beats, only pain
Kindled in every vein.

Oh, pulse of fear,
At midnight drear!

At dread midnight
Fought I the fight,
O manhood, of thy grief.
My strength brought no relief,
No guiding light
At dread midnight.

At calm midnight
I give the might
Into Thy hand, the strife,
Lord over death and life.
Thou hold'st the watch. 'Tis light
At blest midnight!

D.

SUNDAY MORNINGS WITH THE CHILDREN.

III.—LETTERS FROM THE KING.*

HOW pleased are boys and girls when at school, it may be hundreds of miles from their homes, to receive a letter from father or mother. How disappointed when the postman brings them nothing. When a letter actually arrives, the boy or girl, with joy, reads and re-reads every portion, and does not say "I will read it to-morrow, or next day, or week." Now I am going to tell you of a great King, who, many years ago, gave instructions to His servants to write some most important letters, which have been preserved, and have done, and still are doing, great good to those who have found out what wonderful things are related in them. They give an account of the King Himself, of His subjects and His laws, and show how those who are guided by His instructions and are loyal to His government will by-and-by be rewarded. Not only in the future, but in the present, all that give heed to His counsel will have the King always near to help them, to keep them from danger, and comfort them in their troubles. "Keep My commandments and live," "I love them that love Me, and those who seek Me early shall find Me." These and many such like words are in these letters. Examples are here of many who set a high value on them. Kings and subjects, rich and poor, learned and ignorant, boys and girls,

* Our young readers will be interested in an address written for their special benefit by a friend who has reached his ninety-fourth year.—ED.

people living in foreign countries, have these letters in their own language, with the result that their lives have been completely changed. Instead of giving way to bad passions and wicked habits, which often made them miserable, they discovered how foolish they had been in not having looked carefully into these messages from the King. Some would not listen to the advice and warnings of the King's servants. Manasseh had a pious father, and after his death ascended the throne at twelve years of age; but he was a bad king and led the people to worship idols, and was worse in his conduct than any who had preceded him, and through his example his son pursued the same evil course, and was murdered in his own house when he was only twenty-four years old. Another king (Jehoiakim) in the days of Jeremiah would not regard the words that the latter uttered by God's command, and took the roll that contained the threatenings against him and the city out of the hand of the man who had read from the roll, and threw it into the fire. But some of the kings were not wicked. David delighted in God's Word; Josiah, Hezekiah, and Jehoshaphat were guided in their actions by the precepts of the Lord. The remarkable history of others prove to us how the Almighty showed a special regard to those who trust in Him; and His care for them should encourage us who value the letters to remember that the same Almighty Friend is our Heavenly Father, pitying, pardoning, and blessing us. Think of Joseph in Egypt, once a prisoner, but afterwards the Prime Minister of the land, and how, through his wisdom, the lives of thousands were saved from starvation. Remember, too, what is written about his father Jacob; how, when he had lost as he supposed his son, and expected that he should lose Benjamin, he was so depressed that he said, "All these things are against me." What a mistake he made, for he little knew that all was working for his good. Young people, as well as old, make the same blunder when there are formidable difficulties in their path. Wait patiently, my young friends. David was in a gloomy mood when he said, "I shall one day perish by the hand of Saul," although God had assured him that he should be king instead of Saul. How interesting is the life of Moses, with all the romance that surrounds the story of his birth and his preservation amid the bulrushes of the River Nile, his guiding the people of Israel through the wilderness after their escape from the tyranny of Pharaoh, their slavery, and cruel sufferings in Egypt.

The prophet Samuel's early history is very attractive to the young, and sets before them the importance of listening when God speaks. He rarely speaks in visions or dreams now, because we have the printed letters, which contain all that we need to know.

Let all young people read the letters for themselves. Some have been so eager to get hold of them that they have parted with all their money, and given themselves much trouble to get them. Perhaps you have heard what I am going to relate. In Wales there was such a scarcity of copies that it was possible only for a few persons to possess the Book. In a certain

village a young girl who as she listened to the words of the preacher was so interested in them that she longed to possess the Word of God for herself. She went to a friend's house and saw a copy of this precious volume. She resolved that, if it were possible, she would purchase one, and began to save every penny until she had enough. But there was another obstacle in her way. The village in which she lived was far from the place where a Bible could be bought. But she would not allow any difficulties to thwart her. When she had sufficient money, she got up very early one morning and walked twenty-five miles to reach the house of the minister whom she expected to sell her a Bible. He received her very kindly, but told her that he had only one copy, and that was reserved for someone else. She burst into tears, fearing that her walk was all in vain. Mr. Charles (the minister) was so moved with her earnestness and distress that he let her have this only copy. Imagine her joy in being the owner of this precious volume of letters from the King. The next day she trudged back to her home, forgetting the fatigue of her journey, enriched by a treasure more valuable to her than the finest gold. There are few who would take such pains now, and, happily, circumstances are very different, as Bibles can be had everywhere, but we should not overlook the splendid trait in the character of this young girl in her eagerness and perseverance to obtain the words of the King. I could tell you how these letters have cheered young people when they were ill and they could not live long. They knew that the Good Shepherd would safely protect them and take them to His heavenly fold. Jesus will take all who love Him to a place of great happiness, and we know that *all the best is in the future.*

Boys and girls, I have a growing desire for your happiness *now*, and I know that the study of the King's letters will lead you into pleasant and peaceful paths. Don't despise the counsel of an old friend, who, nearly eighty years ago, sought for the King's guidance, and placed his trust in the Lord Jesus, that he might be saved from the love of evil, and enjoy the blessing of Almighty God, which is more valuable than all the honours the world can bestow.

In relying upon the strength and wisdom of the King of kings, make this solemn resolution, "THOU shalt guide me with THY counsel, and afterward receive me to glory." "Open Thou mine eyes that I may behold wondrous things out of Thy law."

PETER TERRY.

WORDS FOR THE WIND. A book of Prose Points. By William Henry Phelps. George Allen, 156, Charing Cross Road. 2s.—A small book which will be prized by people who can think. The short epigrammatic sentences, the subtle thought, the sunny optimism of the writer, give to his words a penetrative and suggestive power which should ensure for them a wide welcome.

NOTES AND COMMENTS.

MR. BALFOUR'S SCHEME FOR IRISH UNIVERSITIES.—Mr. Balfour has once more put forth his Irish Roman Catholic University scheme in a letter to one of his constituents. He disclaims any commission to speak for anyone beside himself, yet it is evident from other signs that the forces are gathering for a determined effort in the direction indicated. The time is not very wisely chosen in view of the great awakening of Protestant feeling in all parts of the country, and Mr. Balfour has already been threatened with the withdrawal of Conservative support in his own constituency because of his apathy in the anti-ritualist crusade. But evidently, even at some risk, something has to be done in return for the help which the Irish party in the House of Commons have rendered to the Government in their reactionary Educational policy, and Mr. Balfour hopes that his long-cherished plan will now serve its turn. The proposal involves the founding of two new Teaching Universities, one Presbyterian, the other Romanist; one formed out of the existing Queen's College, Belfast; and the other at Dublin either *de novo* or from the Royal University of Ireland—an Examining Board like the University of London, and one in which the scholarships and fellowships are largely held by Romanists. These will supplement the existing Trinity College, Dublin, which, by a policy of abstention, has been allowed to remain in the hands of Protestants, though the Lord Chief Justice of England is one of its alumni. The two new Universities are to be created on exactly similar lines, save that the governing body at Dublin is to be mainly Roman Catholic. Both are to be subject to the Test Acts, and scholarships and fellowships provided out of public funds are to be subject to competition and awarded irrespective of creed. There is to be no public endowment of Chairs of Philosophy, Theology, or Modern History.

PLAUSIBLE BUT UNJUST.—The scheme is a very plausible one, has been carefully devised to catch the Presbyterian as well as the Romanist vote, and can be supported by all the arguments which would logically involve a State Establishment of the Roman Catholic Church in Ireland. While tenderly solicitous for Presbyterian interests, Mr. Balfour, regarding all other Nonconformists as supporters of Gladstonian Home Rule, waves them aside as having, in consequence, no *locus standi* in the question. The bait to the Presbyterians is an immoral one, and there is more than a hope that they will reject it. The division of University students according to the religious persuasion of their parents will prolong the class, race, and sectarian ignorance and hatred which have so fatally hindered national education, progress, and unity. If Roman Catholics will only do in Ireland what, by the express permission of the Pope, they do in England in relation to the Universities of Oxford and

Cambridge, they will very soon change the Protestant conditions at Trinity College, Dublin, at which Mr. Balfour now girds. The majority of the students would be Romanist, the teaching staff mainly Romanist, and the atmosphere Romanist in a sense with which no one would complain in a country three-fourths of whose population are Roman Catholic. In Mr. Balfour's scheme where de Nonconformists come in, to say nothing of Mr. Lecky? The Conference at the Mansion House, Dublin, affirmed "the constitutional right of all British subjects to adopt" [of course, with national recognition and national endowment] "whatever system of collegiate or University education they prefer"! and they demanded that the governing board should be entirely and permanently Roman Catholic. This will not satisfy the Bishop of Limerick; and the Vatican, by whose favour alone any scheme can be successfully launched, has made no sign.

THE RITUAL CONTROVERSY.—During the month all the parties to the controversy on ritual and doctrine that is now dividing the Established Church have appeared and spoken in public. Convocation has met. Parliament is sitting, and in both Houses there has been a full-dress debate. A great meeting of Protestants, 10,000 strong, described by the *Times* as "an immense success," and by Canon Thynne in Convocation as "the Dissenting rabble," has been held at the Albert Hall, Kensington. And last—not in time, nor perhaps in importance—two hundred and twenty recalcitrant clergymen have met in the Holborn Town Hall, on the invitation of men officially connected with the English Church Union, and reputed members of the Society of the Holy Cross, and have passed resolutions in flat defiance of the views of the Bishops in relation to the reservation of the Eucharistic elements and the ceremonial use of incense. Mr. Balfour expresses sympathy with those who protest against "attempts to alter the centre of gravity in the Church of England," but in and out of Parliament he has declared that Protestantism in England is no more in danger than the law of gravitation! The Bishops' Bill for the Reform of Ecclesiastical Courts, based on the recommendations of the Commission of 1883, is being brought forward for consideration by Committees of Convocation, and is, if ready, to be brought up before Convocation in April for final revision. The Archbishop of Canterbury says there is no hurry about it; and as far as Parliament is concerned, next year will do as well as this. In the meantime he has a new plan of procedure all ready for work, based on the Preface to the Prayer Book. The two Archbishops will form a Court for settling the interpretation of rubrics, each sitting in his own diocese with the other Archbishop present as his assessor, "to hear *all that could be said* (!) by those who were concerned in the matter, either personally, or by counsel, or by experts." No more different directions in different dioceses, no more hurried judgments, no more regard to the judgments of existing courts. Here, too, there is no hurry, and though many will not come to the Court, and of those who come not all will obey, never mind, time at any rate will be gained

NO HELP FROM THE GOVERNMENT OR FROM THE BENCH OF BISHOPS—The Bishop of Sodor and Man, whom stress of weather kept in his own tight little island, fairly states the case. He writes that in November the Bishops “resolved to put their foot down as regards Reservation under any pretexts, Invocation of the Virgin Mary and the Saints, and also in the ceremonial use of incense. Since then an official announcement has appeared to the effect that these and other things are to be arguable on appeal.” “What would be thought of a proposal to change the old-established system of court-martial were the Army and Navy in a state of mutiny and revolt?” But it is evident the Bishops have no intention of dealing seriously and radically with the matter at all. Vice-Presidents and members of the English Church Union, members of the Alcuin Club, those who, as Lord Grimthorpe charges the Northern Archbishop, “invent illegal services for sham holy days, and supplant the Confirmation service by one of their own taken from a revered predecessor, Egbert,” are already outside the Protestant camp. So far the Bishops of Hereford and Worcester are the only men who have spoken bravely, in a Protestant sense. No new Act of Uniformity, no organised suppression of ritualism will mend matters. Honest men will not bow to coercion, and even where in ritual they conformed, the pulpit would still be free to proclaim the doctrines which give ritual its significance. Mr. Augustine Birrell never spoke with more power or, we hope, more effect than when he declared to the House of Commons that there is but one remedy for the lawless condition of the Church of England—that it should become a Church in reality by being freed from State patronage and control. To those within Disestablishment has all the alarms of the unknown, yet who can doubt that it would prove a great spiritual tonic, and an untold blessing to the whole Church of Jesus Christ?

DISENDOWMENT INVOLVED IN DISESTABLISHMENT.—In all the ritual controversy no words of Sir William Harcourt have roused so much resentment as those with which he concluded his letter in the *Times* of February 4th. “I find some of these lawless gentlemen talk very glibly of Disestablishment. I do not know if they have reflected that Disestablishment will come in a very different shape from that which they contemplate at their ease. An unoffending clergy which is disendowed on the principles of religious equality is naturally and properly treated with liberality and generosity. But those considerations do not apply to a body of men who are dismissed by the nation on account of their lawless conduct. They need not lay the flattering unction to their souls that they are going to carry off the Protestant plant of the National Church in order to carry on their Romish manufactures. They are not to be allowed to occupy the parish churches or the cathedrals in which to erect confessionals and celebrate without restraint their high masses. They are not to be secured by life incomes as commutation or compensation in the work of accomplishing the ‘conversion of England’ out of the funds of the Protestant Establishment. These are

considerations on which the Bishops and the clergy may with advantage reflect. Their time is short, their sands are running out; if they continue pusillanimously to shiver on the brink, their impaired authority will be finally extinguished, and the existence of the Church they have so ill tended will be, and indeed is to-day, at stake." From an entirely different point of view Mr. G. W. Russell affirms, in the *Nineteenth Century*, that the time has come for the Anglican Church to choose between her birthright and a mess of pottage. On the other hand, Lord Hugh Cecil regards Disestablishment as including Disendowment as a great disaster and a great crime, and asks for as large a measure of independency as the Church of Scotland has. But without adopting either the language of Sir William or Mr. Russell, we affirm there can be no half-way house in this matter. When State control goes, Church control must go too. When national control ends, national endowments must revert to other national uses.

THE LATE DR. BERRY.—The sudden death of Dr. Berry, of Wolverhampton, at the early age of forty-six, in the very midst of the busy work which he had only just resumed after months of quiet, is a sore loss not only to our Congregational brethren, but to all the Evangelical Free Churches, and to many a movement in favour of liberty, righteousness, and truth. Overwork seems to have been almost the law of his life. He gave himself with uncontrollable ardour to every religious or political work which he took in hand. Two years ago he was Chairman of the Congregational Union, but still earlier public recognition had been shown to his great gifts and wide influence by his appointment as President of the first Free Church Congress. He has left no permanent mark on theological thought or literature, but his immediate influence on those who heard him was remarkable. A spontaneous kindness, sympathy, tenderness, and the charm of eloquent speech won the hearts of all, and amounted almost to a spell. When Henry Ward Beecher heard him, twelve years ago, he was moved to tears, and named him at once as his only possible successor. May a double portion of his spirit rest on all his brethren!

DEATH OF MRS. PARKER.—Very rarely does a minister's wife fill so large a place either in public or in private as did the late Mrs. Parker, and her going home leaves a great gap not only in the life of her renowned husband and in the social circle, but also in the public worship and ministries of the City Temple Church. She was a true woman, delighting by her charm and her many artistic gifts, and using them all to help both by enriching and inspiring the ministry of Dr. Parker. She seems to have borne bravely the burden of her illness, and to have looked the last enemy in the face without faltering or fear. It was characteristic of her that she desired no outward signs of mourning to be associated with her death, and that she should turn the thoughts of those that loved her so well from the frailty of our mortal

life to the glory that is to follow. Our deepest sympathy goes out to the great preacher, so bravely standing at his post, determined to keep young and to live in the sunshine of God.

PROFESSOR COATS, OF GLASGOW.—By the death of Professor Joseph Coats, at the age of not quite fifty-three, Glasgow University has lost a most distinguished pathologist, and the Adelaide Place Baptist Church a deacon and a Christian man of high character and noble life. He has done good service to the Baptist cause in Scotland in many directions, and took a deep interest in the higher education of the Baptist ministry in Scotland, and filled the position of President to the Theological College. At his funeral the church to which he belonged, and the University which he had adorned with his learning and devotion to science, together bore their sad tribute to his graces and his gifts.

LITERARY REVIEW.

THE COLLECTED POEMS OF WILLIAM WATSON. London: John Lane.
7s. 6d. net.

MR. WATSON'S achievement in verse is distinguished by its quality rather than its quantity. Its bulk is small. He has not as yet touched all the strings of the poetic lyre. He has made successful excursions into the charmed realm of the Muses, but there are vast and fruitful fields on which he has not yet set foot. The volume of his "Collected Poems" contains nothing new, though it preserves most of his best work, and enables us to judge more accurately of that work as a whole. He has rejected several poems which the majority of his admirers will miss with regret, though he can scarcely be said to have included any which are not entitled to a place among the best, when allowance is made—as it must be—for his self-imposed limitations and his defective Christian faith. We may find in this volume much of the pure gold of poetry with very little alloy. The chaff has been winnowed away and the solid grain remains. We cannot suppose that this is to be regarded as the final or "definitive" edition of Mr. Watson's works, or that he intends to retire from the service of the Muses. We shall be surprised if—under conditions which, we trust, are not impossible—the best is not yet to come. Selected, rather than collected, is the title which best describes the contents of the volume. Mr. Watson has nourished his mind on the great traditions of poetry, especially of English poetry, and assimilated its spirit. He has felt the spell of Wordsworth more, perhaps, than of any other of his predecessors, though he recognised in Tennyson also "Master and mage, our Prince of Song." He has the Wordsworthian eye for nature and the Wordsworthian feeling and attitude towards nature. His verse is, as a rule, stately and melodious, with occasional lapses into prose. He is a master of brilliant epigrams and

striking phrases. Several of his lyrics are among the sweetest and most entrancing in our language, and it were to be wished that he would allow himself to deal more constantly with the deep and abiding emotions of love and sorrow, the primary affections of our nature. He is essentially a reflective and frequently a critical poet. Criticisms in poetry are less welcome than criticisms in prose, and Mr. Watson has, if anything, overburdened his pages with his thoughts about religion, poetry, and philosophy, and often these thoughts suffer from the lack of a more robust faith and a brighter hope. Doubt chills and paralyses. The pensive note soon becomes dull and wearisome. Swan-songs do not kindle and inspire.

We need not here do more than allude to the criticism we ventured to make a year ago in our article on "The Hope of the World" and "The Unknown God," to the effect that Mr. Watson's theoretic agnosticism, with the dreary pessimism which inevitably flows from it, is sadly crippling his poetic power and preventing him from taking his proper place among the *Dei majores* of English poetry.

Instead of attempting an elaborate estimate of Mr. Watson's place among living poets, we shall please our readers better by quoting one or two specimens of his verse which seem to us specially noteworthy. Take the following epigrams. Two of them express forcibly the difference between the ideal and the actual :—

" To keep in sight Perfection, and adore
 The vision, is the artist's best delight ;
 His bitterest pang, that he can ne'er do more
 Than keep her long'd-for loveliness in sight."

" Toiling and yearning, 'tis man's doom to see
 No perfect creature fashion'd of his hands.
 Insulted by a flower's immaculacy,
 And mocked at by the flawless stars he stands."

The next finely points out each man's significance to himself :—

" Momentous to himself as I to me
 Hath each man been that ever woman bore ;
 Once, in a lightning-flash of sympathy,
 I felt this truth, an instant, and no more."

Again, how touchingly true is "The Fugitive Ideal" :—

" As some most pure and noble face,
 Seen in the thronged and hurrying street,
 Sheds o'er the world a sudden grace,
 A flying odour sweet,
 Then, passing, leaves the cheated sense
 Baulked with a phantom excellence ;

“ So, on our souls the visions rise
 Of that fair life we never led :
 They flash a splendour past our eyes,
 We start, and they are fled :
 They pass, and leave us with blank gaze,
 Resigned to our ignoble days.”

In a kindred vein is “ The Glimpse ” profoundly suggestive, *inter alia*, as to the highest means of moral and spiritual influence, and the value of the personal equation in the shaping of the inner life :—

“ Just for a day you crossed my life’s dull track,
 Put my ignobler dreams to sudden shame,
 Went your bright way, and left me to fall back
 On my own world of poorer deed and aim ;

“ To fall back on my meaner world, and feel
 Like one who, dwelling ’mid some smoke-dimmed town,
 In a brief pause of labour’s sudden wheel,—
 ’Scaped from the street’s dead dust and factory’s frown,—

“ In stainless daylight saw the pure seas roll,
 Saw mountains pillaring the perfect sky :
 Then journeying home, to carry in his soul
 The torment of the difference till he die.”

There is a majestic note in the following sonnet which is not less remarkable for its heroic ethical ring :—

“ I think the immortal servants of mankind,
 Who, from their graves, watch by how slow degrees
 The World-Soul greatens with the centuries,
 Mourn most man’s barren levity of mind,
 The ear to no grave harmonies inclined,
 The witless thirst for false wit’s worthless lees,
 The laugh mistimed in tragic presences,
 The eye to all majestic meanings blind.

“ O prophets, martyrs, saviours, ye were great,
 All truth being great to you : ye deemed man more
 Than a dull jest, God’s ennui to amuse :
 The world, for you, held purport : Life ye wore
 Proudly, as Kings their solemn robes of state ;
 And humbly, as the mightiest monarchs use.”

This is noble poetry, and if Mr. Watson will but proceed on its lines rather than on the lines of “ philosophic doubt,” he will do greater justice to his poetic powers, and render a higher service to the world.

THE LAST BALLAD, and other Poems. By John Davidson. John Lane. 5s.

MR. DAVIDSON'S new volume is quite equal to any of its predecessors, and has, in fact, all his old characteristics. It is impossible not to admire his strong virile force, his picturesque, rugged expressions, and his vivid realism, though much of even his best work is marred by strange crudities of speech. The ethical spirit of his poems is still open to grave exception. The ballad which gives the title to the volume tells how Sir Lancelot, in a passion of remorse for his treachery to his noblest friend, fled into the wilderness, and lived the life of a beast, wild and uncontrolled, until he was discovered by Sir Galahad, his son, through whose influence he again enters upon his knightly quests. The ballad contains many brilliant pictures, and does not conceal the torment which sin inevitably brings in its train, or how it entwines itself with the very tap-roots of our being. It suggests how, when one path to glory is closed, another and lowlier may be pursued, though we question whether an illicit love can ever lead to deeds of chivalry and heroism. "The Ordeal" tells the story of a noble and gracious lady falsely charged with adultery. She, and the knight who was charged with her, submit themselves to conventional but absurd and arbitrary tests which fail. It is difficult to see whether Mr. Davidson here wishes to disparage our belief in the rule of a righteous Providence, or whether he is censuring the king for not at all costs and in spite of appearances doing what he knows to be justice. Some of the shorter poems are exquisite in their beauty. We have been specially struck with "My Lily," "The Prince of the Fairies," "In the Isle of Dogs," and in another way we admire "A Ballad of a Coward," for its analytic and psychological not less than for its poetic power. Other of the poems are marked by a keen sense of justice and love of humanity. Generally speaking, Mr. Davidson is more graphic as a poet than he is convincing as a philosopher.

A ROSARY OF CHRISTIAN GRACES. By Alexander Maclaren, D.D. Horace Marshall & Son. 3s. 6d.

No series of "Present Day Preachers" would be complete without a volume by Dr. Maclaren. These twenty-one sermons display all the characteristics of his unique power. The first seven, which give to the volume its title, are an exposition of the graces commended in 2 Peter i. 5-7. Another sermon of special interest is that which was preached at the close of Dr. Maclaren's fortieth year of ministry in Manchester from 1 Cor. ii. 2. Nor will anyone be likely to overlook the singularly beautiful discourse, "Watchers and Sleepers," preached after the death of Mrs. Charles Williams, of Accrington. The fine imaginative insight, the deep feeling, and the intensely practical purpose of Dr. Maclaren's sermons would win for them a wide welcome even if the author were unknown. He has, perhaps, given us "greater" sermons than these, but none more searching, stimulating, and helpful.

THE THEOLOGY OF THE EPISTLE TO THE HEBREWS. With a Critical Introduction by George Milligan, B.D. Edinburgh: T. & T. Clark. 6s.

MR. MILLIGAN has an hereditary interest in the study of this epistle. His father, the late Rev. Prof. Milligan, of Aberdeen, left certain MS. notes on it which form the first rough draft of a critical commentary to the epistle. The son has no small share of his father's peculiar power. The first part of the volume discusses questions relating to authorship, date, &c., in a terse and practical style, the position taken being that the epistle was addressed not to the Church in Rome as we ordinarily understand it, but to an older congregation that there existed. The doctrine of the epistle is, according to Mr. Milligan, Paul-like rather than Pauline, regarding the law on its ritual rather than on its moral side, while the general style and mode of expression betrays a Hellenistic or Alexandrian training, though he rejects the idea that the epistle was written by Apollos. Mr. Milligan believes that this epistle has a special message to our own age, inasmuch as it presents the Divine side of the life of Christ, His unique dignity, His regal and priestly offices, especially His heavenly priesthood, and so offers a valuable corrective to the humanitarian speculations so current among us. The book is a thoughtful and helpful one.

CHRISTINA ROSSETTI: A Biographical and Critical Study. By Mackenzie Bell. London: Thomas Burleigh, 370, Oxford Street. 6s.

IN view of the place which Christina Rossetti's poetry occupies in our general as well as in our devotional literature, it is not surprising that her biography should so quickly have run into its fourth edition. Mr. Mackenzie Bell had the advantage of personal acquaintance with Miss Rossetti and has been an enthusiastic student of her writings. While omitting nothing that is essential, the biography is not unduly long. The appreciation of Miss Rossetti's poetry is sound, discriminating, and sympathetic. Our own estimate of it has been expressed so frequently that we need not here repeat it. We have received Mr. Mackenzie Bell's volume with sincere pleasure, and commend it to all who value poetic genius, especially when it is inspired by profound religiousness and saintliness of character. The author has given us a beautiful picture of a beautiful character.

THE FREE CHURCH HANDBOOK. Issued by the National Council of the Evangelical Free Churches. London: Thomas Law, Memorial Hall, Farringdon Street, E.C. 1s. 6d.

THE second year of the publication of this valuable manual has enabled its compiler, Mr. Howard Evans, to present it in a much more complete form. It gives all requisite information as to the constitution of the Free Church Council, and historical sketches of the churches that comprise it, with the various organisations in which we are interested. Its legal information relates *inter alia* to the Burials Act, the new Nonconformist Marriage Act of 1898, and many other matters with which all Free Church-

men should be well acquainted. Its statistics prove indisputably that Free Churchmen are not, as is too often supposed, a minority of the population. With better organisation they might accomplish much more both politically and ecclesiastically.

MESSRS. MACMILLAN & Co. are now issuing in their delightful Eversley series the WORKS OF SHAKESPEARE. Edited, with Introduction and Notes, by C. H. Herford, Litt.D. In Ten Vols. 5s. each. Dr. Herford is a well-known Shakespearean scholar, and is thoroughly equipped for the work he has here taken in hand. His Introductions discuss every point of moment connected with the plays, and his Notes, which, if anything, are too few, are models of scholarly suggestion. Of the numerous editions of our great dramatist not one is superior, we know of none equal, to this.—The same publishers also send out at 1s. net LAWLESSNESS IN THE NATIONAL CHURCH. Reprinted from the *Times*. By the Right Hon. Sir William Vernon Harcourt, M.P. Sir William has never rendered nobler service to his country than in these letters, which ought to be circulated in thousands through the length and breadth of the land. Exception has been taken to the writer's Erastianism, but our own position has always been that so long as a State Church exists, its ministers must be kept within the bounds of the law, and that Parliament undoubtedly has the right of enforcing obedience. Sir William hits hard and hits all round. The Archbishops and Bishops, as well as the minor clergy, come in for a large share of his trenchant criticism. Free Churchmen should make extensive use of these brilliant and effective letters in the crusade against ritualism and sacerdotalism.

THE Sunday School Union have sent out cheap and well-printed editions, published at a shilling, of HIS BROTHER'S KEEPER; or, Christian Stewardship; ROBERT HARDY'S SEVEN DAYS; or, A Dream and its Consequences; and RICHARD BRUCE; or, The Life that Now Is, by Charles M. Sheldon. The almost unprecedented circulation of "In His Steps" has awakened an interest in this author's earlier books, which, like the later volume, consist of chapters read on successive Sunday evenings to his congregation. The books, notwithstanding differences of story, incident, and character, all advocate the same principles as that which brought the writer his fame, and present the social side of Christianity in a remarkably impressive form. "His Brother's Keeper" deals with events that actually occurred during the great strike among ironworkers in 1895. "Richard Bruce" describes a strike that occurred in Chicago at an earlier period. Mr. Sheldon is a powerful delineator of character, and writes in a way that appeals to the conscience and stimulates the heart; and though he does not solve all the difficult questions that press upon us, he indicates clearly the only lines upon which the solution is possible. Such characters as Stuart Duncan and Rhena Dwight and John King should stimulate every reader. We believe that these books, though we cannot endorse all their implications, will be even more useful than "In His Steps."

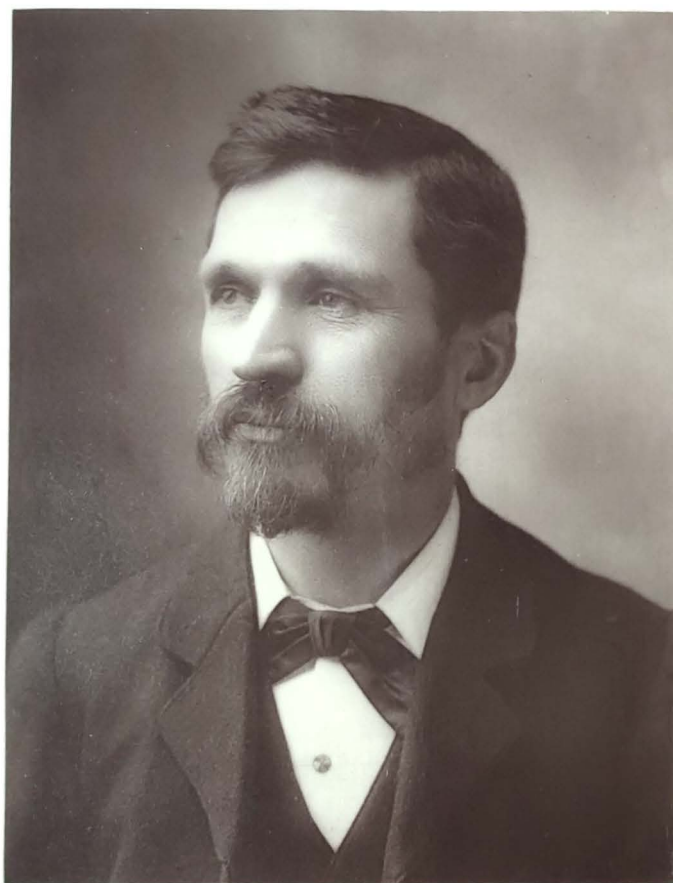
THEOLOGY AS SCIENCE, and its Present Position and Prospects in the Reformed Church. By W. Hastie, D.D., Professor of Divinity in the University of Glasgow. Glasgow: James Maclehose & Sons. 2s.

PROFESSOR HASTIE is, perhaps, best known outside his immediate circle by his valuable translations from the German. He now holds the chair which at one time was occupied by the late Principal Caird, to whose genius and character he pays a noble and memorable tribute. He claims for theology its rightful supremacy in the realm of science not less than in other spheres. His position is distinctly that of a Protestant, though in no sense an antiquated theologian, and his aim is to indicate to students of theology the lines on which they may most effectively proceed in view of the changed aspects of modern thought. No reader of the lectures can fail to be impressed with their great ability.

WITH NANSEN IN THE NORTH: A Record of the *Fram* Expedition. By Hjalmar Johansen, Lieutenant in the Norwegian Army. Translated from the Norwegian by H. L. Brækstad. Ward, Lock & Co., Ltd. 6s.

THE interest in the Nansen expedition is by no means exhausted, and though the leader of the expedition has told the story in his own great work, this narration by Lieutenant Johansen cannot fail to secure a multitude of interested readers. The two men are of a kindred spirit, and even in their writing display many striking points of similarity. Nansen's work was published in two handsome octavo volumes at a couple of guineas; Johansen's is published at six shillings, and yet it is admirably got up, alike in type, paper, and illustrations. The thrilling and heroic story is presented in new aspects, and will now be brought within the reach of a far wider circle of readers.

MESSRS. HORACE MARSHALL & SON send out in the "Story of the Empire" series, THE STORY OF SOUTH AFRICA. By Basil Worsfold. 1s. 6d. A valuable *resumé* of the history of colonial enterprise, dealing effectively with the Dutch settlements, the commencement of British rule, the emigration of the Boers to the Transvaal, the history of the diamond discoveries, the attempts at federation, &c. Mr. Worsfold's well-informed and clearly written narration is marked by fairness of judgment, and ought to do much to clear away many current misunderstandings with regard to South African politics.—The same publishers send out WHAT WE OWE TO THE PURITANS, by C. Silvester Horne, M.A., 1s., a delightfully written essay which Non-conformists would prize under any circumstances, and which is especially valuable in the ecclesiastical conflicts of to-day. To the Puritans we owe our civil and religious liberty, the true conception of the Church of Christ, our highest ideals of intellectual and spiritual life, and much that contributes to the seriousness and purity of English society. The Puritans were not the stern, sombre, unsympathetic characters they are often depicted as being, destitute of grace and charm. Those who so think of them simply do not know them. Mr. Horne instructs as well as interests his readers.



Woodburyprint.

Waterlow & Sons Limited.

Always most cordially yours,

J. W. Davis.

THE
BAPTIST MAGAZINE

APRIL, 1899.

THE REV. T. WITTON DAVIES, B.A., PH.D.

BIOGRAPHY can furnish few better examples of patient continuance in well-doing, and the surmounting of immense obstacles by indomitable perseverance, than the sketch we are about to write of the life of our friend Dr. Davies. He was born at Nantyglo, in Monmouthshire, on February 28th, 1851, but his parents removed shortly afterwards to Witton Park, in Durham. For a little time he attended the British School in Escomb, but unfortunately, when only eight years of age, he was sent to toil in an adjoining iron works, and grew up in ignorance. When he was converted, the Divine Spirit, which regenerated his spiritual nature, aroused also his slumbering intellectual activities, and he was seized with an ardent desire for knowledge and to devote himself to the Christian ministry. At the age of twenty-one he applied for admittance to Pontypool College, and was admitted, though he stood lowest on the list. But when once able to devote all his time to study, he disclosed the native grit that was in him, and by "sheer doggedness" he acquired knowledge rapidly. After spending almost five years in Pontypool, he was admitted (in 1877) to Regent's Park College, attending classes for special subjects in University College, New College, and Manchester New College. In June, 1878, he took the first prize in Logic, Ethics, and Psychology at University College, and in October, 1879, he took the degree of B.A. in London University. In the following month he became pastor of the church at High Street, Merthyr Tydfil, but in less than two years he was invited to become Classical and Hebrew Tutor in the Baptist College, Haverfordwest. The illuminated address that was presented to him at the close of his brief pastorate speaks of his great success, of large additions made to the church, of the formation of Young Men's societies, and of a new mission station and school formed at Pen-y-darren; but

undoubtedly the Master called him to another branch of service—to impart to others the stores of knowledge he had so hardly gained, and with the gentleness of fellow-feeling to guide young men through their intellectual doubts and difficulties.

At Haverfordwest he had the late venerable Dr. Thomas Davies as colleague, and they worked together with great cordiality for eleven years. The number and variety of subjects in which the new so-called “classical” tutor was called upon to give instruction, and the amount of time each year that he had to spend in collecting subscriptions for the college all over the United Kingdom, seemed hopelessly to preclude all specialisation, and to foredoom our friend to know a little about many things, and nothing very valuable about anything. The way in which he conquered circumstances, and, having made a solemn resolve to become a Semitic scholar, kept that resolve tenaciously in view, and even made his collecting tours conduce to the attainment of his life’s object by becoming acquainted with men of kindred taste and with libraries, has often elicited my profound admiration. In October, 1881 and 1883, he honourably passed the two Scriptural examinations in connection with the University of London, which, of course, ought to have conferred on him the degree of B.D., were it not for peculiar clauses in the constitution of the University. Hebrew study whetted Mr. Davies’s appetite for the study of the cognate languages. Syriac and Arabic were next attacked, and beyond controversy he is now the first Arabic scholar in the denomination, and one of the first in the country. Assyrian—then newly rendered accessible to Semitic students—was the next language to fire his ambition, and he spent the summer vacation of 1886 at Oxford studying the cuneiform inscriptions under Professor Sayce, who was so deeply interested in his enthusiastic disciple that he refused all remuneration. German he had studied for his B.A. degree, and this rendered accessible to him the vast treasure-house of German Semitic lore; and in his vast library, which to-day numbers 8,000 volumes, a large percentage has come from the Fatherland. In 1888 he went for a four months’ tour to the East, and with his life’s purpose ever in view, he availed himself of every opportunity of studying vernacular Arabic and also Samaritan.

In 1891 he was elected Principal of the Midland Baptist

College, Nottingham. His regrets at leaving Wales were very sincere. He had formed many friendships, and was bound to Pembrokeshire by many hallowed ties, but he believed that at Nottingham he could be more useful. The fact that the Midland College was connected with the University College, and that he would be relieved from being obliged to teach purely secular subjects, since all the men study their "Arts" subjects in the University College—this had an immense attraction for him. Besides this, though he undertook to teach theology in the widest acceptation of that term—exegetical, dogmatical, and homiletical—in addition to Greek and Hebrew, yet he sanguinely anticipated that a time would come when some other scholar would be elected to take charge of the theological work, so that he might devote the whole of his time to his favourite pursuits. In this anticipation he was disappointed. At Nottingham he has been alone—has reigned supreme. He was delivered from secular themes, but he merely took in their stead the theological curriculum, which really imposed a heavier burden. And still, the Semitic instinct was not to be crushed, nor even scotched. One condition of his acceptance of the Principalship at Nottingham was that he should, during 1892, spend a semester in Germany. Accordingly he spent the summer of 1892 in Berlin, and attended the lectures of Professors Barth, Dillmann, and Strack. Prof. Dillmann made a profound impression on his mind by his careful and devout instruction, and on his return to England he wrote an appreciation of Dillmann for the *Expository Times*, which was deeply valued by the many in England who regard Dillmann as Germany's ablest exegete. About this time he wrote an article for the same magazine on "The Study of Theology in British Baptist Colleges," which called forth many eulogies from overworked, long-suffering Baptist tutors. We have omitted to mention the contributions of our friend to numerous magazines and periodicals previous to this date. Time and space both would fail. We must not, however, leave unrecorded two papers which he read before the Oriental Congress in 1891—one on "Oriental Studies in Great Britain," and the other on "Arabic as an Aid in Biblical Criticism." He also presented at the same Congress an original translation, with notes, of a Samaritan MS. brought by him from Nablous in 1889, which gives

a history of Israel from the Samaritan point of view. He received a silver medal in acknowledgment of the value of his contributions.

In 1894 he again visited Berlin, spending seven weeks of his holiday studying, chiefly under Baethgen. The summer of 1896 found him at Leipzig attending the lectures of Socin, Buhl and Dalman; while in 1897 he made arrangements at Nottingham to be absent at Leipzig during the whole summer semester, studying in part for the degree of Ph.D. This is a degree of which any man may be proud. Our friend took Semitic Languages as the principal subject, and Philosophy and English Literature as secondary themes. No one who knows the obstacles which Dr. Davies has surmounted, and understands at all the eminence which he has gained, can withhold from him unbounded admiration. In addition to the examination, candidates have to present a thesis, and to promise to print it. A copy of this was reviewed in these pages some months ago. It is entitled "Magic, Divination, and Demonology," and will certainly add to Dr. Davies' reputation as a student of Semitic lore. Dr. Davies has written on these themes for the forthcoming dictionary edited by Dr. Cheyne, and he has undertaken to contribute the articles "Temple," "Samaritan," &c., &c., to the Bible Dictionary which is being edited by Dr. Hastings.

Dr. Davies has lately accepted the dual position of Professor of Semitic Languages in Bangor Baptist College and in Bangor University College. In returning to Wales to devote himself entirely to those pursuits for which he has such remarkable God-given qualifications, Dr. Davies carries with him the heartiest wishes of multitudes of English friends to whom his kindness and geniality have endeared him. How lightly his erudition sits on him; how little his Oriental research has interfered with his religious life, or crushed the Christ-like simplicity of his youthful nature—these are characteristics which all his friends admire, and for which they thank God.

Mrs. Davies, the daughter of Mr. Henry Moore, deacon and treasurer of Park Chapel, Great Yarmouth, and well qualified by education and disposition for her position, has shared most of her husband's travels, and contributed no little to his success.

J. T. MARSHALL.

A STUDY IN LUKE.

“ Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.”—
LUKE i. 1—4.

THE writer of this gospel was Luke, the inseparable companion and faithful supporter of Paul. It is of him that the great apostle, when the evening shadows are falling fast about him, pathetically writes: “ Only Luke is with me.” By profession he was a physician, and his careful diagnoses of diseases our Lord cured are extremely interesting. He was clearly a well-educated man, and had apparently moved in the highest circles. By birth he was a Gentile—tradition says, a native of Antioch. His gospel, alone of the four, narrates the parable of the Good Samaritan, which proved that the humanitarian virtues were not confined to Israel. His gospel, alone of the four, records the call of Zaccheus, on which occasion our Lord transcended the laws of Jewish heredity, and passed the Gentile publican up among the sons of Abraham. And his gospel, alone of the four, traces our Lord’s descent from Adam, the ancestor of all mankind, instead of from Abraham, the progenitor of the Jews, only. Luke’s gospel is, therefore, the gospel of the Gentiles, revealing the Son of Man, the Saviour of our broad humanity. It builds a firm foundation, from the deeds and sayings of Jesus, for the magnificent work among the Gentiles of the writer’s friend, Paul.

All the four evangelists appear to have had different objects in view. Their writings thus form, not four gospels, but one four-fold gospel, one complete evangel. The four quarters comprise one rounded whole. Matthew wrote to prove to his Jewish fellow-countrymen that all Messianic prophecy had been fulfilled in Jesus Christ. Mark took up his pen to give to Jew and Gentile—to present to the mixed Christian communities of the age—a series of vivid cartoons of the Man of Nazareth, which proved

Him to have been the Son of God. Luke followed, to show to the Gentile world that the Desire of all nations had appeared in Jesus. And John completed the work by supplying a profound revelation of the deity of our Lord and His essential oneness with the Father. There are four principal parts in harmony—treble, alto, tenor, and bass. Even so the four evangelists comprise a sacred quartette singing together one harmonious Gospel to all mankind.

Luke is the only one who writes a preface to his message. The rough Galileans plunged instantly into the middle of things. But the cultured Greek, writing to a man of education like himself, introduces what he has to say by a few words of explanation, couched in the purest language, and based upon the model of the best Greek literature. We are grateful to him for his brief exordium. It throws light, fascinating light, and the only light we possess, upon the origins of the gospels, showing the motives that actuated the evangelists and the methods they employed. It is, moreover, full of sound practical instruction. We note, first:—

I.—THE STIMULUS OF EXAMPLE.

“Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,—*i.e.*, the central truths of the Gospel—“even as they delivered them unto us,” they, “which from the beginning were eyewitnesses and ministers of the word,”—*i.e.*, the Apostles—“it seemed good to me also” to do the same. Many little digests of apostolic testimony concerning Jesus Christ were already, Luke tells us, circulating in the churches. What were these tiny gospels? Certainly not those with which we are acquainted. John’s had not been written, and of the remaining two, only Mark’s was a “declaration” “set forth” of the “deliverance” of an “eyewitness,” Matthew’s being the account of an “eyewitness” himself. But Luke speaks of “many” second-hand gospels. What were they? For the answer we must go back to our knowledge of apostolic preaching. It consisted of an account of the doctrines and doings of Jesus—chiefly of His death and resurrection—with brief explanatory comments. The Church soon saw the importance of possessing this verbal testimony in a more permanent form. Consequently, in almost every assembly, somebody handy with his

pen—for shorthand was even then known—would draw up an account of the testimony of that particular “eyewitness” to whom he had listened. A number of brief and incomplete Lives of Christ were thus soon in circulation. The Holy Spirit was stirring up the Church to a sense of the necessity of perpetuating the accounts which it possessed in only a fleeting shape. The first raw result of the feeling was the flood of immature gospels of which Luke speaks. Then the impulse became concentrated in the four evangelists, and so powerfully as to lead to the complete records which have come down to us. The Church soon perceived their superiority, and accepted them, allowing the little ones which had preceded them to pass into oblivion.

Well, it was the sight of these little Lives of Christ extant among Christian men, Luke tells us, which suggested to him the idea of writing his gospel. “Forasmuch as many have taken in hand . . . it seemed good to me also.” But is not that curious reasoning? Surely from such a premiss the conclusion should have been different! Forasmuch as so many are doing it, it seems good to me, we should have expected to read, to let it alone! So many voices are speaking, that it seems good to me to be silent! Certainly that is the kind of logic with which we are familiar in the Christian Church to-day. There are so many preachers and open-air speakers that I may very well hold my peace! So many Sunday-school teachers, and workers of all descriptions, that I may surely be allowed to take my ease! But Luke’s reasoning, if the less apparently consistent with modern standards of logic, is the more Christian. The sight of others working was to him an inspiration. Their example he found contagious. Even so, the zeal of our neighbours should stimulate, not supersede, our own. Christ cannot have too many testimonies. The maximum number of God’s workers will never be reached.

Luke appeared to think that he could supply something which the many other gospels lacked. “It seemed good to me also, having had perfect understanding of all things from the very first.” This is not a sneer at the other writers. Luke insinuates nothing whatever against their intentions or abilities. But he does suggest that, from his own larger stock of materials, he may be able to supply their omissions and rectify their errors. And without the

slightest tinge of egotism or spiritual pride, every one of us may argue in the same way. The testimony around me to Jesus Christ, he may say, is excellent in matter and fervent in spirit, in many respects all that could be desired. But it lacks at least one element which I only can supply. I am a young Christian, and my testimony is precisely what is calculated to impress the boys and girls of my acquaintance. Or I am an old believer, wrinkled and grey, with one foot already in the grave, and my witness to the changeless mercy and long-suffering of my God is urgently needed by the old men and women around me. One is rich, and his word will have weight with the members of his class. Another is a working man, and his simple utterances will find more favour with his fellows than the eloquent sermons of parsons in broadcloth. We have heard of the musician who stopped his orchestra and pronounced the single word "Piccolo!" because in the thunder and crash of the music his skilled ear had detected the absence of one thin piping note. And in the orchestra of grateful testimony which is ever rising to Jesus Christ, for the glory of His name and the wooing and winning of sinners, every Christian has his allotted note to sound. It may be a weak and insignificant one, but the Great Master cannot dispense with it. Let us then unite with the many others in declaring what great things the Lord hath done for our souls! Note, secondly:—

II.—THE NEED OF LABOUR TO SUPPLEMENT INSPIRATION.

The phrase "having had perfect understanding of all things from the very first" is more correctly rendered in the Revised Version "having traced the course of all things accurately from the first." In other words, Luke wrote his gospel in exactly the spirit in which a scientist compiles a text-book. He personally verified his facts. He took pains to consult the authorities. He accepted nothing at second-hand, but went to the sources of information for himself. Perhaps, like a modern doctor of divinity when about to write a "Life of Jesus Christ," he traversed the Holy Land, identifying places hallowed by their associations with the "earthly footsteps of the Man of Galilee," and even discovering individuals who had come in contact with Him—the leper whom, by a touch, he had healed, or the young man of Nain whom He

had recalled from the shades of death. At all events, he so thoroughly investigated the history of Jesus Christ that he was able to write a standard biography, the reliability of which he guarantees, saying, in the preface, I have "traced the course of all things accurately from the first." But, an objector is ready to ask, was not Luke inspired? Did not the Holy Ghost whisper to his mind, and even "hold the pen as he did write"? Why then such painstaking labour? If it was necessary, where does the inspiration come in? The answer appears to be that inspiration suggested to him his great idea, but did not relieve him from the necessary preparation. The Holy Spirit inspired, directed, and accepted his human energy, instead of rendering it superfluous. It is noticeable that Luke appears quite unconscious of any special Divine help; and certainly lays no claim to it. It is only the result of his work that proves its inspiration—the transparent truth and beauty of his portrait of Jesus Christ, the good achieved by his gospel during the ages, and its immortality notwithstanding repeated and violent attacks. But inspiration was no prop for him to lean upon. Patient and prolonged research was his recipe for writing a gospel.

Then, with overwhelming emphasis be it said, if it was necessary for this inspired evangelist to prepare himself so carefully in his work for God, much more is it necessary for us. Other things being equal, it is the carefully prepared sermon and the carefully prepared Sunday-school lesson that heaven will bless. To talk of absence of preparation, but of confidence in God, is hypocrisy, if not blasphemy. It was to apostles, in view of their trial at a life and death tribunal for their faith, that the promise was made that it should be given them "in that same hour" what they should speak, not to preachers and teachers in view of their Sunday engagements. It is scandalous to interpret that passage as a benediction upon laziness.

Paderewski, the world-renowned pianist, to whose recitals people go in crushing thousands, on the eve of one of his great performances will sit up far into the night practising scales. John Bright, "the people's tribune," studied the methods of all the great orators of antiquity, and the evening before one of his masterly speeches, destined to thrill Parliament and electrify the whole

country, would spend many hours in reading noble passages from Shakespeare, or one of the other world-poets. It is a wise dictum that "Genius is useless apart from hard work, and, in the absence of genius, hard work is its best possible substitute." And the principle, applicable in all these realms, is regnant also in that of Christian service. It is only the prayerful, painstaking, and persevering worker who has a right to expect the inspiration and blessing of the Spirit of God. The passage suggests, thirdly :—

III.—THE WIDER ISSUES OF CHRISTIAN SERVICE.

"It seemed good to me . . . to write unto thee . . . most excellent Theophilus." The title is the same as that by which Paul addresses Felix, the Roman governor. Theophilus was, therefore, a person of distinction—possibly himself a governor; but he was a Christian, and a friend of Luke, and the evangelist wrote this gospel for his edification. It is possible that Luke had a larger audience also in view, but unlikely. It is hardly probable that the evangelists clearly foresaw the unique importance to which their writings would ultimately attain, otherwise traces of self-consciousness and artificiality would mar the simple artlessness we so much admire. Luke appears to have written only with a view to the building up of one Christian heart. But he did his work so conscientiously and well that God over-ruled it to the edification of the universal church. "It seemed good to *me*," says the artless evangelist, "to write unto thee, Theophilus." Gazing long upon that sentence, the word "ME" grows under our eyes. It is transfigured into capitals, and we hear a Divine voice, saying, "It seemed good unto ME to write by this pen unto all men, in all lands, in every age."

Who can foresee the ultimate issues of earnest work for God? Certainly not the worker. You throw a stone into a pond; a rippling circle marks the spot where it fell; and you turn away. But the circle expands into another and a wider, and that wider into a wider still, until the entire bosom of the lake is covered. It is so in our work for God. We have an aim in view: it is reached; and more or less contented we turn away. But God, who inspired the endeavour, is not so soon satisfied. He carries it on to wider and richer results.

One Sunday morning, in an Essex Primitive Methodist Chapel, a few people gathered together for worship. They were so few that the local preacher, who arrived to conduct the service, at first decided not to preach; but wiser counsels prevailing, he ascended the pulpit. What was the result? There was one conversion. A youth sitting under the gallery found the Saviour. That was all. But what were the wider issues? That youth was Charles Haddon Spurgeon, and the rustic preacher who was the means of his conversion may be said, in a true sense, to have been instrumental in the salvation of the five thousand members of the Metropolitan Tabernacle, and of myriads more, that snowy Sunday morning. Christian worker, magnify your office! Despise not the day of small things! There are wider issues than you dream. There are nobler consequences than in your most sanguine moments you dare to anticipate. Lastly, the text teaches:—

IV.—THE DESIRABILITY OF PERSONAL CERTITUDE OF THE TRUTH.

I “write unto thee . . . that thou mightest know the certainty of those things wherein thou hast been instructed.” Theophilus had no Bible. He had been converted by public preaching or private testimony. All he knew of Christianity he had learned by word of mouth. Luke, therefore, writes for him an account of the deeds and doctrines of Jesus, that by means of it he may enlarge his knowledge, correct it if in any respect it is faulty, and build himself a firm foundation for his faith.

Probably the majority of modern church members have been converted in the same way—not by studying the Scriptures, but by personal appeal, either from the pulpit, the chair of a teacher, or the lips of a friend. And while, unlike Theophilus, we have our Bibles, the probability is that we do not study them. We read them, but we do not master them as a student does his text-book. We depend upon our ministers for our knowledge of the way of salvation, of the various Christian doctrines, and of the arguments by which our religion is supported. This is a serious mistake. Every Christian should be self-reliant. “Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.” We ought to be able to say by what right we call ourselves Christians, why we conform to the

two ordinances of baptism and the Lord's Supper, and what are those simple evidences lying upon the very face of the Bible that prove it to have come from God. And these desirable qualifications can only become ours by persistent personal study of the Word. Let the young convert listen to Luke's words to Theophilus: "Read, mark, learn, and inwardly digest what I write, 'that thou mightest know the certainty of those things wherein thou hast been instructed.'"

And, to give the same thought a slightly different turn, Luke unquestionably implies that the one test Theophilus is to apply in order to reach "certainty" is this gospel. What he hears that is contrary, either to its letter or its spirit, is false. What he hears that is not contained in it, either by expression or implication, is unimportant. That is our position also. To tradition, however hoary, we turn a deaf ear. To the ordinances of men, however imposing, we pay no heed. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "The Bible, and the Bible only, is the religion of Protestants."

Turning, in conclusion, from the preface to the gospel itself, let it again be said that it is the gospel of the Saviour of the world, who, acknowledging no distinctions of race, of sex, of age, of culture, or of social condition, will receive and save "all that come unto God by Him." And it is the gospel which declares that "there is joy in the presence of the angels of God over one sinner that repenteth."

THE re-issue of **Mr. Sadler's COMMENTARY ON THE NEW TESTAMENT** is now complete in twelve volumes, at 4s. 6d. each (George Bell & Sons). We have before us the last two volumes, comprising the Epistles of James, Peter, John, and Jude, and the Apocalypse. We have frequently characterised Mr. Sadler's work as concise, pithy, and incisive. He was plainly a wide and careful reader, and aimed rather to give the best that could be given on every subject, from whatever source it was derived, rather than to say something startling and original. We frequently differ from his interpretations, and, as we have before remarked, cannot but regret the marked sacerdotal tendency of his theology. But, while this is too prominent a feature to be overlooked, it is only fair to say that strong evangelical elements are neither few nor unimportant in his thoughts. A careful reader will seldom consult this exposition without profit.

THE LETTERS OF ROBERT BROWNING AND ELIZABETH BARRETT BARRETT.*

WE have already, in a preliminary notice, characterised these letters as unique in their interest. Never to our knowledge have two writers so illustrious in poetry admitted us into the innermost sanctuary of their lives. The letters are emphatically love-letters, free and unrestrained, and glowing with the emotion of a pure and passionate affection. They contain all the elements of a fascinating romance, narrating the first acquaintanceship of the two, when Robert Browning, who had not as yet seen her, wrote to his future wife, "I love your verses with all my heart dear Miss Barrett, and I love you too," down to the day of their secret marriage on September 20th, 1846. The most intimate and sacred thoughts of the poet-lovers are freely expressed. Marriages, it is sometimes said, are made in heaven, and certainly these two seem to have been predestined for each other. Even before they met, there was an irresistible drawing together, a subtle sense of sympathy, an answering of soul to soul, and a craving in each for what only the other could supply. In most cases the publication of such letters would be a questionable good, and should as a rule be deprecated; in this case there is nothing that needs to be concealed, nothing to be ashamed of, nothing which requires apology. The character of the man and woman concerned stand out in a noble and heroic light, and the story of their love is the revealing of two golden hearts without a vein of base alloy.

It is evident that from the first Browning was a more than willing captive to Miss Barrett's genius. She, frail in body sheltered from contact with the world, and knowing nothing of society, but a scholar no less than a poet, responded instinctively to the affection of her strong-souled suitor. His love was to her as sunshine in a shaded room, as a fresh and healthy mountain breeze amid a stifling and depressing atmosphere. "You seem," she said to him, "to have drunken of the cup of life full with the sun shining on it. I have lived only inwardly, or with

* "The Letters of Robert Browning and Elizabeth Barrett Barrett, 1845-1846." With Portraits and Facsimiles. In Two Volumes. London: Smith, Elder, & Co., 15, Waterloo Place. 21s.

sorrow for a strong emotion." "I have lived all my chief joys, and, indeed, all emotions that go warmly by that name and relate to myself personally, in poetry, and in poetry alone." She lived with her face so close against the tombstone that there seemed no room even for the tears!

The chief obstacle to their marriage was not, as Mr. Browning long thought, Miss Barrett's feeble health, but the obstinacy and crass selfishness of her father, who, if he had known of her purpose, would, at all risks and by any means however harsh, have prevented its fulfilment. He was in his treatment of his children arbitrary and tyrannical, a thorough slave-driver, and would not allow any of them under any circumstances to contemplate marriage. He cruelly refused to let Miss Barrett go to Pisa for a winter, though the doctors imperatively ordered it in the interests of her health!

Under Browning's affectionate "tending" Miss Barrett's health steadily improved. Her shy, nervous nature gathered strength and confidence. Little by little the shadows were dispersed, the cheerlessness of winter was followed by the promise of spring, and that which had seemed to be little less than a "miracle" was wrought. She nerved herself to a supreme effort, escaped from the galling captivity in which her father held her, and gave the care of her life into the hands of the noble and generous-hearted man who had awakened her to a new sense of its value and possibilities.

It is surely the heart of a true woman writes:—

"I have none in the world who will hold me to make me live in it, except only you. I have come back for you alone—at your voice, and because you have use for me! I have come back to live a little for you. I see you. My fault is—not that I think too much of what people will say—I see you and hear you. 'People' did not make me live for *them*. I am not theirs, but yours. I deserve that you should believe in me, beloved, because my love for you is 'Me.'"

She naturally, in view of the circumstances of her life, distrusts the future. But why?

"You could not blame me if you saw the full motives as I feel them. If it is distrust, it is not of *you*, dearest of all! but of myself rather; it is not doubt of you, but for you. From the beginning I have been subject to the too reasonable fear which rises as my spirits fall, that your happiness might suffer in the end through your having known me; it is for *you* I fear, whenever I fear; and if *you* were less to me, *should* I fear, do you think? If you were to me only what I am to myself, for instance; if your

happiness were only as precious as my own in my own eyes—should I fear, do you think, *then*? Think, and do not blame me.”

There is a note of true magnanimity in this:—

“You have touched me more profoundly than I thought even you could have touched me—my heart was full when you came here to-day. Henceforward I am yours for everything but to do you harm—and I am yours too much, in my heart, ever to consent to do you harm in that way. If I could consent to do it, not only should I be less loyal, but in one sense, less yours. I say this to you without drawback and reserve, because it is all I am able to say, and perhaps all I shall be able to say. However this may be, a promise goes to you in it that none, except God and your will, shall interpose between you and me, . . . I mean, that if He should free me within a moderate time from the trailing chain of this weakness, I will then be to you whatever at that hour you shall choose . . . whether friend or more than friend . . . a friend to the last in any case. So it rests with God and with you—only in the meanwhile you are most absolutely free . . . ‘unentangled’ (as they call it) by the breadth of a thread—and if I did not know that you considered yourself so, I would not see you any more, let the effort cost me what it might.”

Browning’s marriage, taking place as it did clandestinely, was the one act of his life which his friends sometimes wished had been otherwise. These letters more than vindicate him, and make it evident that “he could no other do.”

The letters afford many interesting glimpses into the religious life of the writers, each of them having a profoundly spiritual nature, and being very sure of God and the soul. Their faith was luminous and strong, and they revered the eternal sanctities. It is amusing to note the almost apologetic manner in which Miss Barrett tells Mr. Browning that she is a Dissenter—

“Did you ever hear that I was one of
‘Those schismatiques
of Amsterdam,’

whom your Dr. Donne would have put into the dykes? unless he meant the Baptists, instead of the Independents, the holders of the Independent Church principle. No, not *schismatical*, I hope, hating as I do from the roots of my heart all that rending of the garment of Christ, which Christians are so apt to make daily weak-day of this Christianity so called, and caring very little for most dogmas and doxies in themselves, and believing that there is only one Church in heaven and earth, with one divine High Priest to it, let exclusive religionists build what walls they please and bring out what chrims. But I used to go with my father always, when I was able, to the nearest dissenting chapel of the Congregationalists

—from liking the simplicity of that praying and speaking without books—and a little, too, from disliking the theory of State churches. There is a narrowness among the Dissenters which is wonderful; an arid, grey Puritanism in the clefts of their souls; but it seems to me clear that they know what the ‘liberty of Christ’ means, far better than those do who call themselves ‘Churchmen,’ and stand altogether, as a body, on higher ground.”

Browning has not much difficulty in dealing with this question. He has to confess that he is a fellow-sinner, and so he asks:—

“Can it be you, my own, you past putting away, *you* are a schismatic and frequenter of Independent Dissenting chapels? And you confess this to *me*—whose father and mother went this morning to the very Independent Chapel where they took me all those years back to be baptized, and where they heard, this morning, a sermon preached by the very minister who officiated on that other occasion! Now, will you be particularly encouraged by this successful instance to bring forward any other point of disunion between us that may occur to you?”

On the question of a future life Miss Barrett held very decided views. She writes in reference to a conversation with her friend, Miss Bayley, who had evidently been exceptionally kind to her:—

“Miss Bayley is what is called *strong-minded*, and with all her feeling for art and beauty, talks of utility like a utilitarian of the highest, and professes to receive nothing without *proof*, like a reasoner of the lowest. She told me with a frankness, for which I did not like her less, that she was a materialist of the strictest order, and believed in no soul and no future state. In the face of those conclusions she said she was calm and resigned. It is more than *I* could be, as I confessed. My whole nature would cry aloud against the most pitiful result of the struggle here—a wrestling only for the dust, and not for the crown. What a resistless melancholy would fall upon me if I had such thoughts! And what a dreadful indifference! All grief, to have itself to end in! all joy, to be based upon nothingness! all love, to feel eternal separation under and over it! Dreary and ghastly it would be! I should not have strength to love you, I think, if I had such a miserable creed. And for life itself . . . would it be worth holding on such terms, with our blind ideals making mocks and mows at us wherever we turned? A game to throw up, this life would be, as not worth playing to an end!”

Other religious truths and principles are touched upon with equally luminous sympathy. The letters are also full of fine literary criticism. Then we have happy descriptions—brilliant character sketches—as of Carlyle, Tennyson, Dickens, Landor, of Wordsworth going to Court in garments furnished by Rogers—the man who had

"thoughts too deep for tears," agreeing to wear a "bagwig." We see Browning's poems in the making, and have many judicious criticisms passed by the one on the other, as well as many searching self-criticisms. No truer or more decisive explanation of Browning's alleged obscurity has ever been given than in Miss Barrett's words which follow:—

"A good deal of what is called obscurity in you, arises from a habit of subtle association; so subtle that you are probably unconscious of it . . . and the effect of which is to throw together on the same level and in the same light, things of likeness and unlikeness—till the reader grows confused as I did, and takes one for another."

But, indeed, the points of interest we have noted in these unique letters are too multifarious to be even mentioned. We will content ourselves with quoting words which have a far wider bearing than their original intention might suggest. Mr. Browning writes, in reference to the query how far Miss Barrett was justified in submitting to the arbitrary will of her father:—

"You have said to me more than once that you wished I might never know certain feelings *you* had been forced to endure. I suppose all of us have the proper place where a blow should fall to be felt most, and I truly wish *you* may never feel what I have to bear in looking on, quite powerless and silent, while you are subjected to this treatment, which I refuse to characterise—so blind it is *for* blindness. . . . And you ask whether you ought to obey this no-reason? I will tell you; all passive obedience and implicit submission of will and intellect is by far too easy, if well considered, to be the course prescribed by God to man in this life of probation—for they *evade* probation altogether, though foolish people think otherwise. Chop off your legs, you will never go astray; stifle your reason altogether, and you will find it difficult to reason ill. . . . The partial indulgence, the proper exercise of one's faculties, there is the difficulty and problem for solution, set by that Providence which might have made the laws of religion as indubitable as those of vitality. . . . There is no reward proposed for the feat of breathing, and a great one for that of believing; consequently, there must be a great deal more of voluntary effort to this latter than is implied in the getting absolutely rid of it at once, by adopting the direction of an infallible Church, or private judgment of another."

The rights of private judgment *versus* ecclesiastical authority, the spirit of a robust Protestant faith as against a weak Romish credulity could scarcely have found fitter or more effective expression. The virility of Browning's writing is invaluable. EDITOR.

OUR NONCONFORMIST HERITAGE.

A MESSAGE TO OUR YOUNG PEOPLE.

GREAT DUTIES.

THE realisation of our principles determines the line of our duties. If Nonconformity stands for great spiritual ideas, we have to conserve these, and to work them out in practical relation with the life of our time. It is a privilege to be a Free Churchman ; it is also a responsibility. *Noblesse oblige.*

Holding our principles, then, what manner of men should we be in view of current facts and movements? Is there still a function in English life which Nonconformity can and should fulfil ?

(1) Nonconformity should be *the bulwark against the wave of Romanism* now threatening our country. An organised effort, in town and country, among rich and poor, is being made to draw England back under the yoke of Rome. On the Continent they are openly praying for the "conversion of England." In the midst of our own people, bishops and priests, monks and nuns, clerics and lay helpers are at work day and night. Their own churches do not suffice: they are bringing their processions into our streets: they are entering private houses. Through their emissaries on our press they are accustoming our people to Romanist ideas. They are using art and music and education and social influence to allure us. And they are succeeding. Cardinal Vaughan boasts that every month 700 "converts" are being made from English Protestantism.

Now, to the great majority of English Christians, this "wave of Romanism" means imminent peril. It threatens our spiritual privileges, our social liberties, our national strength. There is nothing we prize that Rome does not assail—in the home or in the church, in matters private or in things public. Where Rome rules the nations sink. God forbid that our people should ever go the way of Spain or of the older Italy!

But if this is to be prevented, some strong resistance must be

offered to the Romanist advance. It might seem that the leader in such resistance should be the "Church of England." But that Church is in a helpless condition. The Ritualist party, many of whose members openly seek reunion with Rome, is now dominant in her clergy, while the old Evangelical section has lost its grit and acquiesces in the ever-strengthening High Church ascendancy. It is true that the laymen of the Church are less "advanced" than the clergy, and that now and then a John Kensit raises his protest against the Romanising of his Church; but the process goes on all the same, and the bishops look helplessly, or happily, on. All over the country the Voluntary schools of the Church are being turned into hot-beds of Sacramentarianism, while in Secondary schools and in universities no effort is spared to win over the best intelligence of the coming nation. We cannot trust the Protestant defence to the Church by law established. To do so would be to give up our cause. There are traitors in that camp who are already opening the gates to the foe.

No, it is Nonconformity that must save the position. We are free; we have made up our minds; in this matter, at least, we are united. In defence of the truth, in opposition to all priestly interposition between the sinner and the Saviour, in guardianship of those doctrines of grace which are the "Crown jewels" of our King, we are as one man. Young people of the Free Churches! Accept your heritage! Seize your opportunity! Save your country! Rise, as your fathers did, and hurl back the invasion of crafty Rome!

(2) Nonconformity has yet to secure full religious liberty in this land by bringing about the *Disestablishment of the Episcopalian Church*. Our ancestors led the way in the crusade of spiritual enfranchisement. Step by step they advanced, overturning abuses and vindicating rights. Once it was a crime to be a Dissenter, and to meet for Dissenting worship was to risk imprisonment, confiscation, whipping, and exile. We know how our fathers met the situation—by fidelity to conscience, by patience in suffering, by appeal to the principles of justice and liberty. At first they appealed in vain, but they were not daunted, and gradually their cause, which is also ours, won the day. Shameful laws were one by one repealed, civic rights were tardily conceded, Nonconformists

came to prominence and power, the universities were thrown open to their sons, and now so extensive has been their triumph that many suppose they have no cause of agitation left. But this view does not correspond to fact. One great and glaring abuse remains—the root of all the historic trouble and the cause of a thousand evils to-day—I mean the bond between the Episcopal Church and the State. The selection of one out of many churches for official favour fosters arrogance in the one and puts a slight upon the many. It does not promote the harmony of Christian England that one body of believers should be asserting, “We are *the Church* of this country, and all others are ‘sectarian and unauthorised.’” Nor is it merely a question of words. The present system leads to deep practical injustice. To be a Nonconformist is often to be debarred from advancement in life, to be shut out from useful posts which would otherwise be open and in which honourable service might be rendered to the community; and in rural districts where squire and parson lord it over the consciences of the poor, and enforce Conformity with threat and penalty, it is sometimes difficult for a Dissenter to live at all. All history proves, what our experience confirms, that an Established Church is bound, fallible human nature being what it is, to be a persecuting Church.

But this is not our chief objection to the Establishment. Much as we deplore the injustice to ourselves to which the State union leads, we feel still more keenly the injury it inflicts on the spiritual life of the nation and on the cause of Jesus Christ. It is a dishonour to our Saviour that His Church, redeemed with blood and sanctified by grace, should be subjected to the dominion of an earthly power. It is an infringement of sacred delicacy that He whose Kingdom is not of this world should be placed in working alliance with kings and queens who hold office irrespective of spiritual character, and who are often His enemies at heart. It is a travesty of Christian principle that the cause which Christ founded in the power of the Holy Ghost alone should now be promoted by material methods which He always rejected. Milton tells of an old tradition which asserts that, when Constantine took Christianity under Imperial patronage, a voice was heard from Heaven, saying, “This day is poison poured into the Church.” Whether the story be or be not historic, the lesson it teaches is true; for the Church

of Christ has probably received no wound from its fiercest enemies which has so weakened its moral strength and impaired its spiritual life as has that, inflicted and kept open, by her union with State Governments. The spirit of the Church is diametrically opposed to that of the world, and the alliance of the two is an unnatural marriage which degrades the Church and does not lift up the world. In the interests, therefore, of the Church now "established," as well as in those of Nonconformity, for the sake of the nation whose health is vitally affected by the state of religion, and in the name of Christ whose honour is at stake, we are bound to strive for Disestablishment. Liberate the Church from her State connection, and you do not injure her; you only set her free for the development of her spiritual work and the cultivation of her proper influence. And in doing this you only carry to its natural consummation the long campaign which your ancestors waged for religious liberty and equality.

(3) Nonconformity should be the *Citadel of the Faith against the assaults of Unbelief*. We live in an age of unsettlement, when no creed is too venerable and no sanction too sacred for investigation. Christianity herself is on trial. From several sides assault is being made upon the faith.

Who shall lead the defence? Where in our land shall we find the natural stronghold of the Evangelical host? Not, I venture to submit, in the State Church. Not in the Church which relies on an arm of flesh, which is fettered politically and pampered socially, which has already given away its strength to Ritualism and is shadowed by authority and tradition. Not in the Church which, with its earthly power, has for centuries resisted the claims of free inquiry, and even persecuted those who, for conscience sake, dissented from its dogmas. Such a Church is hindered as an apologist by its record, by its exclusiveness, by its leanings to superstition, by its clinging to earthly privilege. But the Free Churches are comparatively unaffected by such difficulties. They have always rested, not on authority, but on private judgment; not on "apostolical succession," but on personal persuasion; not on social prestige, but on spiritual principle. They have made, and are making, great sacrifices for the truth to which they hold.

It is, therefore, to Nonconformity, as representing free Christian

thought upon things divine, that we must turn for the citadel of modern Apologetics. Critical inquiry, like the fire of the crucible, will burn up all that is not pure metal. The accidents, the assumptions, the fallacies of religion, will vanish; only the facts and the principles will remain. And it is for these that Puritanism and Nonconformity have always stood. Let the young people of our churches only grip the facts and comprehend the principles of our position, and they will not only stand firm against all the assaults of unbelief, but will become, by God's blessing, the rallying centre of the Christian forces of this land for the next generation.

(4) Nonconformity has, finally, a great work to do in the *application of Christian principle to the practical life of the world*. In social, political, and even international matters, the influence of Nonconformity is being increasingly felt. The sneer at the "Nonconformist conscience" is one of the finest tributes ever paid to our churches. It is a grand thing that men should recognise among our people the existence of a moral sentiment which resists iniquity and cares for the distressed wherever they are found. We have too long regarded religion as the guide merely of the individual life. But the laws of righteousness are without limitation; they bind the city and the nation as truly as the man and the family. The "Nonconformist conscience" represents the moral impulse of a great people seeking to realise itself in the redemption of human society from the evils which now afflict it. That "conscience" needs to be further quickened until it protests with resistless energy against the drinking and vicious and dishonest practices of the day. But that it exists, and has made itself felt and feared, is a sign of infinite promise. God grant that it may gather sensitiveness and strength until it becomes constructive as well as destructive, able not only to cast down the evil in society, but everywhere to build up the good; not only to drive out wrong, but to claim for Jesus Christ every province of human life. Art, science, literature, industry, are to be won for God, and Nonconformists, with their free, spiritual ideals, are called to make the conquest.

To some extent, indeed, they are already realising their mission. They are entering with success into every field of English activity, and competent observers tell us they are rejuvenating the

intellectual life of the nation. Not long since the brilliant Editor of the *British Weekly* wrote: "One of the most eminent publishers in London said to us the other night that he sometimes thought there was nothing vital in the English life of to-day that did not proceed from some Nonconformist home."

Young people of Nonconformity, a great opportunity lies before you. A new era is dawning, a new century is at our gates, and you have the power in large measure of moulding the life of the coming age. Will you rise to the occasion? Will you be true to your inheritance? Will you defend the great Free Church principles which were never more important to the world than to-day? Or will you forsake your privilege and reject your destiny?

It is said that some of you, allured by wealth and fashion, drawn by an ornate ritual, or dazzled with hopes of worldly advantage, are leaving the humble church of your fathers to find a home where they could not abide. But can you thus lightly cut yourselves off from a glorious past, and give up a sacred trust? Is principle second to profit? Is the spiritual of less account than the material? Or can you find aught to compensate you for the surrender of your birthright? "And who knoweth whether thou art come to the kingdom for such a time as this?"

The Prince of Montenegro, that little mountain country of which Mr. Gladstone said that its war traditions were second to none in history, not excluding those of Thermopylæ and Salamis, declared to an English journalist: "My country is a wilderness of stones; it is arid, it is poor, but I adore it! And if I were offered the whole of the Balkan Peninsula in exchange, why—I would not hear one word."

Nonconformists of to-day, may we not adapt to ourselves the Prince's noble words? We are the heirs of a great heritage—a heritage bought for us with martyr-blood and kept with toil and tears. About it gathers not the glory of earthly fame, the glamour of golden revenues, the prestige of Court recognition; but it is sacred with holy memories, rich in precious principles, and bright with brilliant promise. As such let us prize it, let us love it, let us defend it, and with God's help hand it down, unimpaired and unimpoverished, to our descendants.

JOHN W. EWING.

THE CHRISTIAN MINISTRY: A LAYMAN'S IDEAS AND IDEALS.*

By JAMES R. FOWLER, M.A.

ONE of the most striking and interesting features of modern civilisation is the amount of time and study spent in the examination of its various origins and developments. In the midst of all our speculations as to the marvellous future that is opening out before us—and with “Progress” as our constant watchword—it is surely remarkable that so much attention should be given to the conditions in which primeval man lived and moved and had his being. Whether this be due to the analogy suggested by the investigations of recent biological science as to the physical origin and development of man himself, or whatever be the cause, we have certainly had brought before us in an altogether new and very vivid fashion the astonishing contrast there is between the two ends of human civilisation as they are revealed to us by history.

Historians have differed very much as to the relative importance and influence of the various forces which have acted in concert to produce this wonderful development. Indeed, they are not all agreed even as to which are forces and which are not. One very eminent writer of about the middle of the present century, for instance, characterises religion as *not* one of the causes of civilisation, but one of its effects. Another writer, and from the scientific standpoint, eulogises it as *the* factor which has contributed in a greater degree than any other to the social evolution of the race. I do not think there can be any doubt as to the latter view being nearer the truth.

It is clear, however, to one who studies history, that *religion* is not the only force at work. It *is* the most important. But there are also forces *intellectual*, forces *social*, forces *political*, *economic*, and *moral*, which must not be left out of count. And it must also be recognised that all these forces are acting, at once independently

* From a Presidential Address to the Baptist Union of South Australia and published in this MAGAZINE by request of various ministers in Australia.

and interdependently, in and upon the social organism, and upon one another.

In the earlier stages of human history you find that almost universally society is of one type. It invariably bears a military character. And you find that nations rise and fall as they conform more or less closely to this type. So Assyria succeeded Babylon, and Persia conquered Assyria. So Persia sank before Greece under Alexander, and Greece in its turn before the rising star of Rome. Everywhere it was Might that ruled. But now watch developments begin under the forces I have mentioned.

I take the RELIGIOUS FORCE first. You find evidence of its existence everywhere, whether in the ancient world or among the savage races of the present day, as a force which goes to control the lives and actions of men. You find a vast number of various religious conceptions. They vary in their standard of belief and ideal, and correlatively in the measure of power which they exercise. But when you come to study Christianity, you find that Jesus Christ introduced to the world new ideas of God and of man. There is the Fatherhood of God in love rather than in mere supremacy. And there is the idea of God seeking man, as well as man seeking God. Consider the effect likely to be produced by the gradual realisation of the meaning of these two conceptions. They gave to the individual man a personality which he had never before possessed. The commands to "Honour *all* men," and to "Love the brotherhood," little understood though they were at first, gradually brought into human life new motives and fresh forces of great power. We recognise to-day that *here* was the birth of the liberty and freedom of conscience—of the individual conscience. It is small wonder that the civil power of Rome, based as it was on ideas of conquest and slavery, should visit on those who promulgated such doctrines the tyranny of persecution. And yet all the power of the mightiest empire the world ever saw could not overcome the power of conviction which sustained the Christian martyrs. Fire could not consume, nor blood quench the infant life of Christianity. But there are few stranger or sadder pages in all history than those which contain the records of the next few centuries. They witnessed the growing organisation of the Church; its gradual assumption of ascendancy, in things temporal as well as

in things spiritual, over the right of private judgment, until it attained a position of almost absolute supremacy, and freedom was well-nigh strangled. But in the fifteenth century the pendulum began to swing back again. There was a protest against a state of things that had become intolerable. "I do not trust either Pope or Councils," said Luther before the Emperor at Worms, "since it is manifest that they have often erred and contradicted themselves; my conscience is held by the Word of God. I cannot and will not retract anything, for to act against conscience is unsafe and unholy. So help me God."

And there was a reformation, which we rightly call "The Reformation"—an absolute denial and rejection of any human mediation between God and man; an uncompromising assertion of the individual relationship. The Reformation was indeed a splendid re-assertion of the liberty and freedom of the conscience. And every root of Protestantism still lies in the right and the duty of free thought and free speech in matters of religion—and in the recognition of the consequent individual responsibility.

Now, note how the SOCIAL FORCE, along a more even path, has progressed in the same direction. The unit of society in ancient times was the family. The head of the patriarchal household was supreme. His word was law—his power absolute over the liberty and life of its members. The earliest civil laws of which we have any knowledge—the Themistes—are those of a patriarchal sovereign. And the earliest legal codes are binding in their operation, not on individuals, but on families. It was only very slowly that civil laws came to operate on the actions and concerns of individuals. But, nevertheless, the testimony of jurisprudence, according to Sir Henry Maine, is that, even throughout the ancient world, there was a gradual movement from status to contract; from the class or family, or group, to the individual as the unit with which law had to deal. The movement was much slower than, I think, we generally understand. For instance, we sometimes hear Greek democracy quoted as the prototype of modern democracy. There is no greater fallacy. "The political thinkers of Greece," according to Professor Freeman, "took slavery for granted." Greek democracy demanded slavery as a necessary condition of its existence. And I am not

so sure but that even that feudal system which so cursed Europe in the dark ages was not a great advance on Greek democracy, because it substituted the contractual relationship of servant to master, feudal fief to feudal lord, for the old status of the slave. Possibly the actual conditions of life were not much better, but there was *some* difference in them, and a *great* difference in the principle. And therein is a great step forward in the progress towards individual freedom. The Renaissance and the Reformation mark another great advance. They provided the forces katabolic, which surely, if slowly, have killed the old-world systems; and anabolic, which are even yet building up modern democracy in their place. Since that time, the seat of power in the State has been gradually gravitating downwards, and the masses of the people are being uplifted to share it. Individual freedom and individual liberty have never been so great as now. Individual power has never been so great. And, being dearly won, they are dearly prized.

But there is a third, the INTELLECTUAL FORCE, having its roots in man's rational faculties. And, in regard to the operations of this force, there is a most amazing contrast presented in the results that have been attained. By the exercise of his mental faculties, and by use of the accumulated knowledge of the centuries, man has acquired a mastery over the whole earth that is without question most marvellous. He probes the secrets of Nature, and utilises them for the advancement of his own interests. He seizes her resources, and converts them to his own ends. He lays hold of her powers and makes them obedient to his will and subservient to his purpose, until it seems as if there were no limits to be placed to the possibilities that open out before us, and we are bewildered by the prospects that dazzle our eyes.

All these things, on the one hand, tend to exalt man's opinion of himself, and he has actually founded a religion for the worship of humanity in the abstract—

“Other religions are lost in the mists,
We're our own Gods, say the Positivists.”

Ah! But look at other of the teachings of the sciences. This earth, over which we claim and exercise such control, what does astronomy tell of its proportion to the rest of the solar system?

Beside geology, how insignificant does the whole period of human history appear in point of antiquity? And, as to our noble selves, we are introduced by anthropology and ethnology to ancestors who would assuredly not be received in decent society to-day; while biology refers us to the Zoological Gardens for ancestors of another type still—

“There was an ape in the days that were earlier,
Centuries passed, and his hair became curlier;
Centuries more gave a thumb to his wrist;
Then he was *Man*—and a Positivist.”

I have said with regard to these three forces that they were independent, and yet interdependent—but that the religious was the most important. Now, let me endeavour to make clear my *main statement*—that in order to produce a steady, even development, and a healthy condition of the social organism, there must be a corresponding even development in the forces themselves, and a constant adjustment of their relationship to one another in the ever altering conditions of human life. All history testifies that, if one force obtains an absolute domination over the others, it is almost inevitably fatal to the healthy life of the organic whole. And this is particularly striking if it be the religious force which predominates; because sooner or later it crystallises into a mere theological system which binds the organic life in chains, and stunts the organic growth, if it does not stop it altogether. It is just so that the caste system in India has operated to keep Indian civilisation where it was centuries ago, and that Mohammedan fatalism has prevented all progress or advance in the Turkish Empire. On the other hand, if the religious force is weak, and if it does not play its proper part among the life forces of society, there follows inevitably in the society decay, retrogression, and extinction. This may be the fault of the religion. For, unless a religion contains principles that can adapt themselves to *all* time—and that *are* so adapted—it will have little in common with the ever-changing intellectual, and social, and economic factors alongside of which, and in conjunction with which, in perfect and in equal freedom, it has to do its work.

(*To be continued.*)

LIFE'S FULL-MIXED CUP.

THE mystery of Divine Providence has commonly pressed more heavily on thoughtful minds than even the mystery of evil. Partly because it is a more practical difficulty, and comes home more closely to individual experience and daily life. Partly also because it, in some respects, involves the larger mystery, and often seems to reflect more directly on the Divine character as a present experience. The origin of evil, lying in the dim and distant past, is not a pressing anxiety of to-day, but the sorrows and sufferings around us involve a problem which cannot be avoided, the relation of which to God's character and dealings is ever full of interest and instruction. Our present purpose is to suggest one or two grounds for the belief that the difficulties of the problem are often increased by overlooking the true scope and nature of the Divine dealings, and especially to show how the variety—the "mixture"—in human experience justifies the Divine character and benevolence. It is because life is for every one "full-mixed"—as someone has tersely rendered the phrase "full of mixture," in Ps. lxxv. 8—that, though universally a cup of sorrow as well as of joy, it may become also a cup of discipline and of blessing both to individuals and communities.

There is no more familiar and impressive Scripture figure for human life in its providential aspects than that of a "cup." Though sometimes meaning merely the material object, or its contents, the word "cup" is more often used in the Bible figuratively, to denote some phase of spiritual or providential experience, or such experience as a whole. This use of the word would have special significance in the East on at least three accounts—the need of the cup, the size of the cup, and the use of the "mixed" cup. The constant need of the cup for refreshment in a hot climate would be suggestive of the perpetual care and foresight of Divine Providence, so essential to human welfare. The size of Eastern cups—which, as Egyptian drawings show, were of considerable capacity and of basin or goblet shape—would point to the universality and minuteness of Divine Providence, that it covers the whole of life, man being related to God in everything. The custom of mingling different kinds of wine in the

same cup, so as to produce a more luscious, though often more pernicious, drink (Prov. xxiii. 30), would convey the sentiment we have here specially in view, that the most characteristic feature of Divine Providence consists in the astonishing variety of human experiences, their sharp and often sudden contrasts, the universal commingling of light and shade, cloud and sunshine, both in individual and national life. Who has not his cup of joy—those brighter aspects, that sunnier side of life which, as a rule, form its bulk and staple; his cup of sorrow—the afflictions and sorrows common to all which invade and desolate life's fair pathway; his cup of discipline—the limitations and checks by which the human will is subjected to the Divine will, and character trained for service? This "mixed cup" of life offers profitable illustration of three leading features of Divine Providence—its impartiality, mystery, and discipline.

1. The *impartiality* of Providence is specially shown in two directions—in the unrestricted bestowment of common blessings, and in the determination of ultimate judgments by character. Joy and sorrow come alike to all men, whatever their race, class, or character; obscurity is no barrier against the former, distinction no shield against the latter. The king in his palace, the lord in his mansion, the labourer in his cottage, are alike dowered with the same common mercies and exposed to the same vicissitudes. And the rewards and punishments of life—its successes and failures—are determined with the same absolute impartiality by human character and conduct. The natural gradations of human life are quite consistent in both respects with that Divine impartiality which "sendeth rain on the just and on the unjust." God treats men neither as machines nor automaton, but as rational and moral beings, giving faculties and opportunities, and looking for proportionate results. So that, amid much perplexity, it is at least clear that only those sufferings over which men have no control are traceable to Providence, all others being due to men's or society's sin and folly; and also that the pessimistic idea that Providence favours the prosperity of the wicked and the adversity of the good is absolutely false. When Dryden exclaims:

"Yet sure the gods are good: I would think so, if they would give me leave!
But virtue in distress, and vice in triumph, make atheists of mankind,"

he gives currency to several distinct falsehoods. First, he attributes to God what—supposing it a fact—could only belong to man. Then he represents an occasional as a permanent experience, blinking the fact that such a position could only relate to material good, the lowest form of satisfaction. Further, the poet forgets that suffering soon teaches the virtuous that practical wisdom which brings success, while the triumphing of the wicked is generally the sure prelude to their discomfiture. There can be no more fatal mistake, either as regards character or opinion, than attributing to Providence what belongs to ourselves or to society, or estimating life by its merely external and temporary features.

2. The *mystery* of Providence. The point specially to be noted here is that though Divine Providence is closely connected with all events, it must not be confounded with them. The part of Providence is to do what man cannot do, to establish law, ensure progress, and maintain the relation between cause and effect. God treats men, not only as rational and moral beings, but as members of a community. Consequently, Providence is limited by three conditions of social existence—freedom, law, and sacrifice. It is the “*cup*” of life, not its entire sum. The blessings it brings, the evils it averts, we may never know; but we know there are large issues, both of good and ill, directly traceable to human agency. The common accidents and disasters that befall men are no more attributable to Providence than their sins.* The claims of human freedom, the demands of law, and the obligation of self-sacrifice, are, under God’s moral government, necessarily paramount above all individual exigencies or deserts. If we want help and security we must link ourselves with the line of Divine law, and with those who follow it. Providence is like a railway; just *off* the line, we may be floundering in swamps, deserts, and quagmires; *on* it, we rapidly and safely progress. Life’s burdens do not lie in its necessary conditions and laws, which men cannot control—these are really merciful.—but in its needless degradation, ignorance, and incaution, for which they are responsible.

* The mistakes of captains are often well-nigh incredible. In the recent case of the *Mohegan*—when 106 lives were lost out of 157, including the captain and officers—the vessel was 15 miles out of her course, and was steered directly on to the Cornish coast.

Even those meteorological and climatic conditions which, defying human powers, often produce terrible calamities, are undoubtedly governed by law, and essential to man's welfare. Moreover, the highest ends of being are attainable only, either by individuals or communities, through pain and suffering. It has often been pointed out that suffering, borne in a righteous cause, effectively serves the best interests of humanity; so that the greatest sufferers—Christ first and chief, and “the noble army of martyrs” in His train—have been its greatest benefactors. Mr. Hinton truly says:

“Measured by self-sacrifice, every other good sinks, not only into a lower place, but becomes evidently of a lower kind. Nothing else in the same full and perfect sense deserves or receives the name of good. The homage of all hearts unequivocally confirms this title. Even when there is not manhood enough to imitate, when the baser nature within us prefers the meaner course, the verdict of the soul is never doubtful. The pains of martyrs, or the losses of self-sacrificing devotion, are never classed among the evil things of the world. They are its bright places rather, the culminating points at which humanity has displayed its true glory and reached its perfect level. An irrepressible pride and gladness are the feelings they elicit: a pride which no regret can drown, a gladness no indignation overpower. (*Mystery of Pain*, page 12.)

3. The *discipline* of Providence. It is emphatically in the mingled joys and sorrows of life that its disciplinary power resides. Suffering especially is calculated to mould and train character and prepare men for fulfilling their true part and doing their right work. Providence disciplines us in two special ways—through the natural restraints and limitations of our lot, and through the subjection of our will to God's which sanctified trial effects. All men are in some way limited in their gifts and opportunities, and this is often one of life's severest tests. *L'homme propose, Dieu dispose* (“Man proposes, God disposes”), says the French proverb, and those are fortunate indeed who early recognise the path Providence designs for them and faithfully pursue it. Reboul, asked by Dumas, “What made you a poet?” replied, “Suffering.” And Carlyle wrote, “By benignant fever paroxysms, life is rooting out the deep-seated disease and triumphs over death.” Would that men achieved all God permitted them, and never desired or sought what He forbade. How much have ignorance and selfwill, blindness and perversity, to account for in defeating the guidance of God!

We cannot recognise too soon that subjection to the Divine will must involve *some* limitation, some curbing of natural desire—perhaps good desire—and that any attempt to escape sacrifice and aim solely at gratification, however innocent, will only defeat itself. God treats men, not merely as rational and moral beings, and as members of a community, but as aiming at the highest ends; and to meet this demand *practical* effort must be united with religious fidelity. Christ not only “suffered according to the will of God,” but “finished the work which God had given Him to do,” and apart from this practical conformity to God’s will in actual duty, no theoretical acquiescence is worth anything. For Divine discipline is not necessarily an experience of gloom or inaction. It may be operative in the busiest, brightest life. Christ’s was indeed a “full-mixed” cup; He rose to the serenest heights of joy and sounded the profoundest depths of sorrow. We cannot drink such deep draughts of the cup of discipline as the Master did, for both in His sorrows and joys we “follow Him afar off.” But in spirit and purpose we ought to be “able to drink of the cup that He drank of, and to be baptized with the baptism that He was baptized with”; like Christ, “learning obedience by the things which we suffer,” and striving earnestly never to allow God’s discipline to become punitive, but making even our falls and failures stepping-stones to a higher life.

Three practical reflections arise out of this subject.

1. *Degree of suffering is no safe criterion of character.* Although human suffering is manifestly increased by sin, and may be justly regarded as largely a punishment for it, degree of suffering is by no means a measure of culpability or a safe indication of Divine displeasure. In this imperfect state the good often suffer severely, while the bad, for a time, at any rate, escape human tribunals. But the Divine estimate and ultimate judgment of character is independent of all these contingencies, and it is rarely that it goes undeclared even here. The history of Job, the case of the Martyrs, and Christ’s answer about the man born blind (John ix. 3) show that severe suffering, so far from indicating special guilt, may be eminently instrumental in promoting God’s glory. Conversely, freedom from suffering is no evidence of saintliness. Character alone, apart from all externals, determines our relation to God, and

it was only through the false heathen notion that suffering necessarily implied Divine vengeance, that the idea that great sufferers must be great sinners could have arisen (1 Peter iv. 14—19).

2. *Submission to the Divine will does not mean mere passive resignation.* There are two kinds of submission—that of the slave and that of the child. The one arises from fear, the other from love. It is the latter which is the true type of the Christian's submission to his Heavenly Father's will; consisting not so much in subjection to that will as in union with it. When the human and Divine will become one, there is no more sense of opposition or compulsion on the human side than in the cheerful submission of the loving child to the true parent. While, however, we loyally accept whatever we know is God's will, we are not called upon to interpret the Divine will as meaning everything that befalls us, and to be so passively resigned to circumstances as to offer no resistance to wrong and injustice. These certainly are not God's will, and the notion that, in this sense, we are not to "resist evil" is grievously to misread both Christ's words and work. Our Lord's complete resignation to the Divine will may be easily misused if it is forgotten that He had a special and unique work to perform, which He knew it was God's will He should accomplish. So far as we have such a conviction we are bound to follow Christ's example. But resignation cannot involve any submission which would cripple our highest life. The Divine will no more covers the whole of human volition than Divine Providence the sum of human events. To say, in difficulties or trials, "Thy will be done," out of mere indolence or hopelessness, instead of striving manfully to get the right done, which we know must represent God's will, is not faith or fidelity, but weakness and scepticism. The truest submission to the Divine will may often involve the most active resistance to the course of events around us and the most strenuous efforts to restore, by every practical means in our power, life, health, and opportunity whenever they may seem to be slipping away from us.

3. *Trust in Providence is warranted only by obedience to its conditions.* While we cannot expect Providence to do for us what we can do for ourselves, to prevent the results of our disobedience to fixed laws, or repair our mistakes in life, we are justified in

assuming, both on philosophical and religious grounds, that, when we have done all that human knowledge and foresight can do, we are entitled to rely on superhuman help, both for the success of our efforts and for suggestions as to the right course, and inspiration to follow it. As we cannot tell what ways God may have of impressing on human minds the laws of nature and the conditions of well-being, the doors of prayer and expectation should ever be kept wide open to receive every Divine influence and intimation. But unless we are dutifully complying with every known condition of human welfare, trust in Providence is both unavailing and impious. We cannot, as sinful beings apply indiscriminately to our life experiences Christ's language respecting His sinless sufferings, "The cup which My Father hath given Me, shall I not drink it?" In reference to many of our trials, such language would be sheer presumption and mockery. And how many there are to whom God *cannot* dispense any cup of blessing because they utterly refuse His cup of discipline; cut themselves absolutely adrift, by their sin and alienation, from His love and power. To such Providence soon ceases to be a discipline and becomes a punishment.* Even in this life "the wicked" taste of "the dregs" of life's "mixed cup"; of that just displeasure which (note the poetical distinction) is not *in* the cup, not an original or necessary ingredient of this spiritual medicine, but an abnormal deposit from it, induced by the impenitent and rebellious attitude of man towards God's dealings. There would be no "dregs" in life's "mixed cup" if there were no "wicked" to "wring them out and drink them." To the good man life's "mixed cup," with all its bitterness, as well as sweetness, runs clear to the last. Let us not refuse to drink humbly and trustingly of the "cup full of mixture in the hand of the Lord," lest we drink, here and hereafter, "of the wrath of God, which is poured out *without* mixture into the cup of His indignation" (Rev. xiv. 10).

CHAS. FORD.

* Ps. xi. 6; Isa. li. 17, 22, 23; Jer. xxv. 15.

SUNDAY MORNINGS WITH THE CHILDREN.

IV.—SEEKING THE FACE OF GOD.

PSALM xxvii. 8.

IN the beautiful Twenty-seventh Psalm there is a remarkable passage. "When Thou saidst, Seek ye My face; my heart said unto Thee, Thy face, Lord, will I seek. Hide not Thy face far from me." David here tells us of something which had happened to himself. The great poet-king gave his heart to God in early days. In all probability the text refers to that. When quite a lad he was sent out from home into the fields to mind the sheep. As a shepherd boy he would watch them by day, as they roamed in search of grass on the hillside, far away from any houses, where perhaps for days he never saw a human being. Then at night, having gathered them all together in some enclosed place called the sheepfold, he would lie down beneath a tree in the dark and quiet hours, when not a sound could be heard. He must often have felt it very hard to be sent out like this, and was sometimes very sad. It was perhaps this which led him to say, "When my father and my mother forsake me then the Lord will take me up." Perhaps it was on some such occasion that he was lying on the grass looking up at the wondrous stars, and thinking how they were declaring the glory of God, yet without speech or language, when there came into his thoughts the question, "Am I living in the favour of God?" It seemed as though he heard a voice coming from heaven, and saying, "Seek ye My face." The term face often means favour. David did not argue or raise objections, his reply was immediate: "Thy face, Lord, will I seek." Then, having made the resolve, he found the difficulty. He was not to be turned aside, but changes his reply into a prayer. "Hide not Thy face far from me." And God heard that prayer, and gave him wisdom and strength to live a noble and successful life, and at the last to enter into heaven, where we cannot doubt that now he sees the face of God with exceeding satisfaction and joy.

You have heard your Heavenly Father say to you, "Seek ye My face. My son, my daughter, give Me thy heart." Sometimes when in the quiet night you have lain awake, not like David, out in the fields, but in your comfortable bed at home, you have thought about Jesus Christ. And as you have meditated upon His tenderness and love, and have remembered how He welcomed little children, and how He suffered even to death to save them, and what a glorious Saviour He is to all who love and trust Him, you have felt a great desire to give Him your heart. It has seemed as though you heard Him say, "Seek ye My face." And in the Sunday-school you have listened to the kind invitations of your teacher—perhaps your father or your mother, or some loving friend has urged you to seek Jesus Christ. Now, in this address again, in another form, comes the voice of God, who is saying to you lovingly and earnestly, "To-day seek ye My face."

"Seek ye," is what God said. He calls to all—David did not, however, wait to see what others would answer. His reply at once was in effect, "Whatever my brothers, or other people may do, I will seek the favour of God." The true Christian must be willing if need be to stand alone. And even the little child who would please God must not inquire what others are doing, but reply for himself, "Thy face, Lord, will I seek." There is no doubt that millions hear the invitation, but unhappily instead of acting for themselves, inquire into the conduct of others. And when they find that many children are careless of Jesus Christ, and do not listen for His voice, they resolve to do as the rest, and so do not seek the Lord.

This is beautiful in the example of David. He did not raise difficulties and say, What is meant by seeking Thy face? Where shall I find God? But at once replied, He felt sure that his Heavenly Father would never command what he could not obey. Therefore he simply attended to the message. And the reply was immediate. He said not, to-morrow, but responded at once. Dear young people, you know that if your father wished you to do anything at once, it would be wrong to say you would wait till the morrow. It is a terrible thing to tell the great God, when He commands you to give Him your heart, that you will not do it then, but will wait for a convenient time.

The precept is, to *seek*. That implies being in earnest. It is in vain to be half-hearted in listening to Christ. Think of the fact that you have but one life to live on earth, and on that life your eternal condition depends. If you do not find the Saviour your life will be a failure, even if you become learned or rich or famous, and you will at the last be refused admittance into heaven. But if you find Christ, then come what may, even if your career be one of misfortune and sorrow, your life will be blessed. If you truly seek Christ here you will find Him your friend in heaven. It must be a glory unspeakable to see Jesus. Think of what that will be! To look truly at the face of Christ, and see His eyes look upon you with love, and hear His lips say: "Well done; come ye blessed of My Father, inherit the kingdom prepared for you from before the foundation of the world."

There is one more instructive point to be noticed. David having determined in his heart to seek the face of God, at once makes it into a prayer, "Hide not Thy face far from me." Perhaps it was not exactly clear to him what God asked, or what he was to do. But prayers would bring the help he needed. Instead of raising difficulties or saying he could not tell what was meant, he shapes his need into an earnest petition. So, my young friends, at once make it your resolve and your prayer to seek God. Be not afraid of Him. If you have done wrong, seek His face and tell Him your need, and you, like David, will be blessed. That shepherd boy could not have imagined how great a man and how mighty a king he would become. He gave his young heart to God, and God gave His blessing. You know not what blessed life God may determine for you if whilst you are young you seek His face.

J. HUNT COOKE.

NOTES AND COMMENTS.

OUR SPRING MEETINGS.—At the meetings of the Baptist Union this month, while there will be many other attractions, the one absorbing and central matter of interest will be the Twentieth Century Fund. A resolution for the formation of the fund will be submitted at the first session of the Union on Monday afternoon, April the 24th, and in the evening at the City Temple, under the chairmanship of Mr. H. Wood, J.P., the scheme will receive its first public commendation from Dr. Clifford, Dr. Glover, Rev. J. G. Greenhough, M.A., and Alderman G. White; while on Thursday morning the session will be a committee of ways and means for furthering the raising of the fund. The Missionary Society opens its proceedings with the prayer meeting on Thursday morning, Rev. J. H. Atkinson, of Liverpool, presiding. It is pleasant to see the honoured name of Tritton associated once more with the meeting, Mr. J. Herbert Tritton, J.P., being in the chair at the Tuesday evening *soirée*. Wednesday morning and evening provide missionary sermons, and Rev. J. H. Jowett, M.A., of Carr's Lane, Birmingham, and Rev. J. T. Forbes, M.A., of Edinburgh—both formerly of Newcastle, will not want for interested and eager hearers. The presence of Rev. W. T. A. Barber, M.A., D.D., formerly a missionary in China, but now Principal of the Leys School, Cambridge, will give an added interest to the Exeter Hall meeting on Thursday evening.

THE NEW MARRIAGE ACT.—The new Marriage Act affecting Nonconformist places of worship in England and Wales comes into operation on April 1st. Happily it is only permissive, not compulsory, and it will be well for any who are thinking of adopting the new system to carefully consider its provisions before finally committing themselves to the change. There will be a great advantage to the registrar, who will be able to stay at home, and, for the next ten years, will only forfeit a shilling per marriage of his customary fees. But in return for his absence from the registered building certain onerous duties will be transferred. One or more "authorised persons" must be appointed by "the trustees or other governing body," presumably the deacons, or elders, or the church meeting. He has to be present at the marriage, receive the certificate or certificate and licence, enter it in the duplicate registers to be obtained from the Registrar-General, send quarterly copies of the entries to the Superintendent Registrar, and allow searches and make extracts when required. Small fees are payable for the last-named duties, but none in respect of attendance. In places where the attendance of the registrar is difficult on account of distance it may be wise to adopt the Act, but those with whom the present system works smoothly had better wait before venturing on accepting a somewhat troublesome responsibility,

"CATHOLIC OR PROTESTANT?"—A crowded meeting of English Church Union delegates has been held at Cannon Street Hotel, at which the authority of the tribunals legally empowered in the last resort to decide upon disputed points of Church law has been absolutely and unanimously repudiated. The whole statement should be carefully weighed, and its bearing on the religious life of our country considered. It is not that the affirmations and denials are new, but they are now boldly pushed to the front and supported by a firm and compact body of men who know their own mind. The Reformation is repudiated. The right of the Crown, and of Parliament, to determine the doctrine, the discipline, and the ceremonial of the Church of England is denied. In the Book of Common Prayer "omission to prescribe" is not regarded as "equivalent to prohibition to use," and disuse of any ceremony "however long and continuous cannot be legitimately adduced as evidence of what the Church of England forbids or enjoins." This is a sufficiently startling claim when we remember that the Book of Common Prayer is a schedule of an Act of Parliament, that the Ornaments Rubric to which appeal is made in justification of extreme ritual expressly bases its injunction on "the Authority of Parliament," that the bishops are appointed by a *Conge d'élire* from the Crown, and that thousands of the clergy have been appointed to the cure of souls by lay patrons, many of whom have bought their right in open market, some of whom have been of scandalous character, and with whom the wildest stretch of imagination can never associate the thought of spiritual authority.

MANIFESTO OF THE EVANGELICALS.—The Council of the Church Association has issued a reply to the extraordinary document of the E.C.U. The language is vigorous to a fault, and if action could be brought up to the same level of energy there would still be hope for the cause of Protestantism in the Church of England. Affirming that before the Reformation England was as Popish as Spain or Mexico is to-day, they maintain that the English Reformation was an assertion of the rights of the laity who took "into their hands the redress of the tyranny under which they had long groaned," and these rights are entrusted for preservation and exercise to the secular arm. They further remind us in words of Lord Halifax himself—and the point is a grave one—that the extreme ritualistic party "reject toleration for themselves as one opinion among many; they claim it on the ground that true Catholic belief and practice, however much they may have been obscured in popular estimation, are the rightful inheritance of the Church of England, and as such claim *the exclusive allegiance* of the faithful members of the Church of England." In plain English, the so-called "Catholic" party is the only one which has any right within the Church! The document further speaks of the "Ritualistic Archbishops" and bishops "who are compassing sea and land to amalgamate all bishops into one strong trade union, while they ostentatiously ignore the very Christianity of our own Protestant brethren, the English Dissenters, whose

separation from the Church of England is due mainly to barriers invented in 1662, in order to narrow the communion of what ought to be in fact as well as in name the National Church of our land." (Alas! that they understand us no better than the rest!) For all this their only remedy is the Clergy Discipline Bill, down for second reading on May 10th, which, if carried into law, would remove the bishops' veto on prosecutions, and substitute deprivation as the extreme penalty instead, of imprisonment, the principle underlying their action being that "the civil power is the only judge whether the terms of a written contract have or have not been observed by the man who receives pay, position, dwelling-house, and freehold rights on the faith of his having voluntarily promised before God and man that he would faithfully observe that written contract." But no national enthusiasm, nonconforming or otherwise, is likely to be stirred on behalf of these proposals, even if "the exigencies of public business" ever permit of their discussion. There is no remedy short of Disestablishment and letting every man go "to his own company" and place.

PARLIAMENT AND THE RITUALISTS.—The draft Bill of the Archbishops, which may be considered as already relegated to the next century, for the establishment of Ecclesiastical Courts is treated with scant courtesy by both parties. There are many things which Lord Halifax and his party are pleased to see there, such as the condemnation of the Public Worship Regulation Act and the throwing over of Lord Penzance, but they refuse all thought of compromise, and will henceforth recognise no authority which is not ecclesiastical—bishops, archbishops, a general council, and then—well, perhaps the Pope. The Church Association treats the Bill with little less than scorn. Meanwhile, in the House of Lords, on the initiative of Lord Kinnaid, a return has been granted showing the number of churches in England belonging to the Church of England in which confessional boxes have been put up. When the return is made it will be a very inadequate measure of the extent of the evil, as in the main confessions are heard "in the vestry," at the chancel screen, or elsewhere. But the discussion was of great advantage in eliciting from Lord Salisbury one of those *obiter dicta* by which he occasionally startles and alarms his friends. Joining with Lord Kinnaid and others in deprecating the spread of the practice of habitual confession in the Church of England, he bade the House remember that they were dealing with a spiritual matter, and warned it that they "were bringing in the arm of flesh which never yet beat down a religious error and has often made the evil worse than before." No doubt the noble marquis sees quite clearly that this means that it is for the best that all religion should be entirely freed from State patronage and control, though we must not expect him to say so just yet.

EDUCATION IN THE COMMONS.—The splendid majority in favour of the Bill for raising the age at which children who have passed their standards may

leave school from eleven to twelve years of age was a great triumph. The Government which kept silent in the discussion may, however, do nothing to further the Bill. A very interesting debate arose on Mr. Lloyd-George's motion that "the system of Primary Education in England and Wales inflicts upon a large portion of Her Majesty's subjects a serious grievance which demands the immediate attention of Parliament." The grievance is the old one of "the anæmic and attenuated" system of voluntary schools, which on the false cry of economy keeps back the system which offers better teachers, schools, and accommodation, and promotes the physical and mental alertness and energy of the children. The educational grievance becomes a religious grievance still more intolerable by means of the introduction of ritualistic teaching and priestly arrogance into a large proportion of the 8,000 parishes where the only school is under the partial or entire control of the clergyman. Though nineteen-twentieths of the income of these schools is provided by the State, Nonconformist children are excluded from their staff of teachers, and in the training colleges of the country ninety per cent. of the places are confined to a sect which competes on equal terms for places in the remaining ten per cent. Yet Nonconformist children are in a majority throughout the country. In Church Sunday-schools there are two and a-half million on the books, but Nonconformists have nearly three and a-half million Sunday-school scholars. Sir John Gorst's cynical statements that the agricultural labourers of the country are absolutely indifferent to the teaching of their children in either secular or religious subjects, and go neither to church nor chapel themselves, or else dodge the devil by an alternating attendance, as well as his denial of any grievance with regard to pupil teachers, were happily met and unmasked by Sir Henry Fowler in a speech that greatly impressed the minds, if not the votes, of his hearers.

NATIONAL FREE CHURCH COUNCIL.—The Liverpool meetings, held from the 13th to the 16th of March, have been thoroughly successful. Everybody's mind and everybody's tongue was occupied with the present crisis in the Church of England. Alderman Snape, the President of the Liverpool Free Church Council, received the delegates to the number of nearly 1,200 in the Art Gallery. On Tuesday morning Dr. Clifford delivered a most rousing sermon from Jeremiah xxxi. 10, 11, on "The Crisis in the Church: its place in the development of British religion." Dr. Mackennal is the new President, and his address dealt with the brief but noteworthy history of the Federation movement, and with the prospects and duties which lie before it to-day. Dr. Brown, of Bedford, and Dr. Forsyth, of Cambridge, read papers of permanent value on Apostolical Succession and the True Priesthood. The papers of Dr. W. T. Davison and of Dr. A. B. Bruce were notable contributions to criticism and apologetics. The Rev. C. F. Aked, as a local minister, rendered valuable service in various ways.

THE EVILS OF OVERLAPPING.—One of the great aims of the Free Church Federation is to ensure the adoption of a wiser and more thoroughly Christian policy in the planting of new churches, and the avoidance of a competition which is at once scandalous and suicidal. The subject is naturally difficult to deal with, clashing as it does with “vested interests” and with the supposed rights of men and of churches to do as they will, independently of others. But it is absolutely necessary to tackle it. It is occupying the attention of the American churches as well as of our own, as is evident from the chapter on Co-operation in Dr. Washington Gladden’s fine book, “The Christian Pastor and the Working Church.” It may be interesting to our readers to see how the subject is viewed from an American standpoint. “In almost every city in the land the confusions and collisions arising from this source are shameful, and the waste of resources thus entailed is little less than criminal. When any church, after carefully studying the neglected districts of its own city, plants a chapel in some promising field, it may confidently expect that before the paint is dry upon the walls of the new building, another, like unto it, will be rising on the next square, to contest with it the occupancy of its field, and to divide it with a constituency which is not large enough to support one enterprise. If this competitor is backed by large revenues and aggressive workers, it is possible that it may absorb the attendance, and leave the original occupants of the field to struggle and starve, and finally perish. It is a striking illustration of the adage that corporations have no souls. The impersonal society which we call a church does not consider itself bound by the law of love in its relations to similar bodies round about it. There are casuists who maintain that it cannot be; that any social organisation, as such, must look out for its own interests, with no regard to the interests of its neighbours.”

THE INJUSTICE TO OTHERS INVOLVED IN THE SYSTEM.—On this point Dr. Gladden wisely says: “Led by such a maxim, those who are zealous for denominational aggrandisement fling themselves into competitions which must result in great waste of energy and in the destruction of vast amounts of capital. It would be uncharitable to say that the deliberate intent of those who engage in these competitions is to destroy one another’s property; probably they often silence the voice of conscience with the plea that the growth of the neighbourhood will soon develop support for all the competing churches; but in four cases out of five this expectation would be proved, by any serious investigation, to have slight foundations, and the fact would plainly appear that the multiplication of churches in the neighbourhood must mean the death of some of them, and the annihilation of the capital invested in them. Such a contingency cannot be remote from the thought of any intelligent person carefully considering the situation. If it is recognised by any of these zealous sectarians they are at least fain to hope that their enterprise will survive in the struggle. None of them would think of applying the torch of the incendiary

to the edifices erected by their "sister" churches, but they adopt a policy which will quite as effectually, if a little less suddenly, wipe out the value of their neighbour's property." On another aspect of the question Dr. Gladden quotes from another writer words which are sadly true. "The competition of churches, which is so mournfully common, almost universal, is sufficient evidence to the world that the churches are selfish, that they seek attendants in exactly the same spirit that a business house seeks customers. And, of course, men who care nothing for the Church cannot be induced to attend for the sake of the Church. When we really convince men that we seek not theirs but them, and that we seek them for their own sakes, not ours, we shall have far more influence with them."

LORD HERSCHELL.—The sudden and unforeseen death of Lord Herschell, at Washington, U.S.A., as the result of a somewhat slight accident, removes from the service of this country a good Christian man, a great judge, and a true patriot. He was in America as our representative in the Anglo-American and the Venezuelan Arbitration Commission, and besides the Lord Chief Justice there seems no one at all available able to take his place. Upon the Liberal party his loss falls with especial heaviness. His life has been just contemporary with the Queen's reign, and in it there have been few Lord Chancellors to compare with him for legal acumen, mental power, and the equitable exercise of his patronage. He was a child of the manse. His father, a Polish Jew, coming to England a convert to Christianity, devoted his life to the ministry of the Gospel, being minister successively at Chadwell Street, Pentonville, and Trinity Chapel, Edgware Road. It is not pleasant to remember that if Lord Herschell had not surrendered his Nonconformist heritage he could not have been Lord Chancellor of England.

A. K. H. B.—Thousands of readers of the "Serious Thoughts" and "Recreations" of the Country Parson, the Very Rev. A. K. H. Boyd, D.D., will regret that the cunning hand which penned the well-known initials at the foot of so much gentle wisdom is for ever still; and they will think somewhat sadly of the fact that he whose propriety and decorum were equal to any Anglican bishop's should have caused his own end by a foolish and melancholy adventure. Dr. Boyd, and the city of St. Andrew's, where he was for thirty years the minister of the first church, will always be connected both in local lore and in his always wholesome and interesting books.

DR. JAMES A. SPURGEON.—We are startled, at the moment of going to press, by the announcement of the sudden death of our beloved friend, the Vice-President of the Baptist Union. This is a loss which at the present crisis will be most keenly felt. May God comfort the sorely bereaved family, and overrule this strange dispensation of His providence to His own glory and the good of us all.

LITERARY REVIEW.

THE GOSPEL OF THE ATONEMENT, being the Hulsean Lectures for 1898-99. By the Ven. James M. Wilson, M.A. Macmillan & Co. 3s. 6d.

IN former years the Hulsean lectures extended to eight sermons; now they are restricted to four. In some respects we regret the change, for a theme, such as the one here discussed, requires fuller treatment than it can possibly receive in so small a compass. It is needless to say that Archdeacon Wilson writes with vigour, lucidity, and grace. His clearness of vision is aided by a powerful dialectic, and a fine sense of order, nor is there in his writing any meaningless "beating of the air." We fully agree with his idea that in view of current controversies and the general unsettledness of belief, a re-statement of the principle of the Atonement is required, and there is very much in his volume which contributes to it. Our main criticism would be that Mr. Wilson puts forth a part as though it were the whole. The theory of sympathy and self-sacrifice, while revealing indispensable elements of Christ's power, does not cover all the phenomena for which we have to account in His suffering nor meet all the needs of the human heart. Here, for instance (pp. 108-109), is a beautiful passage to the charm of which we cannot be insensible. After referring to the stirring of our hearts by some tale of heroism—the men on the *Birkenhead*, or Jim the Mississippi engineer—Mr. Wilson adds: "We know that is true; we touch bottom there. A tale of a lifeboat hero; of a fireman; of a plate-layer; a collier; a V.C.; a Father Damien; of a hero anywhere who gives his life from some deep instinctive impulse within, stirs into at least momentary consciousness the divine Life in us. That soul within responds, vibrates, breathes. It is quickened into life. No argument is needed. There is something that we know. The law that suffering is divine, the *δεῖ παθεῖν*, is verified in the experience of the soul. Now Christ's death is the supreme instance of that law. The power of Gethsemane and Calvary, in the light of such a law, needs no explanation. They open the heart as nothing else ever did. We know that whatever reservations we make for ourselves, whatever our own shrinking from utter self-sacrifice, Christ, living in perfect accordance with the laws of spiritual health and perfection, could not do other than die. Thus without any thought of payment or expiation, with no vestige of separation of the Son from the Father, we see that the death on the Cross demonstrated that the human and divine know but one and the same law of life and being. Thus it is that the death of Christ, the shedding of His blood, has been, and ever will be, regarded by theologians, as well as by the simple believer, as the way of the Atonement. *Via crucis via salutis.*" But, we ask, is this all? It seems to us that Mr. Wilson has not faced the question—What made the self-sacrifice of Christ necessary? What was there, either in God or in man, that made His death indispensable to our salvation? Suffering and self-sacrifice are not a good *in themselves*.

They are a means, not an end. There is no inherent necessity for them ; they are powerful for righteousness only when they accomplish an object which could not be gained without them, and Mr. Wilson has not in these pages brought into view any such object as his theory require. The moral power view of the Atonement is true as far as it goes, but there is a "more behind," without which it cannot be maintained. A similar criticism applies to another very beautiful passage on the sufferings of Christ as a sacrifice: "Christ's life or death is truly described as a sacrifice, if sacrifice could be taken to mean the crowning instance of that suffering of the innocent for the guilty which springs from the solidarity of mankind, a suffering for others which, from its sublimity, is as a magnet to draw all men upwards and call out their own nobleness, and presents all men to God as sharing in the goodness of One, and transfigured by that goodness. This is indeed the sacrifice of the death of Christ, but in it there is no thought of substitution or expiation which have so closely attached themselves to the word sacrifice." Again we ask—Why was this crowning instance of suffering necessary? Was there no difficulty in relation to God and the eternal law of righteousness to be removed by it? Is there no sense in which Christ was a substitute? We, at any rate, believe that there is. And are His sufferings simply those of a philanthropist and martyr? With the New Testament in our hands, we are constrained to say they are not.

THE UNHEEDING GOD. By Thomas Selby. London: Hodder & Stoughton, 27, Paternoster Row. 6s.

MR. SELBY is a preacher *sui generis*—at least, we know of no one with whom we can quite accurately class him. In his doctrine he is thoroughly evangelical, and never either startles or attempts to startle by departures from the commonly accepted faith. His uniqueness arises from his method of treatment. He is not an expository preacher in the technical sense of the term, as is, for instance, our own Dr. Maclaren; he rather deals with some special subject suggested to him by his text, and deals with it in a philosophical spirit and method, but always for a practical purpose. There is much in his style that reminds us of the late Professor Drummond—the same familiarity with science, the same quickness to detect analogies between the natural and spiritual worlds, and the same apt, illustrative power. We have no knowledge of Mr. Selby's gifts as a speaker, but recent years have yielded us few sermons more profitable for reading. They have the power of "finding" us, and in their influence they sober, even as they incite and stimulate the mind.

THE BOOK OF JOB. With Introductions and Notes. By Edgar C. S. Gibson, D.D. Methuen & Co., 36, Essex Street, W.C. 6s.

THIS is the first volume issued in the "Oxford Commentaries," whose purpose it is to be exegetical, to interpret the meaning of each book of the Bible in the light of modern knowledge to English readers. The series will be "less elementary than the Cambridge Bible for Schools, less critical than the International Critical Commentary, less didactic than the Expositor's

Bible." Dr. Gibson has made a good start. As one of the *Lux Mundi* school, we should expect him to be well read in modern criticism, and he is so, though he is no slavish adherent of its positions. He believes that the Book of Job was of comparatively late origin, assigning it to the later years of the Kingdom or the Babylonish captivity, with the confusion, disaster, and hardship which that catastrophe brought with it. Generally speaking he maintains the unity of authorship, though he thinks that chapters xxxii. to xxxvii. may have been added by a later hand. The exegesis, generally speaking, is scholarly and helpful, nor is Dr. Gibson, whose mind is at once free and reverent, afraid to reject traditional interpretations when fidelity to the text demands it, as witness his remarks on xix. 25. Notes of this kind do much to put the reader into possession of the meaning of even the most difficult texts.

THE EPISTLE TO THE HEBREWS. The First Apology for Christianity. An Exegetical Study. By Alexander Balmain Bruce. Edinburgh: T. & T. Clark. 7s. 6d.

DR. BRUCE'S volume, it is needless to say, is based upon a sound exegesis of the Greek text, and that exegesis is everywhere made subservient to the higher purposes of exposition and application. The various sections of the book might well form a series of popular expository lectures, and, indeed, as we gather from the dedication, were substantially given as such. The Epistle has a special message to the men of our own day, amid the unsettledness of thought and the theological transitions through which in many directions we are passing. Questions of authorship and date, the readers for whom the Epistle was intended, their locality, circumstances, and needs are touched upon, but not amplified. The aim of the Epistle is, on the one hand, to illustrate the unique greatness of Jesus Christ in comparison with or contrast to the prophets, the angels, the Levitical priesthood, &c., and also, as Dr. Bruce contends, to show that Christianity is the absolutely perfect, and, therefore, the final religion—the religion of free and unrestricted access to God, Christ as High Priest being also our forerunner, and having secured for us the right of entrance into the Holiest of all. Christ possesses the power of an endless life; "for ever" is the stamp of all that is associated with His functions, His work and its issues. Dr. Bruce elucidates and applies the argument of the Epistle with a fulness of learning that leaves nothing to be desired, and here, as always, he writes with marked lucidity and charm of style. This "First Apology for Christianity" has never been dealt with more sympathetically and judiciously, with more profound and many-sided insight and more suggestive present-day applications.

ASPECTS OF RELIGIOUS AND SCIENTIFIC THOUGHT. By the late Richard Holt Hutton, selected from the *Spectator*, and edited by his niece, Elizabeth M. Roscoe. Eversley Series. Macmillan & Co. 5s.

ALL readers of the *Spectator* in its palmy days (and who that was interested in theology and literature was not among its readers?) will welcome this

selection of the late Mr. Hutton's lay sermons. To many minds they formed the most prominent feature of a journal which has done more, perhaps, than any other to influence the thought of intelligent Englishmen on those great questions which lie on the border-line between philosophy and religion. They were suggested by some recently published book or article, but have a permanent value as touching upon questions which never become antiquated—*e.g.*, *Creeds and Worship*, *Prayer and Miracle*, *The Limits of Free Will*, A volume of sermons by Canon Liddon, an article by Dr. Wace, by Tyndall or Huxley, a pamphlet by Dr. Martineau, an essay by Mr. Gladstone, a lecture by Matthew Arnold, a new volume of Tennyson's or Browning's, gave Mr. Hutton the opportunity he knew so well how to appreciate. He always displayed in his criticism a broad intellectual grasp of the question under discussion. His thinking was robust and incisive; his style clear and forcible; and he created for his readers an atmosphere which is as bracing to the intellect as it is elevating to the spirit. The following extract will give a good idea of the dexterity and strength of Mr. Hutton's criticism:—"Matthew Arnold tried to show that the wild grape and the cultivated are essentially the same; that we might get rid of the very idea of God and yet possess 'the secret of Jesus'; but he failed lamentably, and left in the world, to which he appealed, a strange impression of spiritual Quixotism applied to a field in which he had no real experience, and had, of course, never attained even a partial success." Miss Roscoe has made a judicious selection from these memorable articles, though we do not quite understand the principle on which she has arranged them. It is neither topical nor chronological. The volume contains a striking portrait of Mr. Hutton.

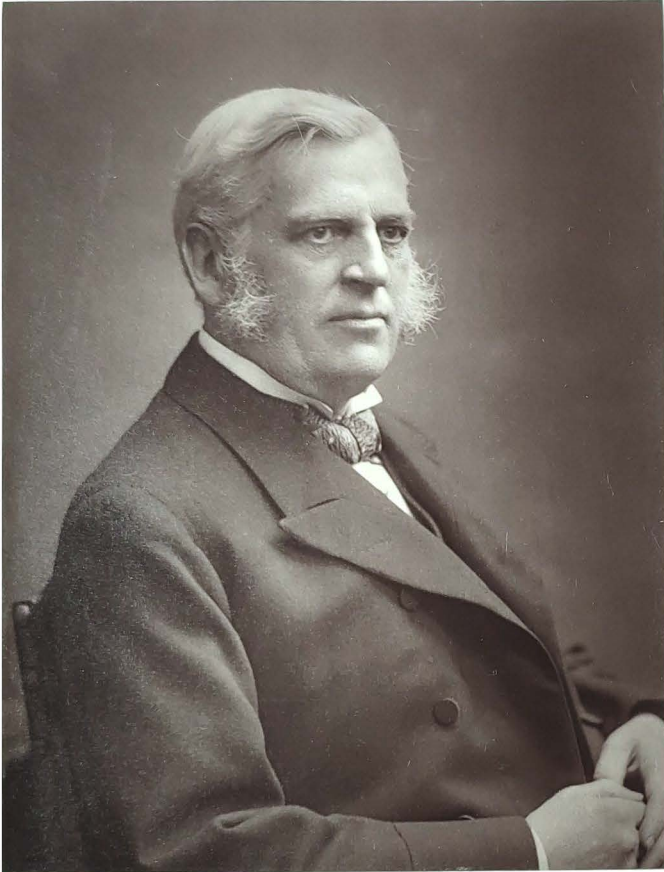
A WIND FLOWER. A Novel. By Caroline Atwater Mason, author of "The Quiet King," "A Minister of the World," &c. London: Baptist Tract and Book Society, 16, Gray's Inn Road.

MRS. MASON'S latest novel has been printed by the American Baptist Publication Society, and is commended as her ablest work. It was written in the winter of 1897, before the outbreak of the present ritualistic controversy in the Church of England, but might have been written this year, so accurately does it describe the working of the principles which are now in conflict around us, and striving each for the mastery. It is far removed from the ordinary run of so-called religious novels, possessing as it does literary and artistic merit of a high order. Its sketches of character will live in the memory of all who read them. Moses Herendean and his daughters, Mary and Eunice, the Rev. Father Norman, Rector of St. Cuthbert's, Coalport, the Barringers, Miss Archibald, James Hope and his settlement, are all typical and familiar. We have rarely seen a clearer statement of the points at issue between spiritual and ritualistic or æsthetic worship. Mary Herendean is the real heroine of the book—a noble and gracious character, living in the realisation of the Divine presence, and conscious of the Great Father's approval, and yet a woman too, gentle,

affectionate, dependent. Very touching is the story of Eunice, "the anemone or wind flower," beautiful, weak and fragile, with a strange subtle charm which captivates all around her, but fading almost as soon as her beauty blooms. We read the book with more than ordinary pleasure, and are delighted with its keen insight into human nature, its literary art and grace, its high ethical ideals, and profound spiritual fervour. Young people will do well to "read, mark, learn, and inwardly digest" its lessons.

MESSRS. MACMILLAN AND CO. have added to their Sixpenny Series, POEMS, including "In Memoriam," by Alfred, Lord Tennyson. The "Poems," as Tennyson's first volumes were called, include the "Juvenilia," "The Lady of Shalott and Other Poems," and "The English Idyls and Other Poems." This cheap edition is a real boon to lovers of poetry who cannot afford the more expensive editions, and will bring the late Laureate's work within the reach of the poorest, while those who have other editions will be glad, for various reasons, to have this also. The same publishers send out as this month's issue of THE EVERSLEY SHAKESPEARE, Vol. II., edited with Introductions and Notes by C. H. Herford, Litt. D. It includes "The Taming of the Shrew," "The Merchant of Venice," "The Merry Wives of Windsor," "Twelfth Night," and "As You Like It." Professor Herford's introductions to each play, dealing with its sources, the date of its composition, its literary history, &c., are as concise and scholarly as it is possible for them to be, and will be highly prized by all Shakespearian scholars. We could not desire a more beautiful and convenient edition of the "immortal bard."

THE BAPTIST TRACT AND BOOK SOCIETY, of 16, Gray's Inn Road, have brought out special editions of two of the ablest volumes recently published in America: THE GREAT POETS AND THEIR THEOLOGY, by Augustus H. Strong, D.D., LL.D., President of the Rochester Theological Seminary (7s. 6d.); and CHRISTIANITY AND THE SOCIAL STATE, by George C. Lorimer, Minister at Tremont Temple, Boston (7s. 6d.). We reviewed the American editions of these works some time ago, and need do little more than urge our readers to procure them and master their contents. Dr. Strong's earlier work on "Systematic Theology" is now adopted as a text-book in many of our colleges on both sides of the Atlantic, and is one of the books for which there is a continuous demand. "Great Poets" is sure to be equally popular, and will appeal to an even wider class of readers. His appreciations of Homer, Virgil, Dante, Shakespeare, Milton, Goethe, Wordsworth, Browning, and Tennyson are keen and illuminating, and to students interested in our higher literature quite invaluable. Dr. Lorimer's work, on the other hand, deals in an eloquent and forceful style with the great social problems which are everywhere to the fore. He opens with a brilliant and trenchant discussion of the gospel according to Zola, and passes on to consider the relation of "the clergy" to social reform. Among the themes passed under specific and thorough-going review are Religion and Social Evolution, Individualism, Co-operation, Labour and Capital, Time and Taxes, the Drink Traffic, War and Commerce, &c. Dr. Lorimer himself needs no introduction to the readers of this magazine.



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Faithfull, yours
Henry Wood

THE
BAPTIST MAGAZINE

MAY, 1899.

MR. HENRY WOOD, J.P.,

TREASURER OF THE BAPTIST UNION.

THE new Treasurer comes to his office at an eventful time. He brings unusually high qualifications and an unbounded zeal to the service of the denomination he loves so well.

The hour has brought the man; and we give him hearty greeting, and pray that he may labour long and with eminent success.

If Mr. Wood have any desire for leisure, he has had little opportunity to indulge his desire. He has lived a strenuous life since early boyhood, and his ardour for service is as keen as ever. One of President Garfield's schoolmasters complained, to the mother, of the restlessness of her bright and promising boy when in school. "Perhaps he can't sit still," she ventured to suggest; "he never was still in his life." One cannot avoid thinking that such must have been the case with the eager boy, in the congenial Christian home, in the little Devonshire town of Honiton. The new Treasurer will certainly be no drag upon the wheel of the enterprise of our equally ardent Secretary. May the denomination be as willing to follow as they to lead into the larger opportunities the coming century will bring.

The advantages of a long school curriculum did not fall to Mr. Wood's lot. He began to face the labours of life shortly after he had passed his twelfth year. It is difficult to imagine how a stool in a solicitor's office would be quite the most congenial sphere for a boy with his temperament—except as an early exercise in the virtue of patience. Such, however, was the first call to service that came to him. He acquitted himself so well in his new position as to earn the esteem of his employer, who would gladly

have articulated him to the profession. That, however, was not God's ordination. The Divine Potter—who shapes the pitcher at the wheel—was moulding his life for other and ampler service. And we feel assured that it was God's leading alone that the youth desired to recognise and follow; for he had already come into the greatest joy of life—the gladness and rest of faith in Jesus Christ as his Saviour. Mr. Wood's first pastor, and life-long friend, the Rev. W. E. Foote, says: "He early became a decided follower of the Saviour and was baptized into His Name. The young people met for prayer every Sunday morning at seven o'clock. Of course this was an ordeal in the cold, dark winter months, but Mr. Wood was foremost in calling up the young men and in having a cheery fire in the vestry for their comfort. He gave early promise of the life which has so largely developed into active usefulness. He was ever punctual in his attendance upon the means of grace, in the week as well as on the Lord's Day. He delighted also in the opportunity which sometimes offered of accompanying his pastor to the annual meetings of the Devon Baptist Association. He never occasioned any anxiety through lapse of conduct or inconsistency, and was ever at the service of his pastor in every good work."

It is perhaps difficult to decide which of the two enjoys the happier memories: the aged pastor who lives to rejoice in the fruitfulness of the career and character he did so much to mould, or the earnest Christian labourer who is joyfully "bearing the burden of the day and the scorching heat."

One will gladly say:

"We live if ye stand fast in the Lord."

The other can reply:

"The thought of our past years in me doth breed
Perpetual benediction."

Honiton was a fine training-ground for Mr. Wood; and, happily, he was greatly encouraged and assisted in his attempts to serve the Kingdom of Christ by both home influence and the example of friends. His father, who had seceded from the Established Church, had become a Free Churchman, and was also a zealous worker in the cause of temperance. In such wise and goodly company Mr.

Wood began his labours as a temperance reformer, and "was the means of leading not a few to adopt the practice of total abstinence and of rescuing some who for years had been the slaves of intemperance." We do not wonder, therefore, that "when he left Honiton he was followed by earnest prayers and hearty good wishes for his future welfare, or that the universal feeling was that the church and the town had lost the presence of one whose place it would not be easy to fill."

In the year 1865, at the age of twenty-three, the second call of God reached him. It came from no less important a place than London—that London which, like a mighty magnet, attracts to itself with irresistible power so much of the energy and enterprise of the world. Mr. Wood had been invited by the principal of a firm of surveyors, of which he is now the head, to occupy a post in his office. He accepted the offer, and so made his advent into the great arena of metropolitan life. He made his home in South London, where he has ever since lived. He at once attached himself to the congregation—though not, for some time, to the church—at Denmark Place, then under the genial and able pastorship of Rev. Charles Stanford. To a temperament like Mr. Wood's, service for the Kingdom of Christ is the very life and strength and joy of faith. He soon became an active worker in the school and neighbourhood. In the school he has been teacher—one of the most notable members of his class for a time being Thomas Comber, one of our beloved martyr missionaries on the Congo River—secretary, treasurer, and one of the superintendents, which office he still holds. He has thus kept himself bound by golden links of service and affection to the school for a period of thirty-four years, and only on that day when the Master puts His own value on the work of His servants will be known the true worth of Mr. Wood's bright example and ungrudging labour amongst the young.

For nearly ten years he has been a deacon of the church. Wise in counsel, earnest in effort, ready to further all good works by ample generosity. His influence spreads far beyond his own church. His heart gives warm hospitality to all good men and good causes. Advancing years have only deepened his interest in questions connected with the Total Abstinence Crusade. The

Band of Hope, Ragged Schools, Cripples' Homes, City, Home, and Foreign Missions, and numerous other organisations of Christian philanthropy, find in him a genial and willing helper.

Mr. Wood does not *talk* much about consecration, but his *spirit and full measure of service* well illustrate it. He gives, and lives, and works without ostentation. His piety is a sunny kind of Puritanism. His faith is moored firmly to the doctrines of the Cross. He has never drifted from that Centre.

“ Where his early hopes began,
There his last aspirings end.”

Such a record as this is meant to be a testimony to the generous and unflinching grace of God in Jesus Christ; a witness to the power of that grace to mould character and make life fragrant and fruitful. Not to the servant, but to the Master all praise is due. What our friend is and has, have been received. He recognises the responsibility and the joy of the stewardship.

It is in this spirit he comes to the office to which he has been elected by his denomination. More ambitious calls might well have tempted him into other forms of usefulness. We are thankful for his response. May this be one of the crowning services of a busy and consecrated life. W. R. SKERRY.

THE LONELY SOUL AND THE ONLY GOD.

THE silent soul sits sadly all alone
And looketh hungrily from out the eyes;
But none may enter, none can understand.
In vain it stretches out despairing hands
For touch of sympathy; no other soul
May enter in that still and sacred shrine.
The silence of the soul is never stirred,
Though sound be all around. Amidst a crowd,
Thus all in awful loneliness live on.
Creator of this mystery divine!
O, satisfy this spirit Thou hast made;
Let Thy swæet presence fill the void within,
Thy tender hands soothe all the aching pain,
Thy voice awake most restful harmonies.

M. E.

REMEMBRANCE OF THE RISEN CHRIST.

“Remember Jesus Christ risen from the dead of the seed of David according to my Gospel.”—2 TIMOTHY ii. 8.

THIS was what the aged Paul wrote to his son in the faith and fellow-soldier, Timothy. The whole epistle reads like the charge of a veteran to a young recruit, or, perhaps better, the tender message of a dying father to his son, whom he was leaving behind, and who was in a measure to take his place. St. Paul had virtually finished his course, fought his fight, and was about to quit the arena of conflict and martyrdom for the presence and reward of the Master. Timothy was comparatively new to the fight. He had all the young man's energy and enthusiasm, coupled with the inexperience and perhaps the impatience of youth, and he was now in a position which would demand unusual wisdom, fortitude, and even heroism. He had been made bishop or pastor of the church at Ephesus. It was a burdensome, dangerous, terribly responsible charge. There was the little Christian community in a city not far from the size of Manchester. Half a million pagans, and the Christians could be counted by tens; they were perhaps two or three hundred all told. And the masses of people by whom they were surrounded were not only idolators, but passionately devoted to their idolatry. Their city was filled with it, traded upon it, prospered by it. It attracted wealthy visitors from all parts, for Ephesus was a place of pilgrimage—a sort of Benares, Mecca, and Jerusalem. Its temple of Diana was world-famed; its priests were equally formidable in numbers and influence; its religious festivals were gorgeous revels and magnificent scenic displays, and thousands of artisans were employed in making images of the goddess and her shrine. It will be understood, then, that all the interests of the city were dependent on the maintenance of this system. Commerce, politics, pleasures, and religion joined hand in hand to uphold and defend it. And now picture this handful of Christians setting at nought the popular belief, and going about endeavouring to persuade men that everything about them was an imposture and delusion. You can imagine what prejudice they would arouse, what scorn they would provoke,

what fears they would excite—nay, what blind hatred and fury they would stir up! And then think of the young bishop or leader of this little flock—prominent in danger as he was first in office, sure to be singled out in any outburst of popular rage, and required to maintain his own fortitude and stimulate the courage of his brethren in their apparently forlorn hope; for at times it must have seemed to some a forlorn hope. It is not always easy for us to believe that Christ will be one day the acknowledged Master of all the world, though we see His name lifted above every name and His sceptre laid upon the hearts of millions. It must have been incomparably harder for men, like this young pastor, with all the world against them, to keep on bearing their witness with exulting certainty and never to be cast down by fear of failure.

Paul understood well what the thoughts, feelings, and temptations of his young friend would be, and he wrote this, along with many other words, to fire his ardour and strengthen his resolution: "Bear in remembrance Jesus Christ raised from the dead." He was not simply to remember it as we occasionally recall an incident and then dismiss it. He was to have before his mind at all times the image, the Person who had been humbled like an ordinary man in death, but who had been, once for all, victorious over death, and was now alive and clothed with conquering might for ever.

I.—And now, first, you will see that St. Paul was giving here what had been the sustaining and inspiring thought of his own ministry—"according to my Gospel": that had been the key-note, the final note, and every intermediate note of his own Gospel. It is Christ that died; yea rather, that is risen again. He himself had seen the Risen One. He was as sure of it as of any fact in his life. The once-crucified had appeared to him and spoken to him—not in a dream or by some trick of imagination, but in unmistakable and substantial reality; and that sight had changed the heart and character of the man, turned his thoughts and life completely round, and filled him with a sublime loftiness of will and purpose almost unexampled in human history. And the force of that transforming vision remained unimpaired to the end. The image of the Risen One never faded out of his eyes. It was present to him always: through toils, perils, and journeyings: his

companion in every hour of loneliness. It strengthened him in weakness, cheered him in failure, comforted him in pain and weariness, infused into him a serene courage in all his conflicts. He saw it clearly now, as he sat chained in prison, penning his last letter, and awaiting the stroke of death. Never had the inspiring energy of that unfading image failed him; and now he passes it on to Timothy: "Keep before thy mind Jesus Christ risen from the dead. Keep it before thee at all times. When the hardship is upon thee which comes to every good soldier of Jesus Christ; when thou art called to suffer for Him, or tempted to doubt and deny Him; when thou art wrestling with temptation and trembling with the consciousness of thine own weakness; when the work of the day seems more than thou canst bear, and the evening-time brings sad and despondent thoughts; when fellow-workers grow lukewarm and companions fall from thy side, and thou art left to fight alone; when the appalling wickedness and stubborn unbelief around thee make thee sick at heart, and thou art weary and desperate because of the slow progress of the Truth;—then let that ever-living form stand before thee; think what He was and how He suffered; toiling to utter weariness; His life one long humiliation; everywhere despised and rejected; drinking daily some cup of disappointment; betrayed, denied, deserted by those He trusted most; He endured more than thought can compass, and died in what seemed utter and shameful defeat. And now think of Him: alive, almighty, enthroned in glory, conqueror of death, triumphant over those who mocked and crucified Him, the ever-living strength of His servants, the ever-watchful guardian of His Church, Who can never forget or fail thee, beneath Whose gaze thou servest and by Whose love thou shalt be crowned. Remember Jesus Christ risen from the dead according to my Gospel."

II.—And now, my brethren, I need not tell you that a message of this magnitude and power had no private application. It was sent by one soldier of Christ to another, that it might reach every member of the army through all ages. It is given to us as we carry forward the holy warfare. And surely no more impressive and stimulating word can be thought of for the wear of labour and the strain of conflict. He died, He overcame death, He rose again, He is ever living with us and for us, to impart to us His own

might and lead His host to victory. That is not to be a fact remembered at intervals. It is to be an abiding thought, a permanent vision, a picture almost as vividly and constantly before us as the glaring, visible, substantial world which presses on our outward senses. Keep in mind the image of the Risen One: it will illumine the shadowy places in your path, it will over-arch your sky with glorious hope, it will revive your faith when it droops, disperse your nervous fears, and confirm your purpose whenever it falters. Think on what occasions you will need it. First, there are times when the most earnest souls have their misgivings on account of the Church and the tardy advance of Christ's Kingdom. You measure the difficulties which confront it, the stolid obstructions which resist its course, the huge mass of sin, darkness, prejudice, and corruption arrayed against it. You hear timid unbelief whispering, or arrogant scepticism shouting in bravado, that Christianity is declining and the name of Jesus losing its power; and for a cowardly moment your own hearts are touched with the least tremor of doubt: then set before yourselves the image of Him who is alive for evermore, who has made the Church a part of His own life—His living body, with Himself as the living Head; who has promised to be with it until its work is done, and has pledged His own existence that it shall not die or fail. Ever remember how He has kept that pledge through all the centuries. Remember how His almighty guardianship and animating forces have preserved the Church from dissolution, and rekindled its zeal, and raised it from the sleep of lethargy, and delivered it from the grave-clothes of errors and corruption. Remember how, again and again, He has brought it forth from fire and water into a wealthy place, and given it revival fervours, and Pentecostal renewals, and the immortal freshness of youth for decaying age, and the oil of joy for mourning, and the garment of praise for the spirit of heaviness. Repeatedly has His own resurrection been exemplified again in the wonderful resurrections of the Church. Constantly has it risen, by His divine energy, from its many defeats and humiliations, even as He rose, to advance with triumphant power over wider fields. And so it must and will for ever be—unless the world can crucify Him a second time and bury Him beyond the reach of another resurrection, which it never can.

My brethren, whenever you have any fear for the Church, think of what Paul says here: bear in remembrance Jesus Christ risen from the dead. Think of it again in all your own Christian labours. It will give you power to speak and teach. It will touch your lips with persuasion and your hands with might. It will impart to you that joy of the Lord which is strength. It will save you from the pains of discouragement and the despairs of failure. There are seasons with all of us when the toil is wearying and the harvest thin; when it is even all hard ploughing on stony ground and no reaping. There are times when your teachings are refused and your appeals scorned, when your prayers are unanswered and your self-sacrifice brings no reward. At these times remember Him who rejoiced in spirit though He had everything to cast Him down, who shed so many tears over hardened human hearts, who spent so many days in what seemed fruitless labour and heart-wearying failure, and who now has been lifted above all failure, who rejoices over the result of His long travail, who through all the ages has been winning victory upon victory, and gathered millions and millions of hearts around Him in sworn obedience and perfect love. Think of the greatness of the triumph for which He painfully sorrowed and patiently waited, and remember that in His victory everyone who has toiled with Him will in due time and measure share. Nerve and brace yourselves for the work. Kindle the fire again; renew your fervours and inspirations by bearing in mind Him who, after so much of humiliation and defeat, has won so many crowns. Keep in remembrance Jesus Christ risen from the dead. Further, never forget to think of it in your moral struggles, your self-discipline, your endeavours to subdue the rebellious will and put in subjection unruly and un-Christlike passions—in your whole wrestle with temptations, with the assailments of the world, and the lusts of your own nature. For the fight of faith is always, in part, against one's self; not only against the larger besetment of the world's sins, but against the closer clinging of the garments spotted by the flesh. We can do little to subdue the evil of the world unless we first buffet our own bodies and bring them into subjection; and those who would establish Christ's dominion over others must first prove that their own lives are ruled by Him. And this is almost the hardest part of the battle. Well, whenever

you are weary of the effort, over-weighted with the burden of your own poor selves, distressed by failure, groaning over some moral thorn in the flesh which your oft-repeated prayers have not yet removed, and when the cry issues from your lips in a wail of pain, "Who is sufficient for these things?"—remember, then, once more, that the risen, conquering power of Jesus is most surely in alliance with you, and that He who overcame all the might of evil, all the weight of temptation, all the assaults of the devil, and all the craft of the world, is pledged to help you with all His resources. He who gave His life for you is still giving His life and strength to you in every stage of the battle. It is no such unequal conflict as the fearful heart supposes. It is not you against the world, but Christ and you. And the invisible ally by your side is always repeating with the old assurance, "Be of good cheer; I have overcome the world." Whenever your frail flesh and fainting heart whisper to you, "The fight is hard," then bring to your remembrance the image of the Risen One.

And think of it especially in those hours which come, sooner or later, to every workman in every field, which God's workman has to face and bear as well as others—sometimes sooner than others: the hours when the stress of sorrow is upon you, when blows of disappointment fall, when your purposes are broken off, when bleeding strokes of bereavement are suffered and life seems to be plunging down into places of darkness where there is no outlet and no light, when the things you hoped for are scattered in dismay and the things you prayed and fought against are upon you—remember then, most of all, what the Risen One means to you and what words He speaks to those who are in the valley of humiliation or walking where the shadow of death falls. He speaks to you as one who has passed through the most shameful of humiliations and experienced what seemed to be the most overwhelming of defeats. For, if the Cross had been the end—if there had been no Resurrection following—that Cross would have been the most ignominious of defeats, the most paralysing disappointment, the saddest and most purposeless tragedy that the world has ever known. That life of goodness and purity and infinite love would have furnished the most pitiable instance of heart-breaking failure, that poor humanity has ever suffered. But the light that shines

about the risen Christ puts a new face upon it all, for it shows that what appeared to be the most disastrous failure was but the prelude to the most signal of faith's triumphs and the most glorious of love's sweet victories. And we read with a new meaning—because we read with the Risen One as interpreter—all the sorrowful and disappointing scenes and incidents in the lives of faithful men and women. He tells us that an Easter and a Pentecost come after every Gethsemane and Calvary. He reminds every mournful and dejected heart how the heaviest sorrow that the world has known was changed into exulting joy and the groans of agony were finished in an Ascension song. He bids them look up and patiently wait and eternally hope. Remember, my brethren, that there is One with you who has felt all conceivable pangs of frustrated purpose, deferred hope, cruelty of enemies, falseness of friends, wounds of affection, stings of malice, slanders of envy, weary delay, and unrewarded toil, and has come through them all to joy and satisfaction; and He is for ever saying to you, "Bear as I bore, persist as I persisted, hope as I hoped, win as I have won. And lo, I am with you alway, to the end of the world." This is the Gospel which we keep within our own hearts, to shed there perpetual good cheer, and this is the Gospel which we are privileged to preach to others. It is a Gospel which goes forth with a radiant face and has to be proclaimed with joyful lips. Joy should be the key-note of our every message to men. The very tone of our voices should express the confidence we feel—the certainty which possesses us. In our faces there should be the assurance of those who have faced all doubts and slain them, in our words the triumphant ring of those who know that they are on the winning side. We preach One who was crucified in weakness and raised in power, who has become to the saints of every age the living pledge and symbol of unfailing victory; and we shall feel His power and assurance inspiring our own hearts, and make others feel it, if we keep ever in remembrance Jesus Christ risen from the dead.

J. G. GREENHOUGH.

JAMES ARCHER SPURGEON.

(JUNE 8th, 1837—MARCH 22nd, 1899).

THE report of the death of Dr. James Spurgeon was received by all classes of the community with every expression of sincere grief and regret. By those who were of his immediate circle the shock was severely felt, as it was, also, by those who were associated with him in Christian work. As he had come into official relationship to the denomination as president-elect of the Baptist Union, the Council and the executive staff not only felt the pangs of a personal bereavement, but the added sorrow of disappointment and regret.

Whatever mystery there may be to us who "grope amid the shadows," there is no mystery to the saints in light, to whom the home-coming of the redeemed is more a matter of expectation than is their home-going the subject of our own forebodings.

That his death would be sudden was not only the fear of his friends, but the certain conviction of his medical adviser. The serious heart mischief, which resulted from rheumatic fever, had become more apparent of late, but, although he was careful to avoid undue excitement and exertion, he wisely concealed his fears from his friends, and maintained his usual routine of work and recreation. There was nothing in his appearance or manner during his last few days to excite suspicion that the end was near; indeed, his health seemed to have improved. He preached with ease and comfort to himself on his last Sunday, and spoke of feeling unusually well on Monday; on Tuesday he kept two appointments in London, one of them at the Mission House, then on Wednesday the end came under circumstances of an almost tragic character.

Having an appointment at the Star Life Office, of which he was a valued director, his son saw him comfortably seated in the train on his way to London Bridge. The morning was bitterly cold, and he must have been seized with a sudden illness on arrival, as he resolved to rejoin the train and return home. Not alighting when the train stopped at Croydon, he was either in a state of

coma or life was then extinct, the latter being probably the case. At Preston Park station, the ticket collector failing to arouse him, it was discovered that he had died as he sat in the carriage without a struggle. May we not say "Thrice happy he, who, when his time shall come, reclines his weary head in peaceful sleep, then wakes to sleep no more"?

Letters, telegrams, and resolutions very soon attested the most widespread sympathy, the expressions of regret revealing a sense of loss, the magnitude of which cannot as yet be estimated in all its far-reaching issues.

The services of Dr. Richard Glover, the following Sunday, will long be gratefully remembered by the church at Croydon, as will also those of the Rev. Samuel Vincent and the Rev. J. H. Shakespeare, president and secretary of the Baptist Union, on the day of the funeral. Press and pulpit alike bore generous testimony to the worth and work of the departed as an upright citizen, a sincere Christian, a true friend, and a devoted minister of the Gospel.

At the funeral service the chapel was crowded to its utmost capacity by members of the church, delegates of public bodies, and personal friends, the road to the cemetery being thronged with sympathetic crowds. Amongst the chief mourners were the widow and her two fatherless children, the Rev. John Spurgeon, now in his eighty-ninth year, three of his daughters, and his two grandsons, pastors Charles and Thomas Spurgeon.

Born in 1837, and baptized at the age of fourteen, his Christian course extended through a period of forty-eight years. While a student at Stepney and Regent's Park James was sometimes called to be his brother's stop-gap, and his early sermons bore the impress of the Spurgeonic genius.

Completing his college course, he became pastor of Portland Chapel, Southampton, in succession to Dr. Maclaren, from which, however, he retired and formed a separate church, the present Carlton Chapel being the outcome of the secession.

In 1863 he undertook the task of forming a church at Cornwall Road, Bayswater, the chapel having been erected by Sir Morton Peto from materials which had been used in the Exhibition of the previous year. His brother preached at the opening service on Sunday morning, October 18th, his text being from Deut. i. 38,

"Encourage him!" This pastorate was maintained with great vigour and success till 1868, when his brother's health made it necessary for him to secure a permanent assistant for the work of the Tabernacle and the Pastors' College.

To the outside world Dr. James Spurgeon was best known as his brother's helper at the Tabernacle. Although by courtesy he was called "co-pastor," his status was that of "assistant minister," the engagement being terminable on the death of his brother. As an historic fact, it should be recorded that the treasurer of the church, who conveyed to him the sad intelligence of his brother's death, brought back his written statement acknowledging the termination of his office according to the terms of his agreement with the church.

At the Communion Service on the first Sunday in February, 1892, the church at the Tabernacle passed a unanimous resolution requesting him to "continue his services for the present as acting pastor, Dr. Pierson to remain as officiating minister." This arrangement was accepted. What followed is a matter of history. Many of the church and congregation were anxious to make this temporary arrangement permanent, although Dr. Pierson was not then eligible for the pastorate under the trust deed; while others agitated for Pastor Thomas Spurgeon to have a hearing, with a view to a share in the pastoral oversight of the church. In the end the acting pastor resigned, and Thomas Spurgeon was invited "to supply the pulpit for twelve months, with a view to the pastorate"; and, as is well known, he was confirmed in the office before the term of his probation had expired. Looking back, it can only be a matter of very profound regret that the uncle could not see his way to work side by side with his nephew, as he had worked with his brother. That he was sincere in the course he took admits of no question; but it was felt by many of his truest friends that his judgment was at fault. Thus a radical change was effected, which led to the withdrawal of a goodly number of the members and seat-holders, and James Spurgeon was left free to devote himself to the Pastors' College and the Orphanage, of which institutions he was president and treasurer, and to his more immediate work as pastor of the church at Croydon. These offices were more than enough to tax his energies, and, in due course,

he retired from the presidency of the College, but retained the treasurership to the end, and made the work of the Orphanage and of his Croydon pastorate the chief concern of his closing years.

The charge of being "a pluralist" was made in ignorance of the fact that James Spurgeon only stood related to the church at the Tabernacle as "his brother's assistant," and was, therefore, at liberty to undertake the pastorate at Croydon. When he commenced the work there he found a few people meeting in an iron building, but he soon formed a church of twenty-nine members, and was called to the pastorate. This was in 1869. As the building proved too small for the increasing congregations, the services were transferred to the Public Hall, pending the erection of a larger building. This, in turn, proved inadequate, but the £1,650 spent upon it turned out a good investment, for it forms an important adjunct of the permanent chapel, commenced in 1872, and completed at a cost of £8,000. In 1876 a mission hall was built and endowed by Mrs. Guerrier, a member of the church, as a memorial to her father, the late William Joynson. Two years later there was a further extension of the central buildings, and in 1881, amid general rejoicings, the last instalment of the debt was paid, the sum of £16,000 having been expended on the land and buildings.

In the year 1894 the church proposed to celebrate the pastor's 25th anniversary, and on making known their proposal, he addressed a letter in reply, from which we make the following extract:— "I will gladly accept any such offering as you propose, in the same spirit of devout thankfulness to the Giver of all good, but you must allow me to do so on one condition, that I may hand over any amount so presented to me, in its entirety, to the work of Christ which is so dear to us all. I can keep none myself personally." This was a generous act, and the church really enriched itself by its tribute of loving esteem for its pastor, a caretaker's house being erected, and the whole property being put in perfect repair by the fund thus provided.

As a centre of Christian activity and usefulness the church at Croydon, numbering over 500 members, may be reckoned as one of the most successful Baptist churches in or near London; and it will be regarded as a worthy memorial of the zeal and devotion of its beloved and honoured pastor.

Whether Dr. James Spurgeon was wise in accepting the highest honour the denomination could confer, with the toil and anxiety its responsibility involves, may be gravely questioned; but it is well known that he himself was hesitant, and that his reluctance was only overcome by the entreaties of his brethren, and by the conviction that the presidency of the Baptist Union would afford an opportunity for rendering special service to the cause of Christ.

The Twentieth Century Fund would have had his warmest advocacy and support. He was prepared to throw himself heart and soul into a movement which commanded his fullest approval. He had already promised £500 towards the Fund, and it was generally believed that his devotion to the task he had set himself would have made his year of office memorable. We are told that at the last meeting of the Council of the Union he spoke earnestly in favour of the Fund, and urged the necessity of that part of the scheme which relates to the building of a Church House, which he saw to be absolutely necessary to the work of the denomination.

Had he been spared to enter upon the duties of his office, it must be now a serious question as to whether his strength would have proved equal to their discharge; but it is evident that he was prepared to face them, believing he had a Divine call to do so. From the platform of the Union he saw an opportunity of reaffirming the views which he shared in common with his late brother, C. H. Spurgeon, and to which there would doubtless have been a genial and hearty response by the Assembly, in vindication of the fidelity of churches to the Lord Jesus Christ, and the Gospel of the grace of God. Those who knew him best know that he was in no mood to compromise truth, or to compound with conscience. With the most absolute freedom of conviction, action, and utterance which he claimed, there is every reason to believe that his influence would have wrought for good, by disarming prejudice, removing misunderstandings, and so helping forward the blessed work of maintaining "the unity of the Spirit in the bond of peace" throughout the churches of the denomination.

V. J. CHARLESWORTH.

THE CHRISTIAN MINISTRY: A LAYMAN'S IDEAS AND IDEALS.*

By JAMES R. FOWLER, M.A.

(Concluded from page 188.)

NOW, if you undertake the comparative study of religions, you will find that all their highest ideals of God, and life, and duty, and morality, and ethics are united in Christianity, and exemplified and glorified in Jesus Christ. And, if you look out over the whole field of the history of civilisation, you will find that, wherever Christianity has prevailed, it has upheld right against might. "It has left a deeper impression for good in legislation; has given rise to a profounder morality and a purer sentiment; has breathed a nobler spirit into art and literature, and has stimulated to more disinterested and successful effort in philanthropy than any other influence whatsoever that has ever been at work among mankind."

It seems worth while, then, to consider the position the Christian religion occupies as a life force in the civilisation of our day, and its relation to the other two forces I have mentioned.

Take first its relationship to the intellectual force. And, before we go further, let us clear the ground a little. In the popular mind religion is too often confounded with theology. To reach its highest point of effectiveness your religion must have a theology. But, for all that, they are totally distinct things. The one is the science of the other. Professor Fairbairn draws this distinction: "Theology is the interpretation of the universe through the idea of God. Religion is the regulation of life through the idea of God. It is the application to all things and to all events of the great spiritual, moral, ethical, and rational elements contained in that idea." Theology is the science of religion. And it is important to bear this in mind, because we so often hear used that entirely misleading phrase about the conflict between religion and science, when what is meant is the conflict between theology and science. Now, this conflict, or supposed conflict, is a great bogey to some good people whose theology bears the same characteristic as did the

* From a Presidential Address to the Baptist Union of South Australia and published in this MAGAZINE by request of various ministers in Australia.

laws of the Medes and the Persians. If both science and theology *were* matters of fixed, definite, unalterable law and principle, it *would* be a serious affair. But they are *not* fixed, and *not* unalterable. On the contrary, they are both, and ever have been, constantly changing in their spirit and in their teachings.

One has only to run through the names of the great scientists of the present reign to see what a total change has come over the character of science within that comparatively short period. In the first half of the reign you have Sir David Brewster, Michael Faraday, Herschel, Richard Owen, and Hugh Miller. Science is experimental, technical, non-combative. In the later years you have Darwin, Huxley, Tyndal, and Herbert Spencer; and science becomes speculative, controversial, aggressive. And religion also has become aggressive, and its theology constructive. Last century it was on the defensive, and its literature was apologetic. You had analogies of religion, evidences of Christianity, and apologies for the Bible, where to-day you have the whole world marvelling at the missionary spirit and enterprise of the Church.

Still, it is evident—and there is a never-ceasing cry about it—that there *are* waves of scientific thought which appear to be alienating many thoughtful men from the Church. It does not follow, however, that there is any essential lack of religious feeling or alienation from religion. For there has been a great and a welcome change in the attitude of scientific men generally towards religion. The great thinkers outside the Church who are influencing the thought of the world to-day are men of a noble spirit, loyal to their principles, but grave, earnest, and reverent in their aims and in their dealing with great questions; not flippant, not *merely* critical, *not* essentially hostile, though we may sometimes think they are. A great deal of the doubt that is abroad now arises from a simple, true, and real love of truth, and an earnest desire to attain it. We surely need not fear the issue! We believe the truths of our religion to be eternal. The eternal truths of nature and of mind *must*, therefore, be in harmony with them. There *must* be a reconciliation of *ideas* possible. It is ours to find out how.

The great theorems which the Christian ministry of to-day are called upon to face are—to reconcile faith with knowledge, to

separate the essential spirit of Christianity from its letter, and to infuse with that spirit all methods of thought. And so one of our leaders tells us. The religious "teachers we need are men of large and living sympathy—sympathy with knowledge—sympathy with science and philosophy—with doubt, with the inquiries that often lead to doubt—and, above all, sympathy with the noble minds that are bewildered by the maze of cross lights on their path in the quest after the highest good."

I speak to you who are ministers, as one whose Christian life is less than ten years old. I have known the other side of the question. For years I knew the pain of doubt. I was overborne by the historical and scientific arguments against Christ and Christianity. I have known the agony of that unsatisfied longing of the heart, "ever learning, and never able to come to a knowledge of the truth." And, looking back to-night, I can thank God for it. But, ah! it is hard to bear and to be honest. It needs all our knowledge and wisdom, and a great deal of patience, to deal with men who are in that condition. If I may say it, do not try to hurry them into the fold. Take time. Let them be honest. Be content that they are on the right path, and lead them gently. Simply as a Christian minister, you do not have authority. The days are gone by for that. You must *make* them respect the *man*. You must answer reason with reason. It is a cruelty to exhort or command a man to believe, when the honest cry of his soul is that he *cannot* believe, and to preach *at* such a man is the surest possible way to drive him out of your church. The everlasting Gospel must be preached, and of the two sides of a minister's work there is no question but that this is the more important. I speak, therefore, with reservation, and with much diffidence, when I say that I think what we of the pew want nowadays from you of the pulpit is more teaching and less preaching.

Do not forget that secular education has made marvellous strides during the last half-century. Do not let it get ahead of your religious teaching. The relationship of Christianity to science and to philosophy, and to other religions—questions affecting the structure of the Bible and the facts of Bible history, social questions, economic questions, and the attitude of religion towards them—all these things are dealt with in the Press and in

the popular literature of the day. And men *must* look to the Christian ministry as their religious leaders and teachers. I touch delicate ground when I begin to talk about sermons, but why should not sermons or week-night lectures deal with these subjects more than they do? Why leave boys and young men to find out about them first of all from outside the church, and apart from the influence of Christian teaching. Prevention is far easier, as well as better, than cure. These problems must come, and *do* come, to every young man in time. Take him, therefore, into your confidence now. Ground him well in the religious teaching on these questions, and let your teaching expand with his growing knowledge.

In the present confusion and bewilderment of men's minds there lies before Christianity, not danger, but a magnificent opportunity. For Christianity has in it all the flexibility and universality, and breadth and power, necessary to draw men to itself. It contains all the first principles men are seeking to lay hold of. It provides deep and firm foundations on which they can safely build. But the burden thus laid on the Christian ministry is no light one. And so it is no wonder that Mr. Gladstone wrote "that it is more than ever their duty to equip themselves with knowledge, and to use it as an effective weapon"; or that our own great Dr. Maclaren says: "The days that are fast coming upon us are no days in which the ark of God can be defended by well-meaning and unlettered men. They have their work, but we shall want others besides. There are two things to be done in the world by ministers: to preach and to teach. The latter can only be done by thoughtful men who *know* as well as feel, who understand as well as believe."

The increase of knowledge can only lead to an increased acquaintance with Him who is its source and spring. The potentialities of the pulpit are, therefore, incalculable. Be it ours then to win *all* the thought and intellect of the whole world to Jesus Christ!

But now to regard the relationship existing between Christianity and the social force. And when we use that phrase, the "social force," I think we should recognise that there is to-day something more in it than was covered by the ideas of political science which prevailed a century and a-half ago. From that old stem there

have sprung two vigorous branches, economics and sociology. And it is only the man that grasps in some degree the relative bearing of these three sciences to one another, and to the life of the social organism, who will understand anything of the nature of the social force in modern civilisation.

I do not hesitate to affirm my absolute conviction that the attitude of the religious to the social force in these times is a matter of the most profound importance to the present and future well-being of society. In these lands especially I cannot conceive any serious student of the facts and tendencies of modern life shutting his eyes to the prospects of the coming century, and the changes in social conditions which are even now throwing their shadows across our horizon.

As long ago as 1823 Dr. Chalmers said: "The greatest of all problems for statesmen *and* Churchmen is the condition of those untaught and degraded thousands who swarm around the base of the social edifice, and whose brawny arms may yet grasp its pillars to shake or to destroy." But how much has been accomplished since 1823! What peaceful revolutions have been effected by education and political enfranchisement! What amazing impetus has been given to effort for the amelioration of the conditions of life by Christian altruism, by organised philanthropy, and by legislation! How sensitive to misery and want, and cruelty and suffering, has the public conscience become! We may magnify the glorious assertions of individual liberty and freedom that followed the Reformation. But when was liberty so open or so free as to-day? Or when was power so equally shared? And, looking ahead in the light of these facts to that twentieth century now so close at hand, surely we cannot doubt that Kidd was right, when he says: "A definite, long drawn out, and altogether remarkable era in the history of our civilisation is coming to a close. We are entering on a new era. The political enfranchisement of the masses is well-nigh accomplished. The process which will occupy the next period will be that of their social enfranchisement. The people have at last been admitted to equal political rights. In the next stage they must apparently be placed upon conditions of equal social opportunities."

The modern application of an old political maxim is that it is

"the right divine of kings to govern wrong." Sovereignty does not lie with kings to-day. But the perils of sovereignty are not avoided because Cæsar is a democracy. "Like most rulers," says Dr. Clifford, "he too is in danger of thinking more of rights than of duties, of imposing fetters on freedom, forcing 'progress' because he is strong, and trusting machinery to do the work of life."

No! might *and* right must ever go hand in hand if power is to be respected and maintained.

This nineteenth century has largely accomplished its splendid mission in raising the standard of dignity and the measure of authority held by the individual man. But it must never be forgotten that authority is ever accompanied by responsibility. And "the greatest work of the age is the education of men for authority according to the methods of Christ. It is a greater thing to make men fit for liberty than it is to make them free—to teach them to rule themselves, and so be worthy of power, than it is to put a sceptre in their hands."

The real wealth of a State is in its citizens. The ideal citizen was Jesus Christ. Surely then we may reasonably expect that no teaching can be of more value in establishing men in those principles which make for human welfare than that of Jesus Christ! But it is not necessary—it is most undesirable—that the Church should, to this end, be in alliance with the civil power, or seek itself to possess temporal power. The mission of the Church, and of the ministry, is to preach the Gospel, to teach Christ's commands, to explain and urge their application to all human affairs—not to rule, or reform, or regenerate the world. A man cannot, of course, be expected to renounce his rights as a citizen, merely because he is a minister of the Gospel, but because his profession is so much higher and above every other, I am bound to say I think the less he mixes himself up with the detailed discussion of political or social questions, the better. He cannot do so without taking a side, and even the appearance of that cannot fail to create a prejudice. He either is dubbed a "political parson," or else he is said to "hold a brief for the fat man." In one of the chemical processes in connection with photography, you have two solutions, and the instructions are that you are to be

careful to add solution A to solution B, and to avoid adding B to A. In the one case you get a clear, well-defined result that makes a pleasing picture—in the other, the result is a blurred smudge in which little trace of any picture at all can be discovered. So it would seem wise to add religion to politics—and to avoid adding politics to religion.

If men are led to understand clearly and fully the principles that underlie those two sayings of the apostle Paul which seem so strangely contradictory, "Bear ye one another's burdens" and "Every man shall bear his own burden," it will supply a key wherewith to open up the mysteries of many a social and political problem. For "Here," says Professor Medley, "is the law of conduct in relation to others—'Bear ye one another's burdens,' and here is the tonic truth that fits a man to become a helper of his fellows—'Every man shall bear his own burden.'"

And mark this—that there is a much larger and vaster issue involved in this question, than even the education of the individual conscience in the eternal principles of goodness, generosity, kindness, justice, and so forth. Individual atoms combine to form an organic whole. And there are not two ethics—one for the individual, and one for the nation. You cannot educate the individual conscience without also affecting the corporate conscience. Through the individual you reach the nation. Through the nation, the race. Federated Australia, through South Australia. Truly the task may seem almost heroic in its magnitude! But is it not also sublime in the grandeur of its appeal to all that is best in our powers and noblest in our energies?

Here is the problem. To apply Christianity to social as well as individual life, to make its principles the foundation of all civil laws; to *realise* it *visibly* in Society. And in regard to this problem, I like those sentences of Tourget's where he says: "The function of the Church is to stimulate men to do God's will, to imitate God's justice, to illustrate God's mercy and fulfil God's purposes; to be, *not* the controller, but the mainspring, of civilisation; *not* to prescribe methods; *not* to devise remedies, that is the function of government and the duty of Society; but to inspire action, to provide impulse, to exalt and glorify motive, to incline men to apply the Christian spirit to collective human relationships."

I have not touched, and I do not propose to touch, in any way upon the distinctively spiritual work of the ministry, but such are the ideas and ideals I wished to lay before you.

If I am right, then indeed the vocation of a Christian minister demands gifts and graces of no common order for its adequate representation—and imposes upon ministers a burden of no ordinary character. And also, if I am right, there is imposed upon us laymen a responsibility of no small account, to see that we get the very best men, and provide them with the very best outfit. And that responsibility is the greater because we are Baptists—and the greater because, as Dr. Clifford reminds us, we, in these young colonies, are in the vanguard of that Anglo-Saxon civilisation which leads the whole world. Under these free Australian skies we have solved, and are solving, social and political problems that the old world under its burden of historical trammels still struggles with. The greater our freedom, the greater our responsibility, and greatest of all our responsibility as individual members of Christian Churches to the ministry of whom we expect and ask so much.

Do we then consider the financial and educational inducements we hold out to those who seek to enter our Baptist ministry are worthy of our denomination? Are they sufficient to enable that ministry to keep abreast of the thought and intellect of the day, or to provide for their old age? We are founding a nation. What character is it to bear? We *dare* not avoid these questions. We must see to it that every other factor of the organic life, social, political, economic, moral, and intellectual is permeated and suffused with religious thought, inspired by religious motive, guided by Christian teaching, and touched and elevated by Christian sympathy.

It is ours to provide the foundations; ours to animate the workmen with the right spirit of honesty, and honour, and justice, and unselfishness, and love. It is not ours to direct the form the building will take. That we may leave to the Great Architect of all things—to Him who fashioned the universe itself. And we may rest well content that the fabric which shall rise under such conditions will be one that shall glorify *our* Master, magnify His name, and accomplish His eternal purpose concerning us.

THREE SCORE YEARS AND TEN.

OUR great poet, Robert Browning, thus commences one of his most memorable poems:—

“Grow old along with me!
 The best is yet to be;
 The last of life, for which the first was made;
 Our times are in His hand
 Who says: ‘A whole I planned;
 Youth shows but half’; trust God; see all, nor be afraid.”

Tennyson also writes in his “Ulysses”—

“Old age hath yet his honour and his toil:
 Death closes all: but something ere the end,
 Some work of noble note may yet be done,
 Not unbecoming men that strove with gods.
 Come, my friends,
 ’Tis not too late to seek a newer world.”

There is embedded here a great truth, which in these days is not sufficiently considered, and, indeed, is often lost sight of altogether. God hath fixed the bounds of every life, and each part of it is to bear fruit for His glory. He seeks the service of men and women in the vigour of life. He delights in that of children as well. What would the world be without the little ones? He also desires men and women of hoary hairs. Every age of life has its special influence and duty. A distinct part in the grand anthem of the church on earth is entrusted to each one, and, when this is not supplied, the full-toned harmony fails. The strength of an aged saint may be labour and sorrow, but it is not superfluous. Were all the septuagenarians removed from the earth, something would be found wanting that could not be otherwise supplied. They have a light which they must suffer to shine, a work to do, a witness to give, a blessing to impart, such as no ability or wisdom at any other period of life can supply. The Heavenly Father never keeps His children away from home a day longer than is well. Not altogether for their own sakes, but because the Lord hath need of them on earth, some few honoured saints are bidden to live on amidst the decline and infirmity of old age.

It might be well if we oftener so regarded the time of hoary hairs, that we should be willing to live on, because the Great Head of the Church needs the infirm in body as well as the vigorous, the declining as well as the growing, for the purposes of His grace. So that our great desire should be to live to His glory in any way and in every way, He may see fit. Too low an estimate of the service of old age prevails, and the reason of this, as of most of our erroneous judgments, lies in the fact that it is too much regarded in reference to the individual rather than to his Lord. It is not what we want, but what Christ wants, that should govern our thoughts. When we look to self, the expectation of declining years is not attractive. We delight in progress, and cannot be charmed with a condition of growing infirmity. The most ancient piece of literature known, the Prysse Papyrus, gives a sad pagan lament of old age: "Decay falls, decline takes the place of advance, vexation weighs continually, sight fails, hearing deadens, strength wanes incessantly, the mouth is silent, speech fails, the mind decays, taste disappears. Old age makes one altogether miserable," and so on. We all know the magnificent poetic description at the close of the Book of Ecclesiastes, which forms so powerful an appeal to the young: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say I have no pleasure in them." The Christian believer looks from another point of view. It is not his own pleasure which is to be considered, but the pleasure of his Lord. Days cannot be evil which He appoints.

The Bible gives many illustrations of youthful piety and its blessedness. It is also remarkable for the many cases recorded of service rendered to God and man by persons well stricken in years. It speaks often of consolation for the time of old age, with many assurances that God will not forsake when strength fails. "The hoary head is a crown of glory if it be found in the way of righteousness." This indicates a special privilege for the aged, and, if so, it calls for special attention. Thought, an effort, and prayer, and especially the grace of the Holy Spirit, are needed for every station in life. And as old age comes on there should be diligence to ascertain how the latter end of life may be spent so as best to glorify God.

Professor Dwight, of Yale College, in the United States, has directed public attention to this very important consideration. In full vigour he has retired from the service of manhood that he may wisely and well enter into the duties of age. He is reported to have given the following explanation of his resignation :—

“ I lay down my office not because I am old—seventy is not old—but it is the end of the summer term, and vacation time has come. My theory of life has been this, in just this regard : I believe life was made just as much for one period as another—childhood, prime, and later life—and every man should prepare himself for the late afternoon hour, so that life may grow happier till the golden time, late in the afternoon. I look forward to coming years of greater happiness than I have ever known.”

Herefrom arises a side argument for a national system of old-age pensions. A contented band of aged persons in humble life would be in many ways a blessing to the community. Numbers unquestionably would misuse their opportunities, as in other stations in life. But the subjects of Divine grace, separated from the grinding effects of absolute poverty, would form a spiritual force of great value. Old age amongst the poor is a terror and fails in its special mission, because its sadness is augmented by penury. Want is hard to bear then. When this is removed, then life may be closed in peace, bearing witness of the faithfulness of God. Many a Mnason glorifies his Lord by his enjoyment of the calm of the evening of life, bearing rare ripe fruit, and affirming “ Thou hast kept the best wine until now.” It requires special grace to sit still at the gate and look back on the conflict with the feeling that the hand has no longer strength to draw the bow as formerly. But there is valued service to be rendered there. The light of the sunset is often the most beautiful of the whole day.

Sing a song of Seventy, blessed time of peace.

At length an evening calm is found, life's fiercest conflicts cease.

The goading of ambition gone, the resting heart is still,

Afloat upon a sunlit stream, submissive to God's will.

'Tis true the strength is waning, but in the Master's hands

Enough is left for all the work that comes at His command.

No longer wastefully consumed in worthless wild desire,

A strong and steady glow remains where once was raging fire.

True, the grand song has not been sung which I so hoped to sing;
 True, the great cause is still unwon, to which my heart would cling;
 True, veiled is still the mystery, which I resolved to know:
 Such honour was not meant for me, 'tis best that it is so.

Come memories of bygone days, like soft melodious strain,
 Sweet harmony of pleasure past, the discords soothed of pain;
 And in the joy of God is strength, like eagle soaring high;
 At sunset hour the earth grows dusk, but glory fills the sky.

Some of the noblest work of life may yet attention claim,
 More for the honour of the Lord, less for the trumpet fame;
 Some deeper, fuller love to Christ, shining with quiet light;
 Some truer helpful love to man, making the earth more bright.

The long-tried grace of God is known as never known before,
 Clearer the heavenly vision grows and best hopes thither soar.
 Bright shines the jewel city where dear ones live for aye,
 Nearer the blest reunion in the eternal day.

J. HUNT COOKE.

NATURE IN SPRING.

WHEN Spring takes up her wand of office what an awakening follows. The walks and ways, hitherto so silent, begin to be full of rhythmic sound. The swollen river goes gurgling by, strong-winged ones sing their anthems over opening leaves, while the breezes whisper like a bevy of gossips among the million flowerets of the elm, or, later, move with the ripple of a coming tide the open foliage of the aspen, or say "hush" to the swaying plumelets of the larch. Everywhere there is life and motion, and the movement is in measure, so it is soothing to the ear, however loud. The caw of the rook, even the clamour of a number of them, does not irritate; the songs of birds, though varied in strength and sweetness, seem to harmonise; the hum of bees quiets the spirit; while the call of sheep and lambs, over the wide sweet pastures, suggests the scenes of Scripture and the discourses of the Good Shepherd.

There is nothing more enchanting, and in its way more mystical, than to draw near, when the sun is setting, to an avenue of chestnuts in blossom. Long before you reach the head of the glade a distinct hum steals in upon the ear. Is it the rumble of a far-off train? Nothing so prosaic. The burden of the wind told on the suspended wires—the Æolian harp of the evening breeze? No. Nor the distant sound of a driving wheel which tells of the cleavage of sweet-scented wood, or the passing of the grain through the hopper. All these images may come to the mind ere the true cause is discovered. As you get close to the trees you hear the hum, now rising, now falling, almost dying away, then swelling into a loud undertone. You look up at the fragrant pyramids of flowers, but can see nothing. Stay!

Is not that a bee? He has flown from the chalice whence he sipped, and with vibrations of his wing deepens the cadence. Now, in the lessening light, you intently watch. There is another bee, and yet another, and how many honey lovers loth to leave may be roaming after sunset over the hills and hollows of blossom, who can tell? This we know, there are wings abroad, and sacs laden with sweets, while in the air sounds the soothing burr. When once you have heard it you are not likely to forget the hum of bees over the chestnut bloom on a May evening.

As the sun begins to return on his long journey northward, it is a signal for his servants to put his house in order. The winds sweep the halls and corridors of Nature's palaces, and the rains wash away the stains of a dreary time. Then out upon the route of the king's approach moves a great crowd of householders—birds, beasts, and creeping things, some of the latter so small that the eye unaided hath not seen them, neither hath the human ear heard their footfall nor the beating of their wings. Yet are they all tenants for a day, a year, or more. With the sun also comes a mighty following. In his train is a multitude which no man can number. These are they that follow him whithersoever he goeth. Such words of the Lord Jesus as recorded in John xii. 26—"If any man serve Me let him follow Me; and where I am there shall also My servant be"—receive fresh illustration as we watch the wonderful retinue which accompanies the sun. Vast swarms of birds travel north and south with the seasons, and though quest of food may be the primary scientific answer to the question of their migration, the very food is dependent upon the presence of the mighty orb of day. To use other language. The great Creator giveth to His creatures their meat in due season through the instrumentality of the sun. Where the light goes the life follows to find life and strength by abiding within the circle of the light. The adherents of the sun build in his spring warmth, they hail his advent every morning, and sing vespers around his couch at night. They include some of earth's sweetest songsters, such as the nightingale and blackcap, and some of earth's swiftest messengers, as the swallows and pigeons; yet also in their midst appear those who seem weakest on the wing, as the reed warbler, which, in spite of its insignificant flight, manages to compass a journey of many thousands of miles in its migrations. All these aspects of nature can be used as stepping-stones to higher things. They are object-lessons which have their sublimest fulfilment in the teaching and work of the Lord Jesus Christ, "who is the blessed and only Potentate, the King of kings and Lord of lords."

Many reflections arise in the mind as one considers the insect life which reappears in the spring. The beauty lavished upon the adornment of a Mayfly, a creature whose existence is just measured by hours, seems to us extraordinary. Then, too, the mere smuts which, looking intently, we perceive on the petals of flowers—these are also vital, having both an ancestry and an issue. Where are the predecessors of these microscopic things which creep, covered with pollen, among the anthers of the dande-

lion? Where and how did their ancestors die? Does it really matter? We do not even ask as to the dying of the 150,000 human beings who pass away in London every year. Is it any wonder that the microscopic makes its entrance and its exit unobserved. Yet these wee things are made to scale as are also the diatoms that are revealed under high magnifying power in a drop of water. The exact, the geometric, is found in the lowest forms of life. But it is over the furnishing and adornment of these smuts that our wonder is excited. They move in burnished armour, reflecting, though ever so minutely, the sun's rays. Infinitesimal beetles, with a perfect equipment, designed and placed with amazing skill, and capped with a mirror in which the mighty sun can see himself, and yet so small that to the creature man, however keen his natural vision, the thing of beauty is but a very speck, with no sign of symmetry about it! These, and a thousand differing others, live their little day and cease to be, unthought of, unseen, unheard by those whose raiment sweeps the green fringe of the wayside. Yet even they must have their place in the economy of things, for the Almighty hand is seen in the shaping of these hidden ones made manifest, and He, who has set His creative seal upon the microscopically minute, well knows for what end He has caused it to be, and for what reason that on so small a scale such form and function should be perpetuated and such colour lavished.

Over the fields of spring the larks sing and the winds join in melodious undertone, the rooks perch contentedly upon the swaying tree tops, and the beetles swing in the flowers that bend to the breeze. If we may put words to all this music and motion it would be the chant of the 148th Psalm: "Praise the Lord from the earth . . . beasts and all cattle; creeping things and flying fowls: Let them praise the Name of the Lord: for His name alone is excellent; His glory is above the earth and heaven."

H. T. SPUFFORD.

SUNDAY MORNINGS WITH THE CHILDREN.

V.—A GREAT PAINTING AND ITS LESSON.

MY DEAR BOYS AND GIRLS,—The minister in the pulpit is not the only preacher to whom you ought to listen, nor is it simply from your teacher, either in the day-school or the Sunday-school that you can learn. God has, in fact, given us many teachers—teachers of different kinds and in different places. Poets, essayists, and philosophers write what we are all of us the better for reading; painters and sculptors give expression to noble ideas; the voices of sun, moon, and stars are heard throughout the world, and tell us much concerning God and His ways; the ripple of brooks and the flowing of rivers, the sea in its calms and storms, and the wind and the rain, have their meaning for ourselves. Almost every position and every occupation in life is a mirror in which we may see reflected some aspects of our character and position and need. How much of instruction

we gather from good pictures, in which artists enable us to see as with their eyes, and give us an insight into the beauty and glory of Nature, which we could not have gained for ourselves.

We're made so that we love
 First when we see them painted, things we have passed
 Perhaps a hundred times nor cared to see ;
 And so they are better painted—better to us,
 Which is the same thing. Art was given for that ;
 God uses us to help each other so,
 Lending our minds out.

I have now lying before me an engraving of a picture which once appeared in the Royal Academy, painted by Sir John Millais. A remarkable painting it is, though its subject is not pleasant. It represents the evil one sowing tares in a wheat field, and illustrates one of our Lord's parables. It is, of course, a night scene, dark and sombre, and there is something weird and gruesome in it. But its lesson is one that needs to be heeded by you all. Bring before your minds the thought of a field which has been ploughed and made ready for the seed, and in which, by-and-by, there should be reaped a good harvest. The farmer has scattered the corn seed, and looks forward to having, in due time, through the goodness of God in sun and shower, an abundant crop. But he has an enemy who wishes to injure him, and who can do it most effectively by ruining his crop. He cannot uproot the seed that has been sown in the ground, but he can sow other seed which shall create confusion and mischief. He watches his opportunity, and in the dusk or the dark of a quiet night, when men are asleep and no one is about to see what he is doing, he comes and sows tares, the *darnel*, which looks almost like wheat, and which for a long time after it springs up cannot be distinguished from it—not until, in fact, it is too late to uproot it. In this way he carries out his malicious purpose. The picture portrays an old man with a dark, evil countenance, and scowling eye, silently and stealthily stalking over the field, scattering the darnel broadcast. In the background a wolf is prowling about, and lying near to the man himself is a serpent, that subtle beast of evil, harmonising with the character of his work. The enemy that sowed the tares is, as Jesus Christ tells us, the devil, though he often does his dirty work by means of bad men and women, and, sadder still, he often uses bad boys and girls as his agents and messengers.

The picture shows us what is continually going on in the world. God has sown good seed in the field—the seed of truth, purity, and love, the seed of wise precept and helpful promise, of pure and sound principle for nourishment of character and joy of heart, such as will make to abound in home and school, in office and workshop, the fruits of righteousness and peace. The devil is always seeking to thwart the work of God, and he does it craftily under the cover of darkness, when men are asleep or blinded by ignorance and error, and not alive to the meaning of the devil's work.

The sowing of tares is also a picture of what goes on in your own heart. God has implanted in its soil the germs of truth, goodness, and love. He has taught you by many means, by parents and teachers and ministers, and also by good books, those truths which are most perfectly expressed in the Bible, and which tend unto your salvation. But the devil comes with his tares. He instils into your minds doubts of God and of your duty to Him; he suggests evil thoughts, and awakens within you bad passions, and desires for things that are evil. He will bid you not to listen to your teachers and friends. Foolish and wicked companions try to lead you astray. An impure book—it may be a story book—is put into your hand containing suggestions of evil, subtle insinuations whose drift you scarcely suspect. When the devil cannot get you to deny the things that you hear he will divert your attention from them, fill your mind with vain and frivolous thoughts, or, as the parable says, with lusts of other things, knowing that if he can in this way make you “neglect” the counsels and warnings and promises of God, you will before long be entrapped in his snares and caught unawares. It is terrible to think that work like this goes on continually, and that we have fighting against us a sleepless and powerful enemy. We need not, however, despair. God is on our side, and there is one all-important respect in which we, with our mind and conscience and will, differ from the fields. If we are on our guard, we can keep out the tares; they can only enter the soil by our own consent, and if we pray to God to make us careful and watchful, and thoroughly attentive to His teaching, we shall be kept free from this great and terrible danger, and only the good seed of the kingdom, the Word of God, will take root and spring up to life eternal!

W. N.

FOUND.—A NEW PICTURE OF CHRIST'S BAPTISM.

“It was a green spot in the wilderness,
Touched by the River Jordan.”

AN article, which appeared in this magazine some months ago, entitled, “Wanted—a New Picture of Christ's Baptism,” written by the Rev. Philip Reynolds, seems to me still to wait a reply, especially as a picture such as Mr. Reynolds longs for is in existence.

In my home hang two pictures of the historic baptism, both true baptist representations—the one is that charming and beautiful picture by Mr. Goodwyn Lewis; the other, one that seems too little known, and which may be termed the private baptism. It is a panel-shaped etching of a painting, by R. Dowling, a celebrated Eastern traveller, and an artist of no mean order, as the bold and noble conception before us tells. A fine representation it is; only the two figures are there—the Baptizer and the Baptized. As one first looks at the picture the attention is wholly absorbed by the figure of Christ. John and the Master are standing knee-deep in the Jordan; the sun is grown dim, and the shades of the evening are fast

creeping on, not a breath seems moving, and all is still; the act is over and the dripping figure of Christ is coming from John, who, in his half-clad figure, girt about the loins with a camel skin, stands gazing upwards, lost in adoration or thanksgiving. The heavens are slightly opened, and the form of a dove fluttering is plainly visible. That is all, excepting the detail of a few tall rushes on one side of the water and a dim outline of rocks on the other. Nothing takes the attention from the principal figures, or I should say figure, for John acts as a foil, and, as I have said above, the gaze is simply rooted upon Him who said, when John, conscious of his unworthiness of so great an honour, demurred: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." The wood was thick with the dim twilight as they came up from the water; and a voice fearful exceedingly broke from the midst: "This is my much loved Son in whom I am well pleased."

M. S. KENNARD.

Leamington, March 28th.

NOTES AND COMMENTS.

THE SUNDAY NEWSPAPER.—By the publication of Sunday issues of the *Daily Mail* and *Daily Telegraph* a very long stride has been taken towards the secularisation of the Sunday and the destruction of our English day of rest. The proprietors of these journals well know the kind of opposition they are likely to meet with from those who are concerned for the general well-being, and they have done what they can to forestall it by the statement that no one on the staff of the journals, either in the editorial, printing, or publishing departments will work more than six days a week. The *Daily Mail* and the *Daily Telegraph* will only work six days a week, and the rest—newsagents, newsboys, and all those who work the machinery of distribution—must take care of themselves. Already those who are in and about London have seen how much additional labour is thrown upon these already hard-worked people; their number will soon be increased, and by stress of competition they will be doing seven days' work for six days' pay, with all the additional strain, and the serious loss of the day's quiet and its intellectual and spiritual opportunities. If the new movement pays, then the proprietors of every morning and evening daily paper will be sorely tempted to follow suit, and but few of them will have moral fibre enough to resist. The Christian public, and all others who are touched by a spirit of philanthropy, should surely strike at the one point in which the proprietors of these journals are vulnerable. Their endeavour should be to make it undesirable from the financial point of view to issue Sunday newspapers, and as long as these are continued neither to buy nor to use for purposes of advertisement those journals, whatever they may be in other respects, which are so heedless of the national welfare. If this course should fail, it may be necessary, on the ground of broad humanitarian sentiments, to work for State interference. Newsagents who sell

Sunday papers should be treated in the same fashion. If it is for the public well-being that Courts of Law, Houses of Parliament, banks, markets, post offices should be closed on Sunday, it is equally so that newspapers should not be published. There may be in some quarters a demand, but there is no public necessity. Already, with all the contrast between England and the Continent in this matter, not less than a million workers are engaged in public duty on Sundays, a large proportion of whom are doing work that is quite unproductive and had far better be done without. All that diminishes their number is a step up for national prosperity in its widest and best sense; all that increases their number is a severe blow at the cause of the toiler.

THE RITUALISTIC CONTROVERSY.—The most important incident in the present controversy arising out of ritualistic extremes in the Church of England, which has occurred during the past month, is the debate in the House of Commons on a resolution proposed by Mr. Gedge. In that resolution the recent memorial of the English Church Union was deplored, a declaration of Mr. Balfour in relation to Church appointments made by him or by the Lord Chancellor was approved, and a hope of further action was expressed. That resolution was withdrawn in favour of one proposed by Mr. S. Hoare, which, as afterwards amended by Mr. Bartley, finally read: "That this House deplores the spirit of lawlessness shown by certain members of the Church of England, and confidently hopes that the Ministers of the Crown will not recommend any clergyman for ecclesiastical preferment unless they are satisfied that he will loyally obey the bishops and the Prayer-book and the law as declared by the Courts which have jurisdiction in matters ecclesiastical." The crucial division, that on Mr. Bartley's amendment adding the final clause to the resolution, was carried by 200 votes to 14. Unfortunately, as Mr. Balfour was careful to explain, an abstract resolution of this sort binds no one, but yet it will have much moral weight, and shows what the ordinary lay mind thinks of all the flouting of the "judges who, in the name and with the authority of the Crown declared what was the law." The discussion was remarkable for its freedom from acerbity, and still more for the earnest speech made by the Leader of the House and his eloquent appeal to the moderate High Churchmen to separate themselves from the extremists of the party. These latter, among whom he classed Lord Halifax, he charged with a desire to alter the traditional character of the Church, however honourable and disinterested their intentions might be. He affirmed that the Church ought to have a spiritual independence of its own, after the model of the Church of Scotland, but Lord Halifax and those who, like him, contend that the last three centuries carry no weight of Protestant tradition with them, are the men who really stand in the way. The Church should be comprehensive, and there should be room in it for men sharing the opinions of Butler, Hooker, Simeon, Keble, Pusey, but extremists were trying to transform, and even "to destroy the Church of which they are members." Mr. Balfour expressed himself as

being far from hopeful as to the issue of the controversy, and as deeply distressed that controversies, which are about matters of relatively small importance, should occupy the minds of the clergy, while vast questions which lie at the root of all religion are being called in doubt from day to day. Mr. Campbell-Bannerman pointed out the great distinction between the Scotch and English Establishment—on the one hand through the disruption, and on the other on account of the spirit of compromise, holding the balance between opposite views of ecclesiastical subjects. There is one remedy, and only one—viz., that the Anglican Church should become a church in reality as well as in name. "The things which can be put down by law are the things which do not matter." To adopt the words of Canon Gore: "It becomes increasingly apparent, from the point of view of Church and State, that 'a free church in a free state' is in some real sense the only possible political ideal, at least for a democratically governed country like England." But that is disestablishment, and involves disendowment.

THE VACANT PRESIDENCY.—The sad loss to his own circle of personal friends, to the Church at Croydon, to the Stockwell Orphanage, and to the



LATE REV. J. A. SPURGEON, D.D., LL.D.

Baptist Union, by the sudden death of Dr. James Spurgeon on the eve of entering upon his term of office as President, will have the sympathy of all, and is referred to at length elsewhere. By the time the BAPTIST MAGAZINE is in the hands of our readers the position will no doubt have been filled by the vote of the Annual Assembly. It is not for us to forecast in any way what that vote will be. We may be quite sure that whatever step is taken will be taken prayerfully and with a serious sense of the responsibilities which at the present time will be imposed upon the one who is called to the chair. Dr. Spurgeon had proved his intense sympathy with the objects of

the Twentieth Century Fund by his large-hearted promise, and would have backed his gift by zealous and unwearying effort. In the choice both of President and Vice-President considerations of its success will be kept in view, and we would venture to bespeak for the new President, so sadly and suddenly called to office, the hearty goodwill and the prayerful and generous support of all our ministers, officers, and members.

THE CHANNEL DISASTER.—Easter-tide was a sad time at sea on our coasts, and illustrated painfully the truth of the couplet: "But more the treacherous calm I dread Than tempests bursting overhead." On Good Friday a vessel of 2,700 tons went down after collision, on account of fog, just off Beachy Head; happily all hands were saved; but half an hour afterwards, in almost the same spot, a second collision occurred, and a steam collier from Sunderland went down with the captain and crew of seven, all drowned. But these are the oft-repeated story with a sea-faring nation, and were not even noticed by one in a hundred readers who were shocked by the news of the loss of the s.s. *Stella*, of the South-Western Railway Company, on the Casquets, as she was making the first daylight trip of the season from Southampton to the Channel Islands on the Thursday afternoon. After the vessel struck everyone seems to have behaved with marvellous coolness and courage during the twelve brief minutes before she parted and sank, nerved, perhaps, in most cases by the sense of a peril that was not quite hopeless. Five minutes more and all might have been got into the boats and been clear away from the wreck, but it was not so, and some eighty or more lives were certainly lost out of the 200 passengers and crew on board. The immediate cause of the disaster, we fear, will prove to have been the culpable recklessness of the captain, who is reported to have been steaming ahead through the fog at a speed of eighteen knots, relying only upon the dead reckoning as to the position of the ship in relation to the Casquets, and anxious to reach Jersey by the promised time. The new system of wireless telegraphy, which has so suddenly sprang into practical importance, may do something to render more safe the navigation of dangerous coasts, but after all is done we shall still be dependent in this and many another incident of life on the erring judgment of our fellow men.

REV. JOHN MACKENZIE.—Forty years ago the mantle of Robert Moffat fell upon John Mackenzie, and for that long period he has carried forward the missionary enterprise, and has sought after the true and permanent interests of this country in Bechuanaland and South Africa generally with indomitable patience and energy. He was always an Imperialist, but he had ideas of his own as to the policy which this country should pursue, and was often in conflict of opinion with South African political leaders. His knowledge of the natives was unsurpassed; his lofty simplicity of aim saved him from false steps; and there can be little doubt that if his advice had been followed fifteen—or even ten—years ago, with regard to arrangements with the South African natives, and to Imperial responsibility in South Africa, some of the saddest blunders of the Chartered Company would have been avoided, the lives of thousands of the natives would have been spared, and their general lot greatly improved; Bechuanas, Mashonas, and Matabele alike might have been our fast friends, and the way wide open for the missionary and the trader in a land now largely decimated by our wasteful wars with the natives. But, then, Mr. Mackenzie was "only a Missionary," and

too often he was treated accordingly. He, however, succeeded in impressing his views to some extent upon the Government at home, and through his labours Bechuanaland was saved to us, and the way north kept secure from the interposition of a Boer barrier. In the closing years of his life he has been again the simple missionary, and has counted it his highest honour to preach Christ as the Saviour of men. His record is on high. Happy is the Society and the Church which has such names on its roll of honour.

"**TOM ELLIS.**"—The death of Mr. Thomas E. Ellis, M.P. for Merionethshire, and Chief Liberal Whip, at Cannes on April 5th, at the early age of forty, is another serious blow to the Liberal Party, following so soon upon the death of Lord Herschell. But the loss is far more than a party one. No one was more popular on both sides of the House than "Tom Ellis," while, at the same time, he was a man of intense convictions—convictions which he had imposed successfully in many directions on not altogether willing colleagues. The Young Welsh Party was practically of his creation; the Land Commission in Wales was due to a speech of his in the House; and the cause of Welsh Disestablishment and of education, both higher and lower, had in him an ardent supporter and fearless leader. But what now counts for much more than that, he seems to have been also a man true to the Christian faith and to the Christian life. Brought up amongst the Calvinistic Methodists, he remained loyal to his early training and the first surrender of his heart to the service of Christ. His end was no doubt hastened by his devotion to public duty, and the sincerest sympathy will be accorded to his wife, who has known only one short year of wedded life. Mr. Ellis's place as Chief Whip to the Liberal Party will be taken by Mr. Herbert Gladstone. Everyone will wish him well for his own sake as well as for his father's. There would, perhaps, have been in some quarters more confidence in his appointment if he had shown a truer appreciation of the urgency of Temperance Reform.

LITERARY REVIEW.

THE VALLEY OF LIGHT: Studies with Pen and Pencil in the Vaudois Valleys of Piedmont. By W. Basil Worsfold. Macmillan & Co. 12s.

MR. WORSFOLD, who has written a learned and suggestive book on "The Principles of Criticism," and more recently a first-class manual on the history of South Africa, here ventures into the province of the religious historian. To the Vaudois Valleys the majority of continental travellers are strangers. The story of the heroic Waldenses, pioneers in the struggle for freedom and faith is known in a superficial manner to most of us, but so far as its details are concerned it is still very largely a sealed book. Even the learned history of Professor Comba, an English translation of which was published some ten years ago (in a not specially attractive form), has not awakened so wide an interest as it should have done. Mr. Worsfold

writes in a familiar but graceful style, in the form of letters to "Sibyl," whose thinly-veiled personality it is perhaps permissible to divine. He is traveller, artist, and historian in one, describing with undoubted skill the magnificent scenery of a district which must be exceptionally grand, sketching with a delicate hand many of the most interesting objects in it, and tersely summarising the events which have given to the district its renown. Peter Waldo was not, as is often supposed, the founder of the Vaudois Church. He found refuge among the inhabitants of the valleys, who were already living in harmony with the simplicities of the primitive Christian faith, and rejected the Papal superstitions which so many advanced Anglicans are to-day striving lawlessly to restore, such as transubstantiation, the sacrifice of the mass, and auricular confession. These simple-minded people bravely held to their faith notwithstanding persecution and martyrdom. They were tortured by all the cruel ingenuity of the iniquitous inquisition. Popes and emperors, archbishops and nuncios, statesmen and soldiers combined to extirpate the harmless followers of Christ. Even Guizot allows that "the 24th of April (1655) was one of those days of massacre and outrage on humanity the bare narrative of which still brings a shudder of pity and of horror." At the time of the Cromwell Tercentenary it is pleasant to reflect that the great Protector was moved to indignation and remonstrance. He sent John Morland to the King of Sweden, the States-General of Holland, and the Court of Savoy, to request the intercession of Louis XIV., and to plead for that "law and liberty of conscience" which are pleasing to God. Morland denounced the cruelties in no measured terms. "If all the Tyrants of all Times and Ages were alive again . . . they would be ashamed when they should find that they had contrived nothing (in comparison of these actings) that might be reputed barbarous and inhumane." These were the events which called forth Milton's immortal sonnet:

"Avenge, O Lord, Thy slaughtered saints."

Mr. Worsfold has quoted freely from the original authorities, bringing before us the heroes and martyrs of the past—Jean L ger, Henri Arnaud, and, to name but one other, Jananel, who aided so marvellously "the glorious return" of 1689. This work should, and doubtless will, do much towards making these renowned valleys a holiday resort for English and American travellers.

ENGLAND IN THE AGE OF WYCLIFFE. By George Macaulay Trevelyan.
Longmans, Green, & Co. 15s.

THIS is a book which on several grounds should receive a more than ordinary welcome. The author bears a name doubly honoured in literature, and though it cannot be asserted that he writes either with the scholarly grace of his father, Sir George Trevelyan, or the brilliant and picturesque power of his grand-uncle, Lord Macaulay, he is, at any rate, treading valiantly in their steps, and the "promise and potency" of his writing demand our sincere congratulation. The subject of the volume is of special interest at a

time when the condition of religion, especially in its relation to the State, is uppermost in public thought. We see depicted the beginnings of a struggle which is not yet completed. The period dealt with is comparatively brief, but it represents the meeting-place between the mediæval and modern, when the conscience of the nation first rose in revolt against the corruptions of the Papal Church and the tyranny which it ruthlessly exercised. There was a rising on the part of the democracy—if we may so describe the serfs and villeins, who were regarded by the landowners as mere tools in their hands. The monograph gives a concise picture of English society, politics, and religion towards the end of the fourteenth century, during the closing years of Edward III., the feeble rule of Richard II., and the attempts at usurpation by John of Gaunt. Wycliffe was by far the most important figure of the age, and exercised an influence more abiding than any of his contemporaries. A "Reformer before the Reformation," he had a marvellous prevision of those great truths and principles which have since been inwrought into the very texture of our constitution. Mr. Trevelyan does ample justice to Wycliffe's service in regard to the translation of Holy Scripture, and to the fact that he was opposed continually by the friars. Though he does not go at length into the controversy, he indicates with sufficient clearness how Dr. Gasquet's strange attempt to deprive Wycliffe of his honour of being the first of the English translators of the Scriptures may be refuted. It is impossible to read this sketch of Wycliffe's career without appreciating the profound spiritual insight, the magnanimity and heroism of the man. Would that we had another like him in the times on which we have fallen! No wonder that Roman Catholics and High Anglicans do all in their power to belittle him! Mr. Trevelyan gives the best account we have seen of the social and industrial condition of the age, of the peasants' rising in 1381, and of the terrible ravage wrought by the Black Death. His sixth chapter alone would prove that he has the instincts and art of a great historian. He has made admirable use of contemporary writers, of Langland's "Piers Plowman," of Chaucer's "Canterbury Tales," &c., and has unearthed many authorities in the Public Record Office and the British Museum, which are used here for the first time. Mr. Trevelyan glances at the later history of the Wycliffites, or Lollards, and estimates sympathetically and justly the service they rendered to our national life.

THE INTERNATIONAL CRITICAL COMMENTARY: A Critical and Exegetical Commentary on the Books of Samuel. By Henry Preserved Smith, Professor of Biblical History and Interpretation in Amherst College. Edinburgh: T. & T. Clark. 12s.

BESIDES Dr. Driver's notes on the Hebrew text, there is hardly any English work on the Books of Samuel that deserves a permanent place in the minister's library. This new volume of the International Critical Commentary will on that account alone receive a hearty welcome. But it will also be welcomed for its own sake by all who come to it seeking not, indeed, for homiletical material, but for sound exegesis and careful and informing

criticism. It follows upon the lines laid down by Dr. Driver's Commentary on Deuteronomy in the same series, accepting the same critical position and applying its conclusions unsparingly to the books in hand, while it makes a painstaking endeavour in every case to give the English reader the exact meaning of the author. The Books of Samuel present to the commentator two very difficult problems. There is the determination of the true Hebrew text, which has come down to us in a less perfect state apparently than almost any other part of the Old Testament. And, further, there is a necessary explanation of a series of what look like double narratives of the same event carefully woven together by the author of the books. Questions arising out of the text are treated of generally in the Introduction, and in an interesting Appendix, and in much detail and with boldness and care combined in notes on the verses as they pass under review. Although we are very far from reaching the position of certainty or consensus of opinion which has been reached on the text of the New Testament, it is clear that the goal of criticism cannot be regarded merely as the Massoretic text in a philologically correct edition, a mere recension of the scribes of Hadrian's day, but by the help of the Greek versions, which, in skilful hands, are the supreme aids, we may hope more and more to recover the earliest attainable text. In relation to the double narratives, the theory explained and defended, and adopted in the exegesis of the book, is that of an earlier and a later history of the rise of the monarchy in Israel, containing in both cases an account of the reign of David, the later narrative being written with a full knowledge of the earlier, and with some other source also at command. Later these two accounts were woven into one history substantially as we have them before us to-day. As examples of double narratives attention is called to the two denunciations of Eli's course, two accounts of Saul's appointment as king, two of his rejection, two of David's coming to court, two sets of negotiations for Saul's daughter, two accounts of David's flight from court, two of his having Saul in his power, two of his seeking refuge with Achish, and two of the death of Saul. The treatment of these is carefully thought out and thoroughly done, and the explanations of difficult words and phrases, of obscure references, and of the inter-relation of the narratives, is above all praise. Where the author falls short of what we desire is in his appreciation of the religious bearings of the history. Too much is made for our taste of the elements common to Israel and other Semitic peoples, and too little of the moral and spiritual forces and of the inspired revelation of which they were the mere vehicle.

FRANCIS TURNER PALGRAVE: His Journals and Memories of his Life. By Gwennlian F. Palgrave. Longmans, Green, & Co. 9s.

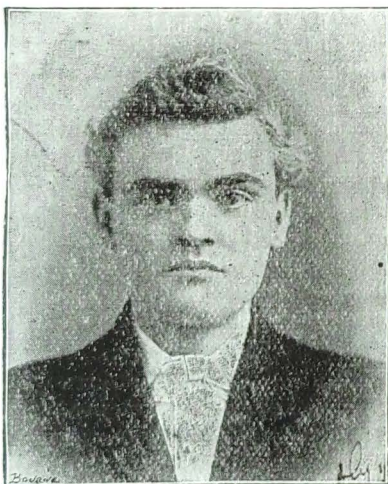
THE compiler of "The Golden Treasury of English Lyrics" holds a sufficiently distinguished place among men of letters to justify this modest and graceful tribute to his memory. The editor of by far the best anthology in our language, of which the present Primate said: "Nearly every-

thing that I cared for is in it; hardly anything that I did not care for," Mr. Palgrave did more than any other critic to create a pure and healthy taste for poetry—a taste for that, and only that, which is best. He was not himself a poet of the first rank, although his work was not without distinction. Several of his lyrics, and a considerable number of his hymns, are marked by delicacy of feeling and felicity of expression, such as are not likely to be speedily forgotten, and we here learn how truly they were the outcome of his own pure and manly life. He started his career with considerable advantages, his father being the friend of many distinguished authors. Among his friends at Oxford were Jowett, his tutor, Matthew Arnold, Arthur Clough, G. D. Boyle (Dean of Salisbury), and Max Müller. He became, along with Sir Stafford Northcote, Mr. Gladstone's Private Secretary in the Colonial Office. He subsequently entered the Education Office, retaining his position in it for some thirty years. He was also for a time Vice-Principal of Kneller Hall, a training college established by the Government, of which Dr. Temple was Principal, as at another time he was Private Secretary to Lord Granville. Perhaps the most important event in his literary life was his acquaintance with Tennyson, the acquaintance speedily ripening into an intimate friendship. Tennyson aided and encouraged him in his compilation of the "Golden Treasury," which, as we previously knew, was begun during a tour in Cornwall, "amid the wild scenery of Treryn Dinas." Here we learn many interesting particulars of the tour. The party consisted, in addition to Tennyson and Palgrave, of Holman Hunt, Val Prinsep, and Thomas Woolner. Many stories were told in London at the time of the "five most extraordinary men," as they were once designated by a stranger, who, when dining in the same hotel, and after listening excitedly to their conversation, exclaimed: "Of all the most extraordinary men I have ever seen, you are the most so." Then turning to Palgrave, he added: "Please tell me who you are." While walking together the friends talked so fast and so eagerly that they sometimes found it necessary to make a rule that each one when particularly desirous of being heard should enforce silence on the part of the others by prefacing his words with an uplifted hand. Tennyson placed great value on Palgrave's judgment, and frequently submitted his poems to him before publication. Mr. Gladstone also valued his friendship, and corresponded with him. Mr. Palgrave was an occasional visitor at Hawarden as in September, 1873. The talk was of Greek Mythology, Homer, Dante, Shakespeare, and on the religious aspects of the times. "I hardly remember a more interesting evening, nor a more profound impression given by any man—variety, strange subtlety with strange simplicity, insight and vital energy—in a word, genius and greatness of nature. . . . Life at Hawarden comes nearer Wordsworth's 'plain living and high thinking,' than anything I have ever seen." Shortly after this Palgrave met Mr. Gladstone alone for one evening in London, and he said: "I cannot fancy anything less desirable than to grow old in this *honourable life*"—*i.e.*, politics. Yet how much of his best

work was done after this! Mr. Palgrave's home life was very beautiful, his relations with his wife and children being quite ideal, though not all his home letters need have been given. There are too many details which are of private rather than of public interest. Mr. Palgrave was, as many circumstances here narrated show, a generous friend. In 1867 he might have gained the Professorship of Poetry at Oxford, but would not compete with his uncle, Sir F. Doyle. Ten years later he again became a candidate for the Chair, but stood aside in favour of his friend, Principal Shairp, whom he ultimately succeeded in 1885. Of his occupancy of the Chair of Poetry, the lectures on "Landscape and Poetry" are the most substantial memorial. "The Golden Treasury of Sacred Song," undertaken for the Clarendon Press, is also a valuable compilation. Mr. Palgrave's selection's from Herrick and his editions of Keats, and of the Sonnets of Shakespeare, are worthy of their place in the "Golden Treasury" series. The second series of lyrics was less successful. Miss Palgrave has done her work with a grace of feeling and soundness of judgment which merit the warmest praise.

THE CHRISTIAN PICTORIAL. A Religious Illustrated Weekly. Edited by Rev. David Davies. Vol. XII. Alexander & Shephard. 4s. 6d.

As in previous volumes, Mr. Davies has secured a collection of valuable illustrations of various kinds, with the view of giving additional



REV. R. J. CAMPBELL, M.A., OF BRIGHTON.

interest to reports of great religious assemblies—such as the Baptist and Congregational Unions, and the Church Congress—to descriptive articles of town and country and seaside resorts, to accounts of travel, and of decisive historical events, Biblical lessons, &c. The *Christian Pictorial* is doing a really great work in acquainting people with the leading features of our modern British life, the scenery of the country, and the buildings which are among the most substantial signs of our social, national, and ecclesiastical progress. The editor's own sermons are always welcome. The criticisms

of the Free Church Catechism, by various pens, insist too exclusively on its weaker points and ignore its stronger. We are able to reproduce in these pages one or two illustrations—such as portraits of the late DR. JAMES

A. SPURGEON (p. 243), and of REV. R. J. CAMPBELL, M.A., of Brighton (one of the preachers at the Baptist Union meetings at Nottingham last September), and the Dulas, near Esgair-Geiliog, from the editor's delightful articles, "On the Wing in Wales."



THE DULAS, NEAR ESGAIR-GEILIOG.

SERMONS, Biographical and Miscellaneous. By the late Benjamin Jowett, M.A. Edited by the Very Rev. the Hon. W. H. Fremantle, M.A., Dean of Ripon. London: John Murray. 7s. 6d.

MR. JOWETT was not as other men, neither were his sermons as other men's. He was not given to rhetoric, nor did he indulge in the luxury of mere emotion. His work is marked by simplicity and restraint. He was a philosopher familiar with principles and ideals, but none the less a man of the world, occupied with the affairs of common life, and bent on harmonising

the ideal and the real. If not a great or strikingly original thinker, he could mediate, as few others can, between the highest thought and the most ordinary culture. The breadth of sympathy displayed in the biographical sermons may be judged from the fact that they treat of men so wide apart as Wycliffe, Loyola, John Bunyan, and Spinoza, Baxter, Pascal, Wesley, Dean Stanley, T. H. Green, &c. There is no weak moralising on these lives, which are allowed to enforce their own lessons. The sermons on war and courage are notable and healthy utterances, and while we cannot endorse all the positions in the sermons on Church Parties and the Church—Past, Present, and Future, we certainly believe "that without organisation, without system, Christian efforts, however disinterested or noble, will soon pass away and leave no trace," and with equal strength of conviction do we believe that mere organisation is nothing. In noble and inspiring words Mr. Jowett aptly says: "It is vain to expect that men can be made better unless we can speak to them heart to heart, giving to them higher conceptions of God and of the truth, and a deeper sense of their duties to one another. It is vain to suppose that they will listen to a religion of which any part is at variance with their own conscience, or with common sense, or with the morality of the age in which they live. They need something higher, holier, better: and this better thing for which they ask is the revelation of a divine perfection in which all the elements of earthly goodness are realised and fulfilled."

HISTORY OF SCOTLAND. Vol. I. To the Accession of Mary Stewart. By P. Hume Brown, M.A., LL.D. Cambridge: at the University Press. 6s.

DR. HUME BROWN is known to our readers as the author of the best and most trustworthy "Life of John Knox," and also of the "Life of George Buchanan." He is pre-eminently a scholar who has studied history scientifically. He has not the picturesqueness of Macaulay or Froude, nor will his book compare with Mr. Green's "Short History of England." But he is painstaking and accurate, consulting for himself in all cases the original authorities, and exercising upon every question a sound and independent judgment. His style is clear, terse, and readable, his tone candid; and while he may undoubtedly be classed among Scottish patriots, he is not led away by any too fervid feeling or a merely provincial judgment. He writes with the ease which only a complete mastery of details can give, and often compresses into a small space the results of extensive reading. Dr. Brown has removed various misconceptions as to the social and economic conditions of Scotland before the Wars of Independence, and sets in a clear light the causes of Scotland's greatness and glory.

FRAGMENTS OF AN AUTOBIOGRAPHY. By Felix Moscheles. James Nisbet & Co., Limited. 10s. 6d.

MR. MOSCHELES, whose father was a distinguished musician, the intimate friend and associate of Felix Mendelssohn, has written an interesting and

gossipy account of persons and things which "he well remembers." In early life he was thrown into association with musicians, artists, authors, and critics. The list of his friends, in addition to Mendelssohn, who was his "godfather," includes Liszt, Rubinstein, Rossini, Meyerbeer, and a very different, but perhaps a nobler, man, Mazzini. He visited America, and painted the portrait, on the eve of his presidency, of Mr. Cleveland, with whom he had many interesting conversations, especially on his own rise from the ranks, on peace, and arbitration. "It was high time for civilised nations to abandon the barbarous methods of settling disputes." Possibly, to the bulk of readers, the Browning reminiscences will prove the most attractive in the volume. Mr. Moscheles not only painted Mr. Browning's portrait, of which he gives a fine reproduction, but was honoured by the poet's frequent visits to his studio. The following paragraph will be read with no surprise by those who know how beautiful were the relations between the great poet and his wife: "The MS. of 'Aurora Leigh' was a treasure he guarded lovingly. It had been lost with other things in a trunk forwarded from Italy to England, but when search already seemed hopeless it was found in *Marsailles*. I have heard him say, referring to the incident: 'She thought more of Pen's laces and collars than of that book.' He wanted to have the MS. bound, but could not make up his mind to part with it, even for that purpose. Three times he replaced it on the shelf before he let it go." As to what is permissible in the way of painting from models to the artist's "glow of enthusiasm," we differ from Mr. Moscheles and Browning. The story told by Mendelssohn of the Queen is very delightful.

ANECDOTES AND MORALS. A Volume of Illustrations from Current Life.
By Rev. Louis Albert Banks, D.D. Funk & Wagnall's Co., New York and London. 6s.

DR. BANKS is one of the most effective evangelistic preachers of the Methodist Episcopal Church of America, and has been honoured with exceptional success both in special missions and in his ordinary pastoral labour. He knows—as his previous volumes show—how to use appropriate and striking illustrations. He has here collected several hundred of them, having gathered them not from books or the religious press, but from recent incidents which have happened in various parts of the world. He has compiled an alphabetical and topical index which adds greatly to the value of the work for reference. The utility of such a collection of illustrations is beyond question, and it will doubtless be widely used.

THE GOSPEL PROBLEMS AND THEIR SOLUTION. An Inquiry into the Origin of the Four Gospels. By Joseph Palmer. London: H. R. Allenson. 6s.

THE gist of Mr. Palmer's theory may be gathered from the four keys—one large and three small—which appear on his title-page, and are explained on pages 27 and 28. The master key is that the narrative parts of the Gospels were written soon after the occurrence of the events they relate to, and that the reports of Christ's addresses were taken down as they were spoken.

The first special key is that our Lord spoke sometimes in Aramaic and sometimes in Greek, and that His Aramaic addresses are contained in the Synoptic Gospels, while His discourses in Greek are found only in John's; the second special key is that the Synoptic Gospels contain the united testimony of the Apostles severally reported; the third key is that the notes used by Matthew and Luke, being written on small slips of paper, became disarranged before they were redacted, hence the chronological discrepancies. Mr. Palmer writes with full knowledge and deep conviction, and makes out a strong case for himself. The argument does not, perhaps, admit of logical demonstration. But Mr. Palmer has at least shown that if, as Professor Huxley said, the Christianity of the Churches stands or falls by the results of the purely scientific investigations of these questions (relating to the synoptons), Christianity has nothing to fear. The book was suggested to the author by an article by our friend, Professor J. T. Marshall, in the *Critical Review*.

THE CALLS OF GOD. Devotional Studies. By the Rev. Ebenezer Morgan. London: Charles H. Kelly, 2, Castle Street, City Road. 3s. 6d.

MR. MORGAN here expands an idea suggested by Dean Church's remark: "One great part of the history of the Bible is the history of Calls." He considers God's call to the more prominent characters of the Old and New Testaments—Adam, Abraham, Moses, David, Isaiah, Matthew, Paul, &c. Leaving critical questions aside, he touches on the ethical and spiritual aspects of these calls, and does it in a manner that will at once interest and instruct his readers.

MODERN MYSTICISM, AND OTHER ESSAYS. By Francis Grierson. London: George Allen. 3s. 6d.

IF the value of a volume is determined not by the extent of the reader's agreement with it, but by its power to provoke thought and set the mind to work, this slight book must take high rank. It contains thirteen essays on such subjects as Mysticism, Beauty and Morals in Nature, the Tragedy of Macbeth, Tolstoy, Modern Melancholy, Authority and Individualism, Culture, &c., all of which are incisive and suggestive. Many of the writer's positions are one-sided and extreme; his judgment on men and epochs is not one that we can invariably endorse, as in the case of Dr. Johnson and Lord Macaulay, but it is, nevertheless, a pleasant exercise to discuss with him some of the highest themes in literary, æsthetic, and moral life.

MESSRS. MACMILLAN have sent out a new Edition of ALFRED, LORD TENNYSON, by his son, Hallam, Lord Tennyson, at 10s. net. The original edition was published in two volumes, at 36s. This edition contains the whole of the literary matter in, of course, smaller type, and on somewhat thinner paper. It will be a great boon to hundreds of readers who cannot afford the work in its larger form, but who, nevertheless, have longed to possess it, for, whatever may be the defects of the Memoir, it is one of the

noblest works the Victorian Age has produced. Tennyson himself stands before us in a grandeur which only a cynic could fail to admire—the man whom the greatest of his age delighted to honour. We further have here the best account of the origin of poems which are now prized throughout the whole world, and in many instances also the best aid to their interpretation. The work appears in the familiar green binding, and is in this respect thoroughly Tennysonian. As its frontispiece it has the portrait after Mayall's well-known photograph.

Messrs. OLIPHANT, ANDERSON, & FERRIER have sent out a sixth edition, revised and enlarged, of *THE TABERNACLE: Its Priests and Services Described and Considered in Relation to Christ and the Church*. By William Brown. 3s. 6d. It is far and away the best popular treatise on this subject from an evangelical standpoint with which we are acquainted. Its view of the ancient Jewish services is in harmony with that of the writer of the Epistle to the Hebrews, Mr. Brown's aim being to explain the typological significance of the tabernacle and its worship. He does this in a sober and restrained style, keeping clear of fanciful analogies and sentimental excesses. Preachers and teachers will find the book full of valuable suggestions.—They also send out *THE ABIDING LAW. Twelve Addresses on the Ten Commandments*. By Rev. James Aitken. Price 2s. 6d. A series of admirable, popular sermons, scholarly and sensible, dealing throughout with the duties and responsibilities of life as set forth in the Commandments as these are interpreted by Jesus Christ. The late Rabbi Duncan used to say that the most effective preaching is that which may be summed up in the words, "Believe on the Lord Jesus Christ and keep the Ten Commandments," and of this type of preaching Mr. Aitken's book is a capital specimen.—The small work on *THE ORIGINS OF SCOTTISH PRESBYTERY*, by the Rev. Morris Stewart, M.A. (1s.), conveys in a lucid and compact form information gathered from divers sources, and such as is not easily obtainable. He discusses the question as to how Scotland was led to the choice of Presbytery, and deals successively with the United Presbyterian Church (Secession and Relief), and likewise of the Free Church, to the Disruption, and subsequently.—We are also glad to receive *LETTERS OF SAMUEL RUTHERFORD*. Selected from the Edition edited by Rev. Andrew Bonar, D.D. 1s. To praise these letters would be superfluous and impertinent. The selection has been made with discrimination, and will be within the reach of all those who wish to become familiar with words which, apart from the New Testament itself, glow with a deeper passion of love to Christ than any other with which we are acquainted. Rutherford was a master of quaint and expressive English. Mrs. Cousins' beautiful rendering of his last words, "The sands of Time are sinking," is appended.

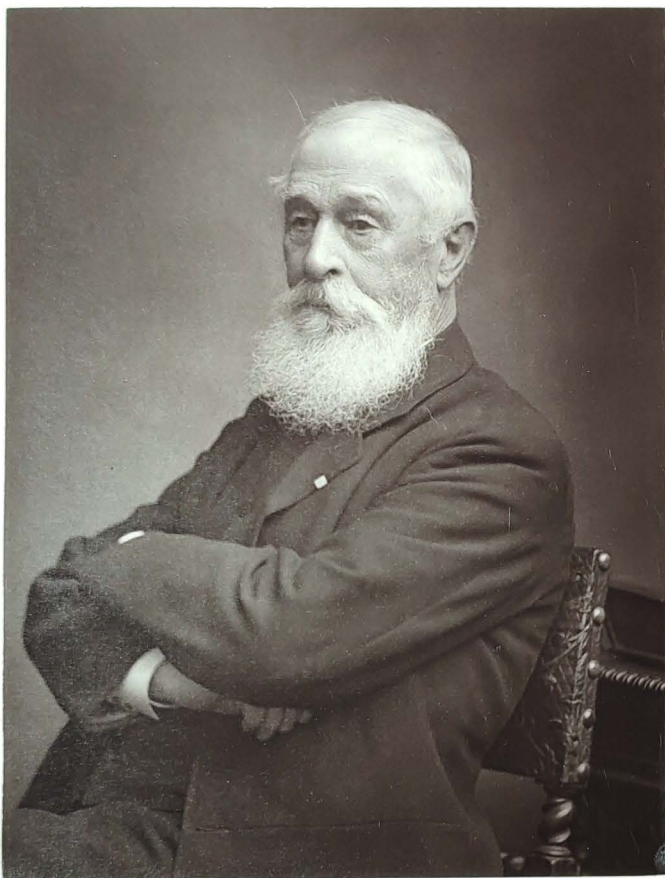
Messrs. HORACE MARSHALL & SON send out *STUDIES IN TEXTS. For Family, Church, and School*. By Joseph Parker, D.D. In Six Volumes. Vol. III. 3s. 6d. The first thirty-five pages of the book are occupied

with talks on Homiletics, given at an "Institute," conducted many years ago by Dr. Parker at the Poultry Chapel, when outlines of sermons were submitted by ministers and students of various denominations for criticism. Dr. Parker's shrewd and sensible remarks ought to be of great service to preachers. The sermons, which form the bulk of the volume, and the outlines at the end, have all the characteristics of Dr. Parker's suggestive and inspiring ministry.—**THE TEMPLE READER**, edited by E. E. Speight, B.A., with Introduction by Edward Dowden, Litt.D., LL.D. 1s. 6d. Further described as "A Reading Book in Literature for School and Home." It consists of well-selected extracts from our great Poets and prose writers, such as it is an education to read, with brief descriptions of them from some other great writer.—**THE ADVENTURES OF ULYSSES**. Adapted from George Chapman's Translation of the *Odyssey*. By Charles Lamb. Edited by E. E. Speight, B.A., with Introduction by Sir George Birdwood, C.I.E., LL.D. 10d. An immortal story, which must be welcome in this choice form.—For young readers we can cordially commend **SELECTIONS FROM THE POETRY OF WILLIAM WORDSWORTH**, with Introduction by Dr. Edward Caird. It contains many of Wordsworth's best poems, and Dr. Caird has evidently learned their secret.

MESSES. METHUEN & Co. have sent out in their "Devotional Library" **LYRA INNOCENTIUM: Thoughts in Verse on Christian Children, their Ways and their Privileges**. By John Keble. With Introduction and Notes by Walter Lock, D.D. 2s. The *Lyra* are probably not so popular as "The Christian Year"; but there are not wanting good judges who consider this the better of the two books. It has, generally speaking, a greater radiancy of tone and a richer melody of expression. It is not so much a book for children as a valuable and helpful book about them. We have always thought "The Song of the Manna Gatherers" one of its author's most perfect poems. Of course there is very much in Mr. Keble's teaching about baptism, and especially infant baptism, with which we are out of sympathy. Mr. Lock's Introduction is ample in its information and pertinent in its judgments.

OUR DAILY HOMILY, by F. B. Meyer (Morgan and Scott. 1s. 6d.), takes its mottoes in this volume from the New Testament, from Matthew to Revelation, and is, like the previous volumes, bright, pithy, and remarkably suggestive, inferior to none of its author's well-known works. His readers will value it as containing "the choicest of the wheat."

MESSES. GIBBINGS & Co. have issued a new edition (the third thousand) of **COLLOQUIA CRUCIS. A Sequel to "Two Friends."** By Dora Greenwell. One of the most beautiful and attractive essays of this devout and semi-mystical writer, to whose pen we owe the work, and which does more than many elaborate treatises to unveil the secret of the Cross. It is one of the books which, once read, will be perused again and again.



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James Wattell

THE
BAPTIST MAGAZINE

JUNE, 1899.

REV. JAMES CATTELL.

IT is difficult for those who find their sphere of Christian service in large centres of population, where the influence of numbers, the stimulus of large gatherings, and the encouragement derived from great success give a consciousness of power and a feeling of independence, to understand and fully sympathise with those whose work has to be done in rural districts. There the sense of comparative isolation, the deadening shadow cast by the united forces of aristocracy, squirearchy, and Anglicanism, and the consciousness of numerical inferiority, make it extremely difficult to maintain courage and prosecute Christian enterprise with the vigour which it both demands and deserves. Much honour, therefore, ought to be given to those who have boldly, consistently, and successfully performed the duties of the Christian ministry for a long course of years under such adverse conditions. The subject of this sketch is one of those—whom it is no exaggeration to call heroes—to whom our description applies. For many years he has fought the battle of Nonconformity, and bravely defended the cause of civil liberty, while earnestly and faithfully proclaiming the Gospel, as he has received it, with evident tokens of the Divine blessing; his places of service being found in the villages of Cambridgeshire, Sussex, Huntingdonshire, and Kent. While connected with, and staunchly upholding the principles of what may, for convenience, be called the right-wing of our denomination, he has given many clear and substantial proofs that he is not lacking in sympathy with the great enterprises to which the Baptists of this country, as a whole, are committed, but regards them, especially

the great foreign missionary work, as rightly calling for the active energy and loving gifts of all.

We judge it to be probable that the Rev. James Cattell, now for twenty-two years pastor of the Baptist Church at Bessel's Green, in Kent, is at the present time the oldest minister in that section of the body to which he more particularly belongs. Born May 24th, 1820, he has reached an age at which most men would think it wise, and find it congenial, to "rest and be thankful." That, however, is not Mr. Cattell's motto or rule of action. Being still blessed with bodily vigour and mental force he finds his happiness in the active work of the ministry which he has exercised for many years. Godly, sturdy, Baptist parentage, doubtless, had much to do with the formation of so energetic a character. Mr. Cattell's father was for forty-five years deacon of a rural Baptist church, a fact which is in itself a striking tribute to the consistent life of the man who for so long a period held the esteem of a community which had all the opportunities for appraisal and criticism which life in a village so largely affords. Mr. Cattell being designed for business life was comparatively early sent out into the world. In his twentieth year, after spending several years in Cambridge, he was, in the providence of God, led to Leamington, where, under the ministry of Octavius Winslow, he became converted and joined the Church. The late Henry Dunkley was baptized with him. Dr. Winslow was desirous that Mr. Cattell should enter college, and so prepare for the work of the ministry; but other counsels prevailed. Returning to business life in Cambridge, Mr. Cattell for some time supplied churches in the country round that important town, Waterbeach being among the number. At this time he also superintended the Sunday-school at his native village of Over. Removing once more, he found himself in Lincolnshire, and then, after an interval of some years, at East Grinstead, in Sussex. While living at the last-named place he, at the instance of the Rev. B. Slight, an old friend, formerly Congregational minister at Tunbridge Wells, occupied various vacant pulpits in the surrounding villages, preaching regularly on the Lord's Day, and generally during the week also. Referring to this time, Mr. Cattell has sometimes described himself, when speaking in public, as "a bush parson." Several years were

passed in this combination of business and preaching, and then certain changes in the circumstances of his occupation left Mr. Cattell at leisure, and, with the question urgently before him: "Lord, what will Thou have me to do?" That question received its answer after conference and prayer with the Rev. E. Slight and several of the neighbouring ministers, it being felt by all of them that thenceforward he should devote himself wholly to the ministry of the Gospel. With this conviction as to his future course upon his mind, he supplied vacant churches "with a view to the pastorate," and ultimately selected Ramsey in Huntingdonshire, as his sphere of labour. There he wrought earnestly for nine years. At the expiration of that period he resigned his charge, and removed to Bessel's Green, in Kent, the pastorate at which place he still holds.

Mr. Cattell has won for himself the respect and esteem of his neighbours, notwithstanding his uncompromising advocacy of the principles with which for so long he has been identified. Various positions of public trust have at different times been assigned to him, and he has discharged them with credit to himself and satisfaction to those whom he has represented. In the locality in which his lot has for so long been cast he is recognised as the ready helper and willing adviser of all who are in perplexity and trouble, and as an outspoken advocate of the cause of any who suffer from the forms of oppression which, alas! are not rare in our rural districts. He has served for many years on the Committee of the Baptist Tract Society, in the work of which he has taken a very lively interest, and of that Committee he remains an honorary member. As a preacher his ministry bears evident traces of his study of the Puritans, to whose theology he has always been very warmly attached. It is also characterised by a manly simplicity and directness which are indispensable, having regard to the state of education and the social and moral conditions of those for whom it is exercised. A life so crowded with earnest and useful work is one for which much praise is due and should be given to the Great Giver of it; and for a succession of such ministries in the interest of the Church at large, and especially such sections of it as are scattered about our country districts, we need urgently to pray.

JAMES DANN.

THE HOME MISSION WORK OF THE DEVON BAPTIST ASSOCIATION.

BY E. C. PIKE, B.A., SECRETARY.

THE following sketch of spheres of Christian labour in the rural districts of Devon is confined to those localities where help is afforded by the Association Evangelistic Fund. There is, therefore, no attempt to give a complete representation of the Home Missionary operations of the Baptist churches of the county. Those in Plymouth, for instance, expend a considerable sum of money for Home Mission purposes under their own supervision, in addition to the aid they render to the Association Fund. Other churches also do a large amount of distinctly Home Mission work apart from that in which they unitedly engage.

Speaking, then, of the work we have in common as associated churches, the number of districts is sixteen. Five of them are in that part of the county which lies east of the Exe. One other, on the western bank of that river, may be added, and so make six for East Devon. The remaining ten districts are equally divided between North and South Devon.

Beginning our survey in the east, we begin also with the oldest of the churches whose pastors it is our privilege to aid. In the parish of Dalwood, six miles from Honiton, and three from Axminster, stands Loughwood Meeting-house. The first glimpse we get of the church is in 1653, and it then had 219 members. How long before that its testimony had been borne it is impossible to say. Many of the members came from very long distances to worship God, and to hold fellowship with one another in what was then a most secluded spot, shut off from the world by surrounding woods. The story of the past, so full of sacred memories and pathetic interest, prevents the abandonment of the old meeting-house, and a Sunday afternoon service is still held there. But the church's headquarters now are at Kilminster, midway between Loughwood and Axminster. At Kilminster the Sunday morning and evening congregations are good, and the work

in general is encouraging. A cottage-meeting also is held three miles away, at Shute. The pleasure of receiving members by transfer from other districts is rarely, if ever, experienced by the Kilmington church, but many have gone forth from it to labour in other parts of the country. In the parishes of Dalwood, Kilmington, and Shute the pastor's visits are widely appreciated. For many years now he has been a true bishop in these parishes.

Let us now pass on to what is called the Honiton district. About four miles north of Honiton is the chapel at Beacon Hill,

LUPPITT Luppitt, which seats 130 persons, and was purchased
AND thirty years ago by the Association, with a view to
AWLISCOMBE. the organisation there being a branch of the Honiton
Church. Previously there had been a preaching
station at Luppitt, and in earlier days the pastors of
the church at Newhouse, Upottery, had held services in the
locality. And, indeed, the Newhouse Church itself is supposed
to have sprung from a church at Shaugh, in the parish of Luppitt.
The roots are to be sought early in the seventeenth century. About
the time the present Luppitt chapel was bought by the Association,
a chapel to seat 120 persons was built at Awliscombe, three miles
west of Honiton. Luppitt and Awliscombe are now chiefly
ministered to by an evangelist, who on Sunday usually conducts
three services and walks fourteen miles. The scenery is lovely
in fine weather; but nature has her fitful moods, as the travelling
preacher very well knows.

At Sainthill, in the parish of Kentisbere, and nine miles north-
west of Honiton, is one of our churches which dates from the

SAINTHILL beginning of this century. The population of the
AND neighbourhood has latterly much decreased. The
HEMYOCK. chapel will seat 130 persons. Of the small congre-
gation, most come from several miles away. Adjoin-
ing the chapel is a comfortable house for the
minister with a useful garden plot. From these are seen a wide
expanse of hill and dale, of field and woodland, where nature is
ever changing her beautiful garments as the seasons pass. At
present Sainthill Church is connected with one at Hemyock, seven
miles away, along a hilly road. The pastor can lessen his tramp
between the two places by a mile if he take a still rougher path.

Dunkeswell Abbey and Bolham Water are respectively two and three miles beyond Hemyock. The visitation of this Home Mission field involves much hard walking.

The most northerly of our stations in the Eastern division of the county is Bampton. The Baptist Chapel dates from 1690, when the old building was erected. The chapel was re-
 BAMPTON. built in 1860, and will seat about 230. There is a small lecture hall at the back, with a schoolroom above it. Two cottages complete the premises, and beyond is a burying-ground, containing some very old graves. Bampton has a village branch two miles off, at Shillingford.

Coming down the Exe, to within four miles of Exeter, we find on the western bank the village of Brampford Speke, brought into prominence nearly half a century ago by the famous
 BRAMPFORD Gorham case. It is now about four years since a
 SPEKE. cider cellar at Brampford Speke was transformed cheaply and satisfactorily into a comfortable meeting-house, to accommodate a hundred or more worshippers. The place is in connection with the Thorverton Baptist Church, two miles away. It was the venture of the Thorverton friends, in response to an earnest and largely signed appeal from the parishioners, no Nonconformist place of worship existing in their midst.

Having reached the mouth of the Exe, if we walk seven miles or so easterly along the cliffs, or by the coach road four and a half miles, we come to Budleigh Salterton, a
 BUDLEIGH charming little seaside resort, where the air is
 SALTERTON. particularly bracing, and there are natural attractions, both of wooded country and coast-line. Joined recently at Sidmouth Junction to the main line of the London and South-Western Railway, there are already signs of expansion at Salterton. The Wesleyans have a place of worship, which they call the Temple. The Brethren, too, have a meeting. Our Baptist Chapel is in position rather out of the way, but the new pastor, aided by the Baptist Union and our Association, has begun his work with an encouraging prospect.

Now taking a flight straight across the country from the south-eastern coast to the north-western, we come to the little village of

Croyde, not far from Baggly Point. Further inland
CROYDE is Georgeham. Both are in the parish of George-
AND ham, which contains a population of about 800,
GEORGEHAM, being about four miles from Brunton, the nearest
railway station. Croyde is a secluded spot, where
in the summer visitors spend a quiet holiday in the midst of
delightful scenery. On the shore of the bay is a fine sweep of
sand. Fifteen miles or so to the south-west is Hartland Point,
and, say, sixteen or seventeen miles in the west, a little northward,
is Lundy Isle. At Croyde there is a comfortable little chapel,
which will seat 150. A mile or more away is the Georgeham
Chapel, which accommodates from 80 to 100. Each chapel has a
schoolroom attached. There is no other Nonconformist place of
worship in the parish. The resources of the Croyde and Georgeham
Noconformists have been sorely diminished by removals; yet there
is an opportunity for much good work to be done by an earnest
pastor, with whom the little band of members would co-operate.

In the town of South Molton with a population of upwards of
3,000 we have a chapel to seat nearly 200, and a minister's
house adjoining. A Baptist Church is said to have
SOUTH existed in South Molton as early as the beginning of
MOLTON. the 18th century. In recent years the present
church has been at a very low ebb indeed, but under
the fostering care of the "Pioneer Mission" there has been a very
gratifying revival of interest.

In the district between the Taw and the Torridge lies the
village of Dolton. It is seven miles south-east of Torrington, and
contains about 350 inhabitants. The parish is
DOLTON. somewhat larger. On the Baptists devolves the
Nonconformist testimony, and it has to be borne in
the face of a large amount of adverse influence exerted by the
Established Church. The Bible Christians have a chapel half a
mile out of Dolton, but their people mostly belong to the hamlet
in which it stands. We have a small chapel at the village of
Beaford, two miles and a half on the way to Torrington, and another
three miles further on in the hamlet of Kingscott. Sunday-school
work is carried on at each place, and two public services on Sunday.
One Sunday a month the pastor, having preached at Dolton in the

morning, conducts afternoon and evening services at Beaford. Once a month he visits Kingscott in a similar manner. There is a regular service at Dolton on Thursday, and on Tuesday at Beaford and Kingscott alternately. Other services need not be mentioned. Visitation, by no means confined to members of the congregation, occupies much of the pastor's time, and visitation in country districts in the winter season involves the endurance of not a little hardness. For instance, there is between Beaford and Kingscott a deep valley, and the road is particularly rough. So on a dark winter night one can imagine it is not a very desirable tramp.

Going westerly, and crossing the Torridge, we come to the district bounded by the eccentric course of that river, which, taking its rise in then orth not far from the sea, sweeps south-

FRITHELSTOCK ward, and then, turning about and going north again, DISTRICT. passes Torrington and Bideford, and empties itself into the Bay opposite Barnstaple Bar. In this district we have a group of small churches. The little chapels may be regarded as standing at the corners of an irregular four-sided figure. Frithelstock at the north-east corner is six miles south of Bideford, and two and a half west of Torrington. Along a bad road three miles and a half from Frithelstock is Tythecott at the north-west corner. Four miles south of that, the road being very rough, is Newton at the south-west corner of the figure. The distance across to Frithelstock is five miles and a half, and the road is good most of the way. Caute is at the south-east corner, two and a half miles from Newton, and seven from Frithelstock. It is evident the pastor must be a good pedestrian. The regular services the late pastor took were three one Sunday in three places, and two the next, and he preached on a week-night in each chapel once a fortnight.

Leaving the region of the Torridge, and going south, we come

to what we call the Ashwater district, where there

ASHWATER is a little group of five churches, whose total

DISTRICT. membership is between eighty and ninety persons.

Halwill Station is where the pastor resides. Halwill lies two miles to the west, and Germansweek four miles to the south. There is a good country chapel in each of these places, and a considerable amount of energy and liberality has been dis-

played in making them what they are. Five miles from Halwill Station, to the south-west, is Ashwater, where a room is occupied for preaching; and four and a half miles north-west is Muckworthy Chapel. Both these stations are very weak. To take his share of the Sunday and week-night services involves no little labour for the pastor, and his visitation extends for miles beyond the chapels to which he has to go. It will be easily imagined that in the winter his journeys are not unfrequently dark and wild.

Leaving North Devon, let us glance at our mission stations in the south. Our work is confined to Devon, LIFTON AND LAUNCESTON. except that in two or three places in the south-west there is a dip into Cornwall. One of these is at Launceston, where the picturesque ruins of the old castle towers aloft, reminding the Nonconformist observer of some tragic stories of the past. Here we have a comparatively new chapel, to seat about 130 persons. Other denominations have larger premises. The Launceston congregation is one of a group under the general oversight of an evangelist, and largely dependent on the constant services of faithful local preachers. Four miles or so to the east, and in the county of Devon, lies the village of Lifton. The church there, though only dating from the middle of the century, is the oldest of the group. The chapel is much larger than that at Launceston, but the congregation consists at present of a very few people. The decline is largely due to the closing of mines and quarries, and the migration of families to the North of England. Northwards, five miles and a half from Lifton, and in Devon, at a spot where three roads meet, stands the Thornecross Baptist chapel; and southerly, five miles from Lifton, and four from Launceston, is the hamlet of Greystone, on the Cornish bank of the Tamar, where, as at Thornecross, encouraging work is going on.

Between Lifton and Launceston flows the River Tamar. On its west bank, a dozen miles from Plymouth, is the town of Calstock, with 1,200 inhabitants. The parish of that name, CALSTOCK AND METHERRILL. which contains "some of the finest scenery in the West of England," includes eight villages and small towns, with a population of about 6,000. The town slopes to the river. Two miles to the west of it is

the village of Metherill, with about 200 inhabitants. "The quaint little chapel" at Metherill is said to seat 150, that at Calstock 220. Both were built early in the century, and in connection with both premises have been added as recently as 1895—a schoolroom at Metherill and two cottages at Calstock, where also is the minister's house. The preaching services on Sunday are two at each place of which the pastor conducts three, and he generally takes part also in an open-air meeting at Calstock from half-past five to six o'clock, "which has been held winter and summer for the last four years." He has two services at each station during the week, and altogether abundant labours.

Eleven and a half miles from Plymouth, east by south, is the market town of Modbury. It is also three or four miles from Ivy Bridge Railway Station. The chapel seats 260.

MODBURY. The church dates from 1791. The pastor has also under his charge two stations—one at Lupridge, four miles in an easterly direction, where is a substantial little chapel for eighty people; the other at St. Ann's, three and a half miles to the south, where the chapel, intended to accommodate sixty persons "sadly needs reseating."

In the extreme south of the county, not far indeed from the rugged Bolt Head is the picturesquely situated Salcombe. Its ruined castle, long battered by the sea, marks the last place in England which resisted Oliver Cromwell, and its harbour bar suggested Tennyson's last pathetic poem. Here we have a small church, and good premises. Two miles and a half away upon the hills is the very encouraging village congregation of Malborough. The two churches under one pastorate are also somewhat intimately associated with the neighbouring church of Kingsbridge, one of the oldest in the county.

The last of our Home Mission stations to be referred to in this sketch is that of Bovey Tracey. The town is situated in some of the loveliest inland scenery of Devon. Of Nonconformist chapels it has more than at present are required, and each of them has enough to do to breathe in the High Church and ritualistic atmosphere of the place. Six "sisters" help the clergy mightily,

and "make it to the people's worldly advantage to go to church or at any rate not to go to chapel." Our commodious chapel has ordinarily only a small congregation in it, but the work goes bravely on. Near the chapel there is an excellent minister's house. At Lustleigh, three miles from Bovey, along a rough and hilly road, regular services are held. The preaching in these places by no means includes all the pastor's public speaking, for he helps brethren of other denominations in the work of their village stations as they in turn help him. He is persistent also in his visitation of the surrounding district. Our Bovey Church dates from 1773, and there are older memories still connected with the varying fortunes of Priest and Puritan in the locality.

THE CHURCH'S RESPONSIBILITY IN RELATION TO THE YOUNG.

MATTHEW XIX. 14.

IT would have been a strange and inexplicable thing if Christ had left no message of any kind for children—if He, with His vast love and boundless wisdom, had shown no consideration for the welfare of so large and interesting a portion of our race. Had Christ been simply the first of philosophers, caring only to propound correct theories of the origin and progress of life—to elucidate the phenomena and laws of nature, and to illustrate the methods and results of the Divine government, it would not perhaps have surprised us if He had addressed Himself exclusively to adults; though even philosophers are increasingly alive to the importance of sound and accurate instruction in the earlier stages of life, and devote much of their time to the discussion of the various questions that relate to the intellectual and moral development of the young. But Christ is more than a philosopher. He is the author of our salvation, and has brought us a gospel which is intended for universal dominion, whose aim it is to enlighten the mind, to quicken the conscience, and purify the life of "every creature." From the wide sweep of such a purpose children cannot be excluded. They have a distinct and recognised place in it, and as the light of the sun not only fringes the mountain tops with gold, and fills the giant trees of the forest with vitality

and vigour, but penetrates into the quiet recesses of the valley, preserves the life of the tender sapling, and enables the lily to assume its graceful form, and the violet to exhale its delicate perfume, so the love of Christ illumines the mind of loftiest genius and guards the frail and unconscious power that slumbers in an infant's breast. It inspires the enthusiasm of the hero, and sets before the child a pattern of simple and homely virtue. It sustains the heart of the careworn man, and gives rest to the soul burdened with long and terrible memories of guilt, but it is equally anxious to save the inexperienced from the perils that lurk in their path, and to fit them for the responsibilities they must before long assume. We, who have shared the grace of Christ, cannot conceive the possibility of His having no care for our children, or believe that they are remote from His sympathy, and shut out from the genial influences of His regard. He loves them for what they are, as well as for what they will be or may be. They have their own cares, and hopes and fears, their own wishes and aims. Child nature is none the less attractive because it requires nurture. Young life has charms which no pure or sensitive mind can resist, and while it is weak, even to absurdity, to speak of children as if they were innocent as angels and needed no renewal, it is at least equally weak to see nothing to delight us in their simplicity and mirthfulness, in their trustfulness, their docility, and their eagerness of hope. *Their* world is different from ours, but it is not less real, and the forces which it calls into play are not less lasting in their results. Our English poet breathes the spirit of Christ when he writes of children—

“ Blessings on them ! they in me
 Move a kindly sympathy
 With their wishes, hopes, and fears ;
 With their laughter and their tears,
 With their wonder so intense,
 And their small experience.”

We know that Christ must claim our children by-and-by, for they will ere long be men and women as we are. In a few years they will occupy the places which are now filled by ourselves. In the next generation they will be what we and our contemporaries are to this—heads of families, teachers of schools, members and officers of churches, merchants and mechanics, politicians and

statesmen, poets and philosophers, painters and sculptors, and whatever else their position and powers may fit them to be. We know that Christ will summon them to His side then, that He will demand their best thought and worthiest energy, even as He demands ours, and that their lives—in whatever department they are spent—must be brought for their own good and for the happiness of others under His control. This fact is surely a proof that Christ is interested in children now. He will not wait until other lords have established dominion over them before advancing His claims. Our days are “linked each to each by natural piety.” Manhood is the outgrowth of childhood. The experience, the power and blessedness of to-morrow are, to a large extent, wrapped up in to-day, and hence Christ is anxious that *to-day* His Spirit should enter the hearts of our children, that when their to-morrow comes it may unfold in rich and varied beauty the hidden grace, and give full and harmonious expression to the stored-up powers of the soul. If Christ is to be the Lord of their mature life, the throne must not be left vacant, or at the mercy of a usurper now. If we are to reap a plentiful harvest—a harvest of Christian virtue—and are to gather into our vintage the choicest fruits of righteousness, we must not suffer the virgin soil to be covered with weeds, but must keep it free from all noxious growths, and sow in it the good seed of the Kingdom. In so far, and only in so far, as we win the children of to-day for Christ can we reasonably expect the world to be Christianised, and the Church of the future to receive into her ranks a succession of men and women from whose lives shall radiate all strong and gracious influences for the enlightenment, the healing, and the guidance of the nations. In view of the urgent needs of the world, and for the sake of the ages to come, Christ lays His hand on our children, seeks to impress on them His own image, and to fill them with His peace.

Now, if Christ has for the children such a message of kindness and love, such a wise and inspiring summons, the Church must see to its effective delivery. Unto us, as members of the Church, are the oracles of God committed. We are the witnesses and representatives of Our Lord, called to personal obedience, and commissioned by virtue of our very discipleship to labour for the extension of His Kingdom. Christianity can no more be self-

centred and self-seeking in our case than it was in its glorious Author and His earliest Apostles. We shall be in the world as *He* was, reflecting as from a mirror the light of His truth, exemplifying in our conduct the great laws of righteousness, and embracing in our sympathy and regard all for whom He cares and whom He longs to bring unto Himself. If, therefore, Christ loves the children, we, as His disciples, cannot be indifferent towards them, or negligent of their spiritual welfare. Our duty is written as with a pencil of light.

But in what way shall we fulfil our obligations in this respect? How shall we, as Churches, carry on and make effective our ministry to the young?

We must endeavour to do it in part by a wise adaptation of our ordinary services to the needs of the young. The aim of these services is both evangelistic and educational. They are to be a means of proclaiming Christ's Gospel, of making known His love, and of summoning men, on the ground of what He has done, to repentance and faith, with a view to their forgiveness and eternal life. They are further to be a means of instruction in the various elements of Christian truth, an unfolding of the Divine will as the rule of human conduct, an exposition and confirmation of the doctrines of Christ, and, to some extent, a defence of these doctrines against the assaults of scepticism and unbelief. The pulpit is intended to meet the intellectual and moral requirements of our nature in the sphere of religion, in the process of our spiritual education, and our progress towards perfection.

In our ordinary services there will be very much that may, and ought to interest, children, even when not specially addressed to them. The great events of sacred history, the biography of Bible heroes, the miracles and parables of our Lord appeal with irresistible force to the imagination and heart of children, and we need not fear that when we speak of them our words will be unheeded. No doubt the preacher will frequently be under the necessity of discussing subjects which are beyond their grasp, and of using arguments which they cannot intelligently follow. It would be a sheer impossibility for any man to make full proof of his ministry, and not speak of matters which are outside the range of children's experience, and which to their limited knowledge and

untried lives will seem strange, and perhaps unreal. They know nothing of our intellectual difficulties, and have taken no part in the conflicts of doubt and faith; what to them are our struggles with temptation, our keenest cares, our bitterest sorrows, and, it may be, our brightest hopes? When the preacher speaks of these, he may seem to them as one that dreams. Yet, on the other hand, there is so much in the Gospel that is simple, and addressed to the primary elements of our nature, that even children take pleasure in hearing of it. In every ordinary sermon there is something that they can understand, and it would be a mistake of the worst kind to imagine that we must abandon our vantage ground as established and experienced Christians in order to bring our teaching down to the level of their capacity. Both in didactic and hortatory preaching they can understand far more than we give them credit for, and are not at any rate likely to be caught by a forced and artificial simplicity. It is good for them and for all of us to listen to discourses, and to read books which are above our own level, which lift us up to higher things than we have yet grasped or possibly thought of, and which cannot be followed without a deliberate effort. The exercise of our attention will quicken and invigorate our powers, and children not less than men will find the advantage, to some extent now, and still more in their subsequent life, of being compelled to listen reverently and carefully to what cannot be apprehended by a thoughtless and indolent mind. Such discipline and self-restraint as this involves will, within reasonable limits, be an unmixed good.

It is, on this ground, incumbent on church members and Christian parents to bring their children with them to the house of God, that they may be habituated to our worship, and led in due time to accept as their own the life of discipleship which we are striving to follow. They should be given to understand that our services are for them—that our Saviour is their Saviour, our privileges their privileges, our duties their duties; that they and we alike are travelling a path which is full of perils and that only Christ can save us—a path that leads us indeed to death and the grave, but, if we are faithful, to a home eternal in heaven. It is well also when parents can wisely and lovingly converse with their children on the chapters which are read and the truths which are preached

in our services, fixing on features of special interest, explaining whatever may be difficult, and enforcing more directly, and in the shape of personal application, all that may stimulate and guide. Very young children often lay hold of points which seem to be remote from their experience, and are interested in matters in which their elders do not always find a fascination.

In addition, however, to this there should occasionally be in our services special efforts made to reach and interest the young. A word of explanation, an appeal, a warning, inserted in a sermon for their benefit will not be without its result. Ministers should not lay themselves open to the reproach of placing all the hay so high in the rack that the lambs cannot reach it. There might also be at intervals, apart from the ordinary sermon, a short practical address to the children on some topic which is sure to have for them a special attraction. No Christian man will grudge the time which is thus set apart for the young; and if the result be as we may hope, to attach them more strongly to the Church of Christ, to awaken and deepen their interest in the Gospel, we shall surely find an ample reward. An address which interests and instructs children cannot be profitless to adults. We may learn much from its simpler statements and plainer illustrations, and the old truth may come home to us with greater power. Alexander Vinet, who was certainly one of the profoundest thinkers of his day, has said: "A child's book may be a great or beautiful work, and deserves a place of honour in our libraries. Good books for children are among the best books for men." In children's literature—in their magazines and story-books we may find relief from severer studies, gather useful lessons, and be incited by them to a manlier life. And as it is with children's books so it is with children's sermons. If they express (as they ought to express) the preacher's best thoughts on the subject of which he speaks, in the simplest form in which he can put them, and with the most forcible illustrations he can find, there are not many among the older members of a congregation who will not feel them to be a word in season to themselves, and be glad for that which so naturally links together the life of youth and age.

But it is not in our power to reach the children as effectually as we desire by means of such services alone; and hence we

have established our Sunday-schools as the most direct and practical form of the Church's ministry to the young. They are not a separate institution, but a necessary branch of Church work, undertaken for the fulfilment of the Church's obligations, and for the promotion of the ends which, in all her work and worship, the Church is bound to keep in view. Our schools are a place of learning. Those who labour in them as the servants of the Church are first and chiefly teachers. By means of Scripture lessons, of reading the Bible with such explanations as may be necessary, the children are familiarised with the great facts of sacred history, with the meaning of Christ's mission to our world, and with the duties and privileges to which He has called us. Instruction imparted in this way has certain advantages over that which is given from the pulpit; it can be conveyed in a more familiar and conversational style, and with greater directness; its effect can be more closely watched, the progress of the children can be frequently tested; any difficulties that they feel in regard to it can be more immediately and minutely met; it is given with all the influence of close personal contact, with an adaptability to the various shades of the children's character and requirements, which are frequently more numerous than we imagine.

The teacher will not, however, be content with a mere impartation of knowledge. Like the preacher, he will seek to evoke spiritual life, to awaken the conscience of his scholars, to gain their strongest, holiest affections, to lead them in penitence and faith, and in a spirit of self-consecration to Christ. He will endeavour to exercise over them a loving power of persuasion, and so unveil the glory and tell of the grace of Christ as to convince the children that He is their best and truest friend, and that for them, as for us, there is no life so pure, so noble, or so happy as the life of Christian faith.

Few schools are left without tokens of the Divine blessing. Many in all our congregations, and others who are far away, remember gratefully their obligations to the teachers of a former day. There are those who occupy places of honour and usefulness in the Christian Church, whose earliest impressions date from the instructions of the Sunday-school. And God is with us still, making effective the work in which we are engaged. Were the labours

of our teachers to be discontinued, every congregation, every town and village, and all the homes in them, would be deprived of some of their most valuable aids to virtue and godliness, the power of the Church would be seriously diminished and its resources impoverished, the light of Divine truth would burn less brightly, and its rays would no longer penetrate to quarters which now they make radiant and glad; channels which may and do convey the grace of the Saviour would be blocked up, voices which plead for Him would be silent, and souls which hereafter, if not now, may be quickened into newness of life would in all likelihood remain dead in trespasses and sins. From the sky of many a young life the sun of righteousness would be hidden, the stars would be extinguished, and the reign of moral darkness set in. Can you contemplate such a result even in the slightest measure or in a solitary instance? If not, Christian people will not refuse to this work faithful and generous support. Personal service is the highest that we can give, and where possible we ought to give it cheerfully and earnestly. Many who may not feel competent to teach, or be able from the pressure of other engagements to pledge themselves regularly to do so, might yet render valuable aid as visitors of the homes of the scholars, and by seeking out additional scholars from children who now attend no school. A much needed work is open to us in this direction, and it ought not to be neglected.

Parents, too, should be co-workers with the teachers, encouraging their children to attend the school, taking an interest in their work, talking over with them the subjects of their lessons, and showing their hearty sympathy with whatever efforts are made for their instruction and conversion to Christ. Parental responsibility is here the foremost law, and no Sunday-school teaching can free us from its authority. The Church of Christ by means of its schools offers to parents invaluable help. Let them show that they accept it as help, as subsidiary and supplementary to their own efforts, and therefore as claiming sympathy—if possible active, but always evident sympathy. The home and school will then be allies, and the work of both rendered more fruitful.

To my friends and fellow workers, the teachers, let me say, "Be not weary in well doing, for in due time you shall reap if you faint not." On behalf of many others I venture to wish you God

speed, to assure you of our continued pleasure in your work, of our sympathetic and prayerful support, and our belief that you will prove worthy successors of those who in former days have rendered such faithful services, and whose labours are in consequence so gratefully remembered. You may have some difficulties to encounter, some discouragements to overcome. Some of your scholars may disappoint your hopes, and for a time, at least, turn away from Christ, thus "breaking the hearts that they once made glad." But the vision of the Son of Man, which you have imprinted on their memory can never entirely fade. That image of surpassing grace and tenderness cannot be effaced, and often after many days its power revives; while there are others of your scholars who shall now decide for Christ, and be to you an immediate and an abiding joy. You shall not be denied the happiness which can only be given to you

"When you chance to find
One who can answer to all your mind,
Who hungers for learning as hawk for its prey,
And never forgets a word you say—
A bright young soul to be trained with skill,
Ready to take what shape you will,
Believing, loving, intent to know.
And clear as a mirror the truth to show,
But not as a mirror to let it go."

JAMES STUART.

AN INTRODUCTION TO THE CREEDS AND TO THE TE DEUM. By A. E. Burn, B.D. (London: Methuen & Co., 36, Essex Street, W.C.) 10s. 6d.—Mr. Burn's treatise is designed primarily for the use of students reading for the Cambridge Theological Tripos, but it cannot fail to be of use to a much wider circle of students and to ministers. It embodies the results of the latest research. The author has, during several years past, visited many libraries, both in Great Britain and on the Continent, for the collection of manuscript. Students of theology and of church history will appreciate the value of a discussion of the Creeds in so convenient a form, and even those who, like ourselves, do not assign any binding authority to these Creeds, cannot ignore their importance as land marks and guide posts. In an interesting chapter on the Te Deum, Mr. Burn accepts the suggestion of the learned Dom. G. Morim, that the author was Bishop Niceta, of Remesiana (A.D. 370-420). To Dr. Green's lectures on "the Christian Creed and the Creeds of Christendom" this is a convenient companion.

OUR SPRING ANNIVERSARIES.

THERE need be no hesitation in affirming that the Spring meetings in 1899 will stand out as among the most important and the most successful that have ever been held by our denomination. The attendance of ministers and delegates at the three sessions of the Baptist Union was larger than on any previous occasion in London—as we were several times reminded in the course of the discussions which took place—and the proceedings were carried through with a high and well-sustained enthusiasm. Whatever undercurrent of anxious feeling might have been in any mind in relation to the singular position in which the Union had been placed by the lamented death of Dr. James Spurgeon, was entirely dissipated by the announcement that Dr. Clifford had allowed his name to be proposed as President of the Union for the second time. His unique fitness for the post in the exceptional circumstances was recognised by all, and the truth of Mr. Vincent's happy phrase, "Interruptions are Divine arrangements," has seldom been more emphatically illustrated.

The memorial service for Dr. Spurgeon—conducted by the Rev. James Owen, of Swansea, with good taste and deep feeling, which preceded the first session of the Union in Bloomsbury Chapel on Monday afternoon, was an impressive beginning that seemed to have a marked influence on the whole of the subsequent business. It was found after Dr. Spurgeon's death that he had completed the first rough draft of his presidential address, and it was wisely resolved that this should be read at the memorial service. His subject, "The Faith once for all delivered to the saints," was treated with all the earnestness of deep conviction, and yet with a fine breadth of charity. It seemed at first as though the assembly had determined to listen in respectful silence, but as the theme was unfolded, and characteristic sentences that brought Dr. Spurgeon vividly to remembrance went home to the hearts of the listeners, the applause could not be restrained. "There is such a thing as 'the faith once for all delivered to the saints,' and we have and hold it apart from any pope, either in

the Vatican or at Canterbury." "It is evidently no ecclesiastical creation, for it is a committed trust. We must not regard it as a creed of human compilation, for it is a revelation given into the custody of the saints." The substance of this faith is the revelation of Christ as God manifest in the flesh. "There we have the centre and circumference of the 'faith once for all delivered to the saints.' We preach Christ crucified, even Christ the power of God and the wisdom of God." "There are doctrines, many and priceless, indissolubly connected with this peerless truth; but let us not confound the dogmas with the 'faith' on which they rest, and which they illustrate and expound." "With doctrines encircling the faith there are ordinances that set it forth in figure." Baptism and the Communion of the Lord's Supper. "There are privileges connected with the possession of the faith. A child's nature, position, blessing, love, fellowship, care, and destiny follow, and are embraced in the privileges of being in Christ, and Christ being in us." "While there are doctrines, ordinances, privileges, and responsibilities welded to this faith, they are all distinct from it. We put them into their high position, but the highest throne is kept for the Highest One. Have we not at times been fighting for some rampart as if it were the very citadel itself? Have we not refused to call him fellow-labourer who, though holding the Head, has not followed with us in some ordinance, privilege, duty, or doctrine?" We should maintain the truth with charity. "For it is possible to defend a very orthodox position in a very heterodox spirit. Men are very anxious about being sound in the faith who forget about being sound in either hope or charity, and the greatest of these is charity. We must speak the truth in love. Earnestly contending does not mean bitterly contending." These significant sentences, which indicate the drift of the address, were listened to with an eager interest which showed how thoroughly they touched all hearts. The first business of the session which followed the memorial service was the passing of a resolution of sorrow and sympathy with Dr. Spurgeon's bereaved widow and family, moved by Mr. W. Payne, of Clapton, and seconded by the Rev. George Short, B.A. The whole assembly rose and stood in silence for a moment, and so expressed their approval of the resolution. Mr. Shakespeare then read an interesting and touching letter from Mrs. Spurgeon in

reply to a resolution of sympathy previously passed by the Council. A letter from Dr. Booth was also read, in which he described himself as waiting, "in humble faith, and in the patience of hope," and watching, "with submission to the Divine will, the slow movement of the closing days of life." Both these letters were received with warm expressions of thankfulness and approval.

These interesting and pathetic personal matters being concluded, the way was opened to commence the more formal business of the session. On rising to present the Report of the Council, the first official business in the assembly which Mr. Shakespeare, as Secretary, was called upon to introduce, he received quite an ovation, the applause with which his appearance was welcomed was both loud and continuous. And it may be said here that his wise and tactful leadership in the different and most important matters that came before the assembly at each of the sessions won golden opinions from everybody. The election of the President was proposed by the Rev. Samuel Vincent from the chair. "This year," he said, "has been one of great difficulties. For the first six months we were without a Secretary, owing to the illness of Dr. Booth, and now, through Dr. Spurgeon's sudden translation, we are left with no President. There is no precedent and no direction in our constitution for such a contingency." He then described the steps taken by the Council, and on their behalf submitted the name of Dr. Clifford. "We have confidence in God to believe that he will serve the Baptist Union splendidly in this great year." The resolution was seconded, in a speech of great heartiness, by the Rev. E. G. Gange, and carried with every manifestation of profound satisfaction, the whole assembly rising and cheering heartily. The next important appointment was that of Treasurer to the Baptist Union. After the assembly had passed a cordial vote of thanks to Mr. W. W. Baynes, who had retired from the office, the Rev. J. R. Wood proposed, and Rev. W. R. Skerry seconded, the election of Mr. H. Wood, J.P. This was unanimously carried, and Mr. Wood, in a few genial and earnest sentences, indicated his acceptance of the office. "I will throw myself heartily into this work," he said, "and such strength as I possess shall be devoted to the cause of the Union." The balloting for the Vice-Presidency resulted in the election of the Rev.

William Cuff, whose reception showed how strong a hold he had on the affections of his brethren.

The way was now cleared for the most important business of the session—the adoption of the Twentieth Century Fund. The Rev. Samuel Vincent moved from the chair, and Mr. Herbert Marnham seconded, both of them in speeches of earnest commendation: “That a special fund be formed, to be called the ‘Baptist Union Twentieth Century Fund,’ to raise at least a quarter of a million pounds from half a million Baptists.” This was carried with entire unanimity, a result which was greeted with loud and continued acclamation.

The meeting on Monday evening in the City Temple for the exposition and advocacy of the Twentieth Century Fund was in all respects a magnificent success. There was a crowded and enthusiastic audience of thoroughly representative men—leaders of our churches of every shade of opinion and in all parts of the kingdom—the largest which has ever been gathered together at a Baptist Union meeting in London. The points made by the various speakers were taken up in a way that showed intense interest in the scheme. Mr. H. Wood made an admirable chairman, and the genial manner in which he introduced the subject made a very favourable impression on this his first public appearance after being elected to the treasurership of the Union. The Rev. J. G. Greenhough, M.A., in an address of much brilliancy and power, roused the audience to a high pitch of enthusiasm. Mr. Alderman White, who followed, was quieter in style, and expounded the scheme in a business-like manner. Then came a pleasant surprise. Dr. MacLaren, who had not been advertised to speak, was persuaded to say a few words. “Before I leave the building,” he said, “I want to give you a parting blessing, and to say how entirely my judgment, conscience, and feeling go with this movement.” He concluded by saying, “If we Baptists cannot raise this sum—and we cannot raise it without organisation and sacrifice—but if we cannot raise it, then I think I shall sign off”; and to this hundreds of strong and resolute men said Amen. Dr. Glover followed in a speech which abounded in felicitous thoughts and phrases. Dr. Clifford came on the platform while Dr. Glover was speaking, and as this was the first opportunity of greeting him after his election to the

Presidency, the delight of the meeting was fittingly displayed. When he rose to give the closing address there was an outburst of enthusiastic applause, the whole audience rising and cheering heartily. "I have," he said, "served our denomination long, and I have served it sincerely with my intellect and conscience, with my judgment and heart. My home is in this denomination, and I am glad to be at home." At the close of the meeting the chairman was able to announce that the collection amounted to £138 17s. 2d. The proceedings were closed with the Benediction by the venerable Dr. Angus, whose presence was a source of gratification to us all.

Tuesday was, as in previous years, devoted to the Missionary Society. At the members' meeting in the forenoon, presided over by Mr. Charles Finch Foster, of Cambridge, Mr. W. R. Rickett had the pleasure of announcing that the coming year would begin with a clean balance-sheet. He declared that his feeling "was one of supreme thankfulness to Almighty God." We had feared a debt of at least £5,000. That has been frustrated, and when the year closed the actual debt was but £1,395, and since then that debt has been entirely removed." No name was mentioned of the doer of this generous deed. The increase in the regular and permanent income had been £2,324. But two exceptional items of £2,000 and £2,500 had come in, thus reducing the prospective deficiency. There was an obvious feeling of thankfulness in the meeting, and the committee and officers of the Society are to be heartily congratulated. Mr. A. H. Baynes read the digest of minutes of the committee, which gave a brief survey of the operations of the Society for the year, and concluded by presenting the 107th annual report. Dr. Glover moved a resolution thanking Mr. Rickett for his services as Treasurer, and earnestly requesting him to continue in the office for the year ensuing. This was seconded by Mr. J. J. Smith, J.P., of Watford, and carried unanimously. Similar votes were passed thanking and re-electing Mr. A. H. Baynes as General Secretary, and the Rev. J. B. Myers as Association Secretary. In passing these votes there were many expressions of warm appreciation of the way in which the Society is served by its officers. Dr. Glover's words in relation to the Treasurer may be taken as expressing the general feeling in regard to the two Secretaries as well. "I do not think," he said, "we quite realise

how much we owe to our leaders. The Latins have a proverb to the effect that an army of stags led by a lion is more formidable than an army of lions led by a stag." The Missionary Society owes much to the enthusiastic fidelity of the brethren who take the lead in conducting its business at home.

The Missionary Soirée in the King's Hall of the Holborn Restaurant, on Tuesday, was a successful and inspiring gathering. The chair was taken by Mr. Herbert Tritton, son of the late Treasurer of the Society, who commenced the proceedings with a devout, thoughtful address. The Rev. Benwell Bird, just returned from a visit to India, was able to speak of what he had seen of the work of our brethren in that land. The Rev. Kenred Smith, of Bopoto, Upper Congo River, gave a graphic description of the condition of the people there, and of the results of missionary work. The Rev. Robert Wood, of Scarborough, gave the closing address, emphasising the fact that "Foreign Mission work is simply a part—and the greatest part—of the charge which the Risen Lord gave to the Church." The speaking was well sustained throughout, and the meeting was evidently pervaded by a warm, enthusiastic feeling. The interest of the Missionary day had in no wise been lessened by the excitement attending the initiation of the Twentieth Century Fund on the previous day.

The Zenana Breakfast, on Wednesday morning, presided over by Mr. E. P. Collier, J.P., of Reading, was well attended, and the speeches, descriptive of women's work—in China by Mrs. Moir Duncan, and in India by Miss Dyson and the Rev. Benwell Bird—were full of information and encouragement. Unhappily the Society's income for the year fell short of the expenditure by £728. Towards this deficiency £381 had already been contributed, and the collection at the Breakfast amounted to £284 15s., leaving a debt of only £99 5s., a result for which the friends of the Society may well thank God and take courage. Our Zenana work demands much more cordial and generous support than it has hitherto received. The annual missionary sermon was preached the same day, at noon, in Bloomsbury Chapel by the Rev. J. H. Jowett, M.A., of Birmingham. There was a crowded congregation, and the sermon on "The True Imperialism," based on the fifty-fifth chapter of Isaiah, was listened to with profound attention. It was a

stirring prophetic utterance, showing a wide grasp of thought, and marked by a freshness, charm, and inspiration which will not soon be forgotten by those who had the privilege of listening to it. In the afternoon the second session of the Baptist Union was devoted mainly to the discussion of public questions. A deputation from the Presbyterian Church of England afforded an opportunity for the kindly interchange of denominational courtesies. A resolution congratulating the Religious Tract Society and the Church Missionary Society on reaching their Centenaries was carried with much earnestness; and further resolutions were passed in relation to the persecution of Stundists in Russia, the proposed Roman Catholic University in Ireland, Sunday editions of daily papers, and the Cromwellian Celebration—a good afternoon's work, carried through with much spirit. In the evening there were two meetings and a sermon. The annual meeting of the Baptist Tract and Book Society, not very largely attended, was held in Bloomsbury Chapel, and that of the Baptist Total Abstinence Association in the City Temple. The missionary sermon to young men and women was preached by the Rev. J. T. Forbes, M.A., of Edinburgh, in Regent's Park Chapel.

The third session of the Baptist Union was held in Bloomsbury Chapel on Thursday morning, and was mainly devoted to the allocation of the Twentieth Century Fund. There had been some whispers that possibly there would be a divided vote on the principle of allocation as between "open" and "close" churches, but happily, thanks to the spirit of mingled conciliation and firmness shown by Mr. Shakespeare and the Council, and to the earnest feeling on the part of the advocates of "close" membership that nothing short of absolute conscientious necessity should be allowed to wreck the movement, that catastrophe was averted. The adoption of the scheme of allocation prepared by the Council, was moved by the Rev. J. R. Wood, and seconded by Mr. J. C. Horsfall, J.P. An amendment, which he declared was the least that could be accepted, was proposed by the Rev. John Thomas, M.A., of Liverpool, to the effect "That, with regard to the proportion of the Fund allocated for Church extension, the Committee shall maintain its impartial attitude on the question of 'close' and 'open' membership," was accepted on behalf of the Council, as was

also another amendment, proposed by the Rev. T. W. Medhurst: "That the Committee shall devote to Ireland, Scotland, and Wales at least the full amounts contributed from those countries, for use within their own borders." With these two amendments the scheme of the Council was unanimously adopted in its entirety, amid loud and continuous applause, and everybody felt that Mr. Cuff was right when he suggested that the assembly should rise and sing, "Praise God, from Whom all blessings flow." The session was closed with a bright, racy, and helpful address, which was universally appreciated, by Dr. W. Robertson Nicoll, M.A., on "What no thief can steal."

The closing meetings of the week were on behalf of the Missionary Society, and of these it may be said generally that they were as enthusiastic and inspiring as any that have been held in previous years. They made it quite evident, as did the meetings of Tuesday, that the interest excited by the Twentieth Century Fund will not only not be allowed to overshadow the claims of the Foreign Mission, but that the one will in fact help the other. There was a magnificent gathering at the annual meeting on Thursday evening, under the presidency of Mr. George W. Palmer, J.P., M.P., of Reading. One interesting fact in the speeches (they were all good) was the warm tribute paid by the Rev. W. T. A. Barber, of Cambridge, to the value of the work done by our missionary in China, the Rev. Timothy Richard, in the dissemination of a Chinese Christian Literature. At the Breakfast meeting on Friday morning—where there was a helpful conference after a paper by the Rev. J. P. Williams, of Southsea, and at the Young People's Missionary meeting on Friday evening, when the chairman, Mr. W. Payne, of Clapton, gave quite a model address for young people—there were larger attendances than on any occasion since the meetings began. There is no space to describe these meetings in further detail, but they were full of life; the speeches reached a high average of thoughtfulness and power, and they gave full proof of undiminished zeal in the cause of Foreign Missions. The anniversaries of 1899 mark a distinct advance in the effort to reach the ideal—which we trust will ere long be realised—an income for the Society of at least one hundred thousand pounds a year. W. H. KING.

THE DAY OF REST.

THERE are two aspects in which the observance of the Sabbath may be regarded. It is a duty based upon the revealed will of God. Obedience is not optional, but obligatory. But it is also a privilege, whose value it would be hard to over-estimate. We do not keep the Day of Rest at the command of an austere tyrant, to our grievous damage, but at the bidding of a loving Father, for our own aid and blessing. The words of our Lord teach us that this idea should be given prominence in our thoughts: "The Sabbath was made for man"; it was instituted for the benefit of the human race; philanthropy, no less than piety, demands its observance.

"The Sabbath was made for man," *as a toiler*. Ceaseless and unintermittent work is good for none. Intervals of repose are needful to restore freshness of mind and body. Every night "tired nature's sweet restorer, balmy sleep," brings repose to the wearied frame; and every week the Sabbath has been ordained to supplement our nightly rest. Admiral King Hall used to tell how one Sunday, when he was in command of H.M.S. *Calcutta*, off Hong Kong, the Chinese pilot came to him after the service, and, pointing to the shore, where houses were being built, the labourers and masons at work in the quarries, and everything going on as upon other days, and then to the crew taking their ease upon deck, he said: "Your Joss is better and kinder than our Joss, for He gives you holiday and rest one day in seven, and we've only one day in the year, New Year's Day." The fortunate few might not feel the loss of the Sabbath very keenly, but the hardworking multitude would practically become slaves without the rest which it affords.

"The Sabbath was made for man," *as a social being*. God has set us in families. The home is intended to be the nursery of virtue, the training school for heaven. But what home life would be possible for the great majority of the world's workers but for the interval secured from toil by the Sabbath's weekly return? Day after day the father goes forth to his labour in the morning ere the little ones are up, and does not return home until they are

fast asleep in their beds. How can he teach them the fear of the Lord, or train them up in the way they should take, unless he be freed from toil on the Day of Rest? The words of the omnibus conductor are an illustration: "Sir, I am at work every Sunday all the day, as well as on week-days, and I hardly know the faces of my own children." How could it be otherwise?

"The Sabbath was made for man," as a *spiritual being*. When King Henry IV. asked the Duke of Alva his opinion on some astronomical mysteries, he made reply: "Sire, I have so much to do with earth that I have no leisure to think of heaven." His words express the feeling of many in reference to religious and spiritual themes. As our Lord put it in the Parable of the Sower, the cares of this life choke the Word. The returning Day of Rest gives us opportunity to think and meditate upon those higher concerns which might otherwise be crowded out by the work and worry of our every-day life. Thus the duty of Sabbath observance is no hard task, but a most helpful privilege. The Day of Rest makes provision for the most pressing needs of our nature. Without it our physical powers would more quickly waste; without it home life and social happiness would be impossible for the vast majority; without it our spiritual faculties would droop and die. We cannot prize it too highly or welcome it too heartily. It is one of God's choicest gifts to men.

The question is, How are we to keep the Sabbath—how best can we use the opportunity it gives us? Our reply to this must be threefold.

1. The Sabbath should be a *day of rest* from our ordinary work. On it the labours by which we earn our daily bread should be suspended. Of course, there are some callings in which Sunday work cannot be altogether avoided. But all needless toil should be avoided, and none should attempt to pursue their customary round of work. Let the workman's tools, the trader's ledger, the writer's pen, the painter's brushes, the sculptor's chisel be laid aside, for the day is holy unto the Lord. Mr. Frith, the well-known artist, confessed that in early life he used to paint on Sunday, but added that for more than thirty years he had ceased to do so, "believing that one day in seven was required for rest. I suppose," he continued, "there never was a more industrious

painter, or one who produced a greater quantity of good work, than my old friend, Sidney Cooper, R.A., whom I once heard say, in reply to an inquiry whether he painted on Sundays: 'No; if I can't get my living in six days, I shouldn't manage it in seven.' And putting aside all graver reasons for not continuing the habit, I would advise all students to set apart one day in seven for rest. I attribute my long-continued good health to my perseverance in the practice I recommend." This testimony is echoed on every hand. In keeping God's commandment there is great reward. In the long run, even on the lowest grounds, Sabbath-breaking is a gigantic blunder.

2. The Sabbath should also be observed as a *day of worship*. It is the

"Day fixed by God for intercourse with dust,
To raise our thoughts and purify our powers."

And the command enjoins upon us that we "remember the Sabbath Day to keep it holy." It is to be consecrated to worship, and especially to social worship. We are not to forsake the assembling of ourselves together, after the manner of some, but to copy the example of our Lord, whose custom it was to be in the synagogue on the Sabbath Day. There is a solace and inspiration in our common worship which is not found in solitude. The experience of the poet is one which all can understand:

"In secret I have often prayed, And still the anxious tear would fall;
But on Thy sacred altar laid, The fire descends and dries them all."

Thus the maintenance of social worship is of urgent importance to us all. But, as Abraham Tucker reasons in a famous old book: "If there were not stated times appointed for assembling, how should each man know when the rest were disposed to assemble? Nor, perhaps, would they ever stand so disposed or turn their thoughts upon their spiritual concerns at all, without the idea of an obligation urging them to it at particular seasons." Let us, then, prize devoutly and use diligently the opportunities of worship which the returning Sabbaths afford.

3. Finally, the Sabbath should be a *day of service*. We usually speak of public worship as "Divine service," but it would be hard to find a more unfortunate misnomer. We do not "serve" God by singing His praises and studying His word, and offering our

prayers before His throne. Our worship is a preparation for service, but it is not service. We serve God when we serve our fellows with unselfish toil. He needs not our help, but His children do, and whatsoever is done for them He esteems as done for Himself. Now, there are many whose hours of labour are so long and so exhausting that they can do but little in the week. The Day of Rest brings them opportunity; for the truest rest is not cessation of work, but change of occupation, and the best refreshment after a week of toil is work for Christ. "It is lawful to do good on the Sabbath Day"; then let us seek out some sphere of unselfish labour, however humble, and consecrate our Day of Rest by well-doing. Not selfish sloth, not even spiritual indulgence, but loving service is the true method of hallowing the day.

So spending our Sabbath, we shall find the words of a quaint old writer true: "Other days are like ordinary wax, but this is that stamped and warranted wax which hath the King's seal upon it; other days are like gold, but this is the gold of the Royal Mint, and it bears the imprint and the image of the King; other days are ordinary black-letter days, heavy and dark, this is the Dominical day, the Lord's day, the red-letter day of the week." If we use it aright, it will become to us what Henry Vaughan styles it—"Heaven once a week." G. HOWARD JAMES.

SURSUM CORDA.

Translated from the German by F. A. FREER.

UPLIFT the heart, when God's good power
 In fleeting life doth joy bestow,
 And give Him thanks for every flower
 That decks thy pilgrim-path below.

Uplift the heart, to strive be learning,
 Resist the enemy within;
 And then, the world's temptations spurning,
 Thou wilt not yield to lust and sin.

Uplift the heart, in care and sorrow,
 Nor blind the eyes with weeping wild;
 To every night there comes a morrow,
 And God with grace consoles His child.

Uplift the heart, to hope be learning,
 Of stingless death no more a slave;
 The heavens are open to thy yearning,
 Although thy feet stand near the grave.

JULIUS STURM.

SUNDAY MORNINGS WITH THE CHILDREN.

VI.—THE QUEEN'S EIGHTIETH BIRTHDAY.

A SUNDAY-SCHOOL ADDRESS.

DURING the last few weeks we have all been reading and talking about the Queen's birthday. On the 24th of May she reached her eightieth year. Two years ago we celebrated her Diamond Jubilee with great stateliness and splendour. She is the first of our long line of kings and queens who has reigned so long, and the only one who has reached her fourscore years. The Diamond Jubilee stood alone in our nation's history, and so does the keeping of the Queen's eightieth birthday. Although the celebrations this year will not have the same pomp and circumstance as those of two years ago, they will be not less hearty, and will prove that we are all proud of our Queen, and thankful for her long and illustrious reign. And why is this? Not simply because she is great and placed in the highest position in the land, not because of her wealth and splendour, but because she is good—a true-hearted, generous, upright woman, whose goodness adorns even the exalted station she has so nobly filled. We do not doubt that in many respects the Queen is great, but her greatness is the servant of her goodness, and she has ever striven to serve God and to be faithful to her duty to Him.

She was a good daughter, loving and obedient to her mother. Her father died before she could know him—when she was but a few months old, but her mother, who was a simple-minded and devout Christian, was anxious above all things that her child should become a Christian too. The young Princess was as affectionate, as respectful, and as faithful a daughter as any in the land, and never cost her mother a pang by her selfishness or disobedience. She was a diligent and considerate pupil. As a girl she showed great aptitude in learning, and never neglected her lessons for play or for pleasure. She used to commit to memory chapters from the Bible, and from other good books. We have all heard how, when she first knew that she was likely some day to ascend the throne and wear the crown, she said, "I will be good," and that resolve has influenced her all her life. She was not too proud to acknowledge her own weakness, and her dependence upon God, and more than one of her friends she urged to pray for her, that she might be directed wisely and enabled to act rightly.

When she was old enough to be married, she gave full play to her pure and natural affection, being anxious to form not a brilliant, or powerful or political alliance—not a marriage of convenience or expediency, but a marriage inspired by love. To Prince Albert, who became her consort, she was sincerely and deeply attached. He had by his manliness and integrity won her heart, and she was determined to have as her husband a man whom she could respect and love, one who would be to her a wise counsellor and a strong support, and who would make for her a happy home.

The Queen has always been a loving, self-sacrificing, faithful mother.

She delighted, so we are told, to nurse her children in their infancy, to play with them, to read to them out of the Bible, to teach them their Catechism, and to hear them say their prayers. And so it is that "a thousand claims to reverence closed in her as mother, wife, and queen." Perhaps you have seen the story which has lately been going the round of the papers about Mendelssohn and the Queen. Mendelssohn was a great musician and a great composer of music, to whom the Queen and Prince Albert were strongly attached. They delighted to hear him play and sing, and sang some of his songs themselves. The story is that he had been making music with the Queen, and had been genuinely delighted with her rendering of his songs. As he was about to leave she said: "Now, Dr. Mendelssohn, you have given me so much pleasure; is there nothing I can do to give you pleasure?" To be sure, he answered, that he was more than amply rewarded by Her Majesty's gracious reception, and by what would be a lasting remembrance of the interest she had shown in his music; but when she insisted, he said: "Well, to speak the truth, I have a wish, and one that only your Majesty can grant." "It is granted," she interposed. And then he told her that nothing could give him greater pleasure than to see the nurseries and all the domestic arrangements connected with the royal children. The most consummate courtier could not have expressed a wish better calculated to please the Queen. She most cordially responded, and herself conducted him through the nurseries. Nor was the matter treated lightly; she had to show him the contents of the wardrobes and give him particulars of the service, and for the time being the two were not in the relative position of gracious sovereign and obedient servant, but rather of an experienced materfamilias and an enlightened paterfamilias, comparing notes, and giving one another points on the management of their respective children.

This reveals a delightful trait of our good Queen's character, and goes far to explain her unparalleled popularity—a popularity which extends far beyond her "island home" in England, and even beyond our Colonies. It is as great in America as among ourselves, and there is not a civilised nation on earth where the name of Queen Victoria is not revered and loved. And the secret of her stronghold on the affections of her people is that in her young days she acted in the spirit of Charles Kingsley's well-known words:

"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."

What the Queen was as a child she is as a woman; her gracious and winsome qualities more conspicuous, her character matured and perfected; so that, as a young enthusiast lately said, of all the beautiful sights on earth, the most beautiful is a charming old lady, and that old lady a Queen.

A TEACHER.

NOTES AND COMMENTS.

THE CHURCH DISCIPLINE BILL.—The rejection of the second reading of the Church Discipline Bill, by the House of Commons, was not accomplished by a direct negative, the Protestant supporters of the Government only being rallied to its defeat by a resolution which affirmed that, “if the efforts now being made by the Archbishops and Bishops to secure the due obedience of the clergy are not speedily effectual, further legislation will be required to maintain the observance of the existing laws of Church and Realm.” Everyone knows that those efforts cannot be, and are hardly intended to be, effectual in any serious degree, their main object manifestly being that time, the great healer, may do its work, and the present agitation quietly subside. Mr. C. McArthur’s statement, in introducing the Bill, “that the Bishops do not now command the confidence of the Protestant laity,” at least deserves to be true, in view of this indictment, that for sixty years they have treated protests and complaints with indifference, that they have discouraged evangelical practices, and exercised their patronage to a very large extent in favour of ritualistic clergymen. Yet while we feel profound sympathy with those who are distressed by the advance of anti-Protestantism in the Church of England, it is impossible for us to regard with favour the means which the Bill sought to employ as a remedy. The Bill was not open to some of the charges which were brought against it by the Attorney-General in moving his amendment, and there were other matters which could have been put right in committee, but it would have been a two-edged weapon, striking the evangelical as well as the ritualist, while it touched Ritualism without affecting in any way the sacerdotal teaching which makes Ritualism perilous. The Bill attempted too much. If it had simply removed the veto of the Bishops, and substituted deprivation for imprisonment, it is difficult to see how it could have been rejected. Just so long as the Episcopal Church remains the Established Church, those who have accepted office, and choose to retain it, must submit themselves to the authority of the Crown and of Parliament. But the more deeply religious men become the more they feel that such submission in matters of real religion is an impossibility. While in law Parliament represents the laity of the Church, and while the rights of the laity have been made paramount by the Reformation, the mind of Christ cannot, in fact, be expressed by an assembly which is not in any sense representative of the spiritual life of the nation. “The Church is a living organism, and no living organism can be guided and directed by the mere interpretation of documents by a Court, however able those who constitute the Court may be.” The words are Mr. Balfour’s, and is it too much to hope that they indicate the movement of his mind towards such a liberation of religion from State patronage and control as would give to the Church of England, not

government by the clergy, but self-government by all its godly members, such as other churches now enjoy?

THE ARCHBISHOPS' HEARING AT LAMBETH PALACE.—“Hearing,” for “this is not a Court,” as the Archbishop of Canterbury, in reply to Mr. Kensit, has kindly reminded us, and therefore no legal authority attaches to its rulings, and they cannot be enforced. The special question before the Archbishops is “the ceremonial use of incense” as carried on in St. Cuthbert’s, London, and for fourteen years in a church in Norwich. This practice has been condemned by individual Bishops. Some months ago the Archbishop of Canterbury in his charge declared it to be clearly unlawful. Then all the Bishops met at Lambeth Palace, and together unanimously declared it to be contrary to law. And now the question is to be discussed all over again, by counsel, theological experts and others, to say nothing of the printed case of 175 pages put in by one of the clergymen. Five days have been occupied in the hearing, and the Archbishops have still to digest the evidence brought before them. The case for the clergyman began literally with the Book of Exodus and went down to the Revelation, and covered the whole history of the Christian Church from the beginning to the present time, and argued from the customs of Copts and Nestorians. But the counsel for the Bishops waved Bible and history alike aside, and with almost brutal frankness brought the matter to the point. What was authorised under the first Prayer Book of Edward VI.? It was new to him that in matters of history law could be disregarded, and the authorised judicial expositions of that law set at naught. The Ornaments Rubric was simply a section of an Act of Parliament. That Act and its section were still operative. Further, the annexed book—the Book of Common Prayer—was a schedule to an Act of Parliament. It would be absurd to say that the same words had different meanings in different parts of the same Act of Parliament. Just so; but by hearings like the present no final decision can be reached, peace will not be brought to the Church, nor will the Romanising tendencies of clergymen be stayed. If law is to be declared, it must be by a properly constituted legal authority, and it is easy to see that whichever party is successful in securing the adhesion of the Archbishops, the controversy will only become more fierce, and nothing will in reality be accomplished towards the settlement, for those concerned, of the point at issue. But there is another law, and unhappy is the Church that cannot make to it its final appeal: “To the law and to the testimony; if they speak not according to this word, surely there is no morning for them.”

THE CROMWELL CELEBRATION.—The proposal to celebrate the tercentenary of the birth of our great uncrowned Puritan King, Oliver Cromwell, proved to be a most attractive idea, and the gatherings at Huntingdon and other parts of the country with local traditions of the

Protector, and especially in London, were attended by enthusiastic crowds of ardent admirers. Those who were present at the City Temple, morning, afternoon and evening, felt the atmosphere to be positively electric, and that the meetings were in some respects the most remarkable that they ever attended, not so much, perhaps, for what the speakers said as for the responsive character of the audiences. Some of the things that were said, indeed, hardly bear quiet reflection, and their appearance in cold print is a little disconcerting; but there could be no mistaking the hero-worship and the true Puritan fervour of those who succeeded in getting inside the doors on that memorable Tuesday.

“Cromwell, thou shouldst be living at this hour,
England hath need of thee.”

That was the common feeling, and it may be hoped that these great meetings will do something to make him live again in the hearts and lives of the Free Churchmen of to-day, and so help them to reproduce his firm faith in a living God, his simple and absolute dependence upon His Word and guiding Spirit, and the same fearless courage in doing what he believed to be the will of God. Much help may be given to this revived interest in Cromwell by the distribution of Dr. Horton's little book on “Cromwell's Religion,” and Dr. Clifford's admirable penny pamphlet on “Oliver Cromwell and the Free Churches.”

THE CONGREGATIONAL UNION.—The address of the Chairman of the Congregational Union, the Rev. H. Arnold Thomas, of Bristol, is a fine spiritual tonic. Its title is “The End of the Commandment”; its subject, goodness, and perhaps no address delivered from the Chair was ever better fitted to promote the supreme blessing for which churches, doctrines, and sacraments exist. Nowhere more than in our Nonconformist churches has the evangelical revival been associated with a great ethical awakening, a profound sense of duty to our neighbour, that we are not only our brother's keeper, but our brother's brother, and that the Kingdom of God means that we should take our part in helping forward a redeemed and regenerated social life. Yet there are great duties which are still imperfectly apprehended and more imperfectly fulfilled, and to some of these the address impressively refers. The duty of parents to personally train the mind and heart of their children, our responsibility for making our charities permanent blessings to men, the Christianising of our politics—these are pressing matters. Goodness is more than righteousness, we must get rid of the “general disagreeableness of good people,” we must be wise concerning that which is good. The home, the pulpit, the school, the personal life of men and women—gracious and helpful words for each of these were spoken fitted to awaken the conscience and to stimulate in us the endeavour to be in all things like our Lord.

THE CONGREGATIONAL UNION TWENTIETH CENTURY FUND.—The Congregationalists, as becomes their larger wealth, have on hand a more ambitious scheme than our own, and have now committed themselves to the raising of half a million guineas, an undertaking in which we wish them most complete success. The details of their scheme do not seem to have had the same careful preparation as our own, and for some time during the discussion of it in the Session of the Union divided counsels prevailed, some objecting to any appropriation of money to the Memorial Hall Building, and others feeling that the amount set aside for the help of the weaker Churches was altogether inadequate to their needs, and that considering the recent Centenary Fund, they, and not Foreign and Colonial Missions, had the first claim upon the amount to be raised in this new enterprise. This view of things to some extent prevailed with the Assembly, and an instruction was carried referring the consideration of the apportioning of the money back to the Committee with a view of giving larger help to the struggling home causes. The first step has been unanimously taken, and we trust that both in their case, and in our own, there will be no looking back, but that an heroic spirit of determined enterprise and sincere personal sacrifice will soon bring the goal in sight.

THE ANNUAL MEETINGS OF THE LIBERATION SOCIETY.—The Annual Meetings of the Liberation Society suffered this year from a variety of causes. They fell between the meetings of the Baptists and Congregationalists, and the enthusiasm which they sometimes evoke had already worked itself off at the Cromwell Celebration a week before. At the evening public meeting the platform was only a moderately good one, and the City Temple was not nearly full, comparing badly with the old days when the Metropolitan Tabernacle was overcrowded with an enthusiastic audience. Yet the opportunity for carrying forward the propaganda of the Society was never better or brighter than to-day, and the need was never more urgent. Our ministers and our Churches might use both the literature and the lectures of the Liberation Society to a much greater extent than at present in promoting the cause of spiritual religion and educating the minds of our own people in the true inwardness and religiousness of Disestablishment.

THE PEACE CONFERENCE.—No one can forecast in any degree what will be the practical and immediate outcome of the Peace Conference, which commenced its meetings at the Hague on the 18th of May. But at the very least the mere discussion by representative men from the Governments of the nations of the practical questions which are to be brought before them at the suggestion of the Czar of Russia, must be a fresh starting point for the promotion of peace on earth and goodwill among men. And we, who only view these things from afar, and through the exclusion of the press will only know imperfectly the steps that are taken, and the views that are

expressed in the course of the Conference, may yet bear our part; one opportunity always remains, the opportunity of prayer, believing prayer, in the conviction that "Every prayer for universal peace doth help the blessed time to expedite."

THE CENTENARY OF THE CHURCH MISSIONARY SOCIETY.—The C.M.S. has a splendid record to present in this the Centenary year of its existence. With more than a thousand European missionaries upon the staff of workers, a noble share is being taken in the enterprise of world-wide evangelisation, and the greatest of all proofs is afforded of the vitality of the missionary spirit, and of the ability and willingness to give of their means for religious objects, of the rank and file of the Evangelical party in the Church of England. The enthusiasm which has been shown in the Centenary celebrations in London, and in many parts of the country, will do something to quicken still more the fervour of loyalty to the Saviour's command—"Make disciples of all the nations"—and may well prove a blessing to all kindred missionary societies. In most places the relations of our own missionaries with those of the C.M.S. have been of the most cordial kind, and the distinctions which at home are emphasised by State-relationship and exclusive claims simply do not exist in the face of heathen darkness and actual mission work.

THE STOPPAGE OF SUNDAY NEWSPAPERS.—The protests which have been raised with such unique strength and unanimity against the Sunday issues of the *Daily Mail* and the *Daily Telegraph* have completely succeeded in their object. First the *Daily Mail* made what it calls "a frank concession to the religious feeling of the public," and a week later the *Daily Telegraph* yielded to the pressure. This is distinctly a religious victory—won mainly by the churches and those associated with them. We have been aided magnificently by various allies—newspaper writers, printers, newsagents, the Institute of Journalists, politicians, &c.—but the fight was inaugurated by the churches, and reached its victorious issue because of the resolute enthusiasm and dogged perseverance of Christian men. No finer instance could be desired of the force of well-directed public opinion. The churches do not fully realise the value of strong and united action. They are more powerful than they know. Let this victory inspire us for further struggles with the anti-Christian forces which are so active around us. We have reached a vantage ground from which further triumphs should be achieved.

THE SOUTH AFRICAN BAPTIST UNION.—The annual meetings of this Union were held at Pretoria on Good Friday. A special interest was created by the presence of President Kruger, who expressed his sympathy with the evangelistic work of the Union, and of the Baptist churches generally. It is a good thing for the President to come in contact with Englishmen of the Baptist type, and we trust that his favourable impressions

of their character and work will make it easier for him to concede the just claims of the "Outlanders." As the *Daily News* suggests, in reference to Mr. Kruger's visit to the Baptists, religion and politics cannot be kept separate, in water-tight compartments. The independence of the Transvaal must be maintained, but it was granted on condition that the British population should receive the same treatment as the original inhabitants. Mr. Gladstone, Lord Ripon, and other statesmen concerned in the cession, expected this, and until the franchise is conferred on the Outlanders on fair and honourable terms, there will exist a cause of friction, which will impede all real friendliness, and embitter relations which, in the interests of the Gospel itself, ought to be marked by cordiality and goodwill.

LITERARY REVIEW.

A DICTIONARY OF THE BIBLE: Dealing with its Language, Literature, and Contents, including Biblical Theology. Edited by James Hastings, M.A., D.D., with the assistance of John A. Selbie, M.A., &c. Vol. II. Feign—Kinsman. Edinburgh: T. & T. Clark. 28s.

WHOEVER takes in hand this stately volume of 870 pages may be assured that he is summoned to a feast of fat things. The range of subjects is not only large but important, a more than usual number claiming, from their very nature, to be placed in the foremost rank. A volume which deals with the great themes of "God," "Jesus Christ," "The Holy Spirit," "The Incarnation," "Gospels," "Kingdom of God," "Isaiah," "John," cannot by any possibility be regarded as of secondary interest, especially when, as in all cases, the editor has been able to secure the services of men who, by scholarship, training, and long practical experience, are peculiarly qualified to deal with their respective subjects. In view of the amount of work embodied in the articles, this second volume has followed the first with commendable promptitude. So far, it is by a long way the most thorough and comprehensive, and in many respects the best Dictionary of the Bible which has appeared. Its position generally is of a liberal-conservative type, open to receive all established results of science and criticism, and sometimes advocating them with a more unreserved approval than we could ourselves give to them, but always frank and straightforward, transparently honest and profoundly reverent. There is, *e.g.*, no *a priori* opposition to miracles as such, but a cordial acceptance of the supernatural, as well as a devout evangelicalism. The Old Testament doctrine of "God" is discussed in an article of singular beauty by Professor A. B. Davidson, while Dr. Sanday deals with the same doctrine as presented in the New Testament. Again, Dr. Sanday, in an article of some fifty pages, writes of "Jesus Christ" in a manner that leaves little to be desired, discussing all questions which our Lord's unique life inevitably suggests, of which, indeed, it is a brilliant summary. Speaking of the naturalistic interpretation of various

incidents, Dr. Sanday says :—"The truth is that the historian who tries to construct a reasoned picture of the life of Christ finds that he cannot dispense with miracles. He is confronted with the fact that no sooner had the life of Jesus ended in apparent failure and shame than the great body of Christians passed over at once to the fixed belief that He was God. By what conceivable process could the men of that day have arrived at such a conclusion if there had been really nothing in His life to distinguish it from that of ordinary men?" The article on "the Holy Spirit" is written by Professor Swete, whose learned Commentary on Mark was reviewed in these pages quite recently. No theologian of this generation was better qualified to deal with the various problems of the Fourth Gospel than the late Principal Reynolds of Cheshunt. Happily he had completed his dissertation, which extended to thirty-four pages and is a perfect *thesaurus* of argument and illustration, establishing to our thinking the Johannine authorship beyond all possibility of reasonable dispute. Professor Ramsay, the distinguished Asiatic traveller and explorer, deals with "Galatia"; Dr. Marcus Dods with the Epistle to the "Galatians"; Dr. Bruce with "the Epistle to the Hebrews"—a specially wise arrangement, as is the assignment of "Isaiah" to Professor George Adam Smith, who here writes with his usual brilliance and force. Dr. Davidson's articles on "Jeremiah" and Hosea are noteworthy. Other articles which we have read with more than ordinary interest are those on "The Incarnation," by Rev. R. L. Ottley; "The Kingdom of God," by Professor Orr; and "Job," by Professor W. T. Davison. The geography, the archæology, and the natural history of the Bible have throughout been treated carefully and at length, and as in Vol. I., Biblical words whether in rare or common use have been elucidated—mainly by the editor himself—with a conciseness and a wealth of illustration, which, to our knowledge, has never been excelled or even equalled. Take such terms as feign, fellow, fetch, figure, fill, fine, give, go, and a host of others. Dr. Murray himself could desire nothing better.

It is, of course, impossible for a work like this to satisfy the claims of conflicting schools, and while advanced critics will depreciate it as timidly conservative, others will deem some at least of its concessions to criticism as unnecessary and injudicious. But in any case the dictionary is a work which no wise Biblical student will willingly neglect, and all who wish to excel as expositors of Scripture will not only place it on their shelves, but have it in constant use. We hope that it will by some means or other find its way to the studies of most of our ministers. Publishers, editor, and contributors have combined to give us a work which will make the closing years of the century theologically memorable.

THE GOSPEL IN BAPTISM. By Rev. F. Augustus Jones. London: T. H. Hopkins, 16, Gray's Inn Road, W.C. 1s. and 1s. 6d.

IN the eighteen chapters of which this work consists, Mr. Jones has gone

over the whole ground of Christian baptism, and presented us with a study which every reader will recognise as fearlessly independent, conspicuously intelligent, and devoutly evangelical. We have, for once, a real book on the subject, not an echo of traditional views or a reflection of popular customs, but the result of patient and extended investigation, of a determination to reach the heart of things, and not only to try everything by the one supreme test—What saith the Scripture, but to show how full of meaning, how rich in symbolism, how helpful and inspiring in influence, is this sacred rite when viewed in the light of its Divine idea. How much the Church as a whole loses by its neglect and misrepresentation of Christ's ordinance the reading of this admirable book effectually shows us.

FOUNDERS AND PIONEERS OF MODERN MISSIONS. By the Rev. James Culross, M.A., D.D., and John Taylor. Illustrated with Portraits and Engravings of Historical Places, specially drawn by Mr. C. E. Mallows. Northampton: Taylor & Son, The Dryden Press, 9, College Street. London: A. H. Stockwell & Co., 17, Paternoster Row.

FEW men are more fully qualified to write the history of our modern missionary enterprise than Dr. Culross, who has contributed the greater part of these sketches. They were prepared originally for the Centenary celebration in 1892, and have already appeared in the *Northamptonshire Nonconformist*, but have subsequently been carefully revised. There are many illustrations, portraits, and engravings of historic buildings—chapels, birthplaces, &c.—which give to the volume permanent value. We are indebted to Mr. Taylor for the enterprise which has secured a book of such solid worth.

THE PHILIPPINES AND ROUND ABOUT. With Some Accounts of British Interests in these Waters. By Major G. J. Younghusband. With Illustrations and Map. Macmillan & Co. 8s. 6d.

MAJOR YOUNGHUSBAND has not had as prolonged an opportunity of knowing the Philippines as he has had of knowing India, and on that account his latest work will not have the abiding value of "The Relief of Chitral," and "Indian Frontier Warfare"; but during his six weeks' visit to the islands he kept his eyes and ears open, and has put himself in possession of all the essential facts. He opens with a concise history of the Philippines since the palmy days of Spain and Portugal; he interviewed Aguinaldo at his headquarters, and narrates how he came to proclaim himself president. The Major naturally reserves his admiration for Admiral Dewey, whose occupation of Manila, and whose great victories he portrays with vivid and picturesque power. As a chatty, pleasantly-written, well-informed volume, the work will meet a popular demand. The dissatisfaction with Spanish rule is easily explained. It arose mainly from the abominable conduct of the priests, concerning whom our author writes: "It would be impossible to speak with too great severity of the disrepute into which the action of

these dissolute men has brought the Roman Catholic religion in these islands. A man of God, on whom rests the most solemn vows of holiness, chastity, and poverty, living amongst a simple and impressionable race, a monster of iniquity, an extensive landowner, nursing his ill-gotten wealth, a monument of lechery and debauch. Let us hasten to add that the Philippine himself is far from being morally immaculate. The priest may take his daughter or his sister and welcome, for the offspring will be a person of such added importance as European blood never fails to give in Eastern countries. But the islander draws the line firmly at his wife, and equally firmly at his prospective bride, and it is from wanton straying into these forbidden pastures that the good shepherd has been mainly instrumental in bringing his country into trouble. So aggressive, indeed, had the priests become that cases were actually known where the priest had refused at the altar to marry a couple, having himself there, in that holy place, cast lecherous eyes on the would-be bride, and determined to reserve her for his own base desires. Stories about the priests are so numerous and so well authenticated, that it is impossible for any impartial person not to acknowledge that the islanders had just and substantial grounds for including a sweeping indictment of the whole class amongst the main grievances which they had against the Spanish suzerainty." The American soldier has many good qualities akin to those of our own army. But we are sorry to hear that, like "Thomas Atkins," he drinks too much beer. In his colloquial fashion the author says that "if Uncle Sam wants his soldiers to live he will have to put preventive picquets on the saloons during the heat of the day. A skinful of beer and a small hat means a short life, if a merry one, under a tropical sun."

MYTH, RITUAL, AND RELIGION. By Andrew Lang. Longmans, Green, & Co. Two vols. 3s. 6d. each.

MESSRS. LONGMANS have wisely placed in their SILVER LIBRARY an edition of this valuable work, which, published twelve years ago, has long been out of print. It has been thoroughly revised, and brought into line with the positions taken by Mr. Lang in the second part of his "Making of Religion"—an important work, which we reviewed at the time of its appearance. The gist of this book remains the same, as is evident from the following words, which apply to both editions, quoted from the original preface:—"While the attempt is made to show that the wilder features of myth survive from, or were borrowed from, or were imitated from, the ideas of people in the savage condition of thought, the existence—even among savages—of comparatively pure, if inarticulate, religious beliefs, is insisted on throughout." The second part of this position is here strongly emphasised in opposition mainly to the speculations of Mr. Tylor. Mr. Lang is convinced that however many may be the frivolities and immoralities of the mythical imagination of such tribes as the North American Indians and the Baiame of Australia, "many low races of savages entertain

in hours of religious thought an elevated conception of a moral and undying Maker of things, a Master of Life, and a Father in Heaven." Mr. Lang thus brings himself into opposition to the animism of Mr. Tylor and the ghost theory of Mr. Herbert Spencer. The extent of his investigations, and the number of instances in establishment of his position, make this racy and vigorous work an invaluable storehouse.

THE LIFE OF WILLIAM EWART GLADSTONE. Edited by Sir Wemyss Reid. With numerous Illustrations. London: Cassell & Co. 7s. 6d.

UNTIL the appearance of the complete and authorised life of Mr. Gladstone by Mr. Morley, this large and admirably written work is likely to hold the field. It is of composite authorship, Sir Wemyss Reid having written a general appreciation of Mr. Gladstone's character and career, and described his last days. Canon MacColl deals with Mr. Gladstone as a theologian; Mr. H. W. Lucy describes him as an orator; Mr. G. W. Russell, conjointly with the editor, writes on Mr. Gladstone in Society; while Mr. F. W. Hirst discusses the various stages and aspects of his political career. We have never yet met with a man who came into close contact with Mr. Gladstone without feeling the spell of his genius and the charm of his unique character. The writers of this volume are no doubt "hero worshippers," but their worship is of a robust, healthy, and inspiring type, nor are they blind to the defects and frequent one-sidedness of Mr. Gladstone's policy. There are many new or unfamiliar facts and incidents narrated here, so that we have a thoroughly independent study, and a volume which will be regarded as indispensable by all who wish to understand the greatest and most remarkable statesman of the Victorian era. Sir Wemyss Reid justly says of him that the features of his character which seem to stand out in strongest relief are "his undying enthusiasm, his indomitable courage in conflict whether the tide was with him or against him, his intensely religious spirit, and that all-pervading faith in and love of his fellow-creatures which more, perhaps, than any other quality made him the master of so many hearts and the victor in so many fights." The fine frontispiece is from the painting by Sir John Millais. The illustrations are profuse and diversified, many of them are of high value, and the book is as excellent as it is cheap.

MESSRS. CASSELL & CO. are fully alive to the signs of the times in sending out Vol. I. of a remarkably cheap edition of **THE HISTORY OF PROTESTANTISM**, by the Rev. J. A. Wylie, LL.D. The work, which has upwards of 500 admirable illustrations, is in three volumes at 3s. 6d. each. It traces the rise and growth of the principle of Protestantism throughout the successive centuries of the Christian era, and deals pithily and effectively with the Waldensian and similar movements, with Wycliffe and Huss, reserving of course its main strength for Luther, Zwingli, and their contemporaries. The story of the Scotch and English Reformation is told mainly in the Volumes II. and III. The work has for many years had a high reputation, and well deserves the honour accorded to it by all save those who are

bitterly opposed to its healthy Protestant faith. Its widespread circulation at this juncture will be of immense advantage.

GEORGE MÜLLER, of Bristol. By Arthur T. Pierson, D.D., with an Introduction by James Wright. James Nisbet & Co. 6s.

It is useless to eulogise the character and work of the late George Müller. The general outlines of his career are familiar to all readers of the BAPTIST MAGAZINE. That which they knew of him will doubtless whet their appetite for further knowledge, and in this volume, prepared by the request of his executors, they will find everything essential. He was a man who lived literally by faith in God, submitting himself implicitly to the guidance of the Divine word, and experiencing continuously the power of prayer. The testimony of his life to the supremacy of the Christian faith, in this sense, is invaluable. His beneficent labours in connection with his Orphan Homes at Ashley Downs are one of the standing wonders of the age, while his missionary journeys are scarcely less remarkable. He was a man of rare disinterestedness and devotion, and at a time when great schemes, such as the Twentieth Century Fund, are being projected in our own and other denominations for the progress of Christ's Kingdom, his life cannot fail to be a profitable study even to those who could not adopt all his methods. Dr. Pierson has given us an inspiring and helpful biography.

THE LIFE OF PRINCE BISMARCK. By William Jacks. Glasgow: James Maclehose & Sons. 15s.

THIS biography is the work of a hero-worshipper, who began to follow the career of the Iron Chancellor in the later fifties, and who has felt to the full the fascination which his name exercised over the German people. He frankly states that he is not satisfied with the books that have recently appeared—Dr. Busch's Biography and Bismarck's own revelations—concerning which he says: "Many of the statements in the first are surrounded by such probable improbabilities that few people, I should think, will care to preserve it as a credible record of his great life. With regard to the second, while it must always remain sacred to admirers of the hero, and of great value to historians, one cannot but feel that it is the product of a time of life when that clear eye had become somewhat dim, and that strong right hand had lost somewhat of its cunning; or that, at least, the great Chancellor's passionate nature had become so mellowed that much that one would expect to be tersely told is merely pleasantly related, whilst there are complete blanks on matters which it was eagerly expected his book would explain." We cannot avoid feeling that this Life is somewhat one-sided, omitting, or at least minimising, the darker features of Bismarck's character, and giving us light without shade. Mr. Jacks has unquestionably made himself master of even the minutest incidents in the career of his hero, not only in the sphere of political, but of domestic and social life. The portrait he presents is in many respects admirable, and it receives exquisite finishing touches from some of Bismarck's own letters. Of the great Chancellor's keen and

penetrating insight, of the extent to which he felt the pressure of the future, of his inflexibility of purpose, the indomitable strength of his will, and his undaunted perseverance, Mr. Jacks furnishes numerous and telling illustrations. He does not, however, prove, *e.g.*, that Bismarck did not seek a cause for war with France in connection with the Hohenzollern candidature for the throne of Spain, while in respect to the famous Ems telegram we are certainly unwilling to accept the apologies here made. Bismarck's own explanation to the effect that the King's telegram was long and wordy and meant peace, and that he altered it into a trumpet call to war, seems to us to settle the matter. Nor does Mr. Jacks succeed in justifying Bismarck in his revelation, after his resignation of office, of the existence of a secret treaty between Russia and Germany. That he was a devoted son, a loving brother, husband, and father, is clear enough. He claimed, moreover, in no half-hearted manner, to be a Christian, and contended that a man could not do his duty unless he had faith in a revealed religion, in a future life, and in a God who ordains what is right and is a final Judge. Like Carlyle, Bismarck proclaimed the gospel of work. "Without work life is empty, useless, and unhappy." The pictures of his early home and of his parents are very welcome. The book is remarkably well printed, and is enriched by a number of capital portraits and illustrations, including four famous cartoons from *Punch*.

MESSRS. MACMILLAN & Co. have lost no time in issuing their "Globe Edition" of the POETICAL WORKS OF ALFRED, LORD TENNYSON (3s. 6d.). By omitting the dramas it has been possible to present those of the late Laureate's writings which are of most general interest in a thoroughly cheap and popular form, such as leaves nothing to be desired. Those who remember the issue of the original editions will be delighted to have in these 646 pages so large a body of the choicest poetry in our language, and will deem the generation which can purchase it at so low a figure fortunate indeed. We are glad to find that the edition includes the songs from the plays, many of which are as perfect as anything Tennyson ever wrote. Its indices and tables of first lines are of decided value to the student.—In the "Golden Treasury" series Messrs. Macmillan have brought out the LYRICAL POEMS of Alfred, Lord Tennyson, selected and annotated by Francis Turner Palgrave. This selection was wisely made, and had, we believe, Tennyson's full approval. The notes are of special interest, and those who cannot command the *Life of Tennyson* will be glad to possess authoritative information relative to his best poems.—The "Golden Treasury" IN MEMORIAM volume is the most convenient form in which this great poem has yet been published. Both volumes give distinction even to the famous series in which they appear.—In the same series the publishers have issued a new edition of THE RUBAIYAT of Omar Khayyam, the astronomer poet of Persia, a reprint, of course, of FitzGerald's famous rendering. Whether we agree with the philosophy of life here propounded or not—

and we emphatically do not—these sprightly stanzas will be read with genuine interest; and now they are no longer the property of a select few, as they formerly were, but are obtainable by all in a really beautiful form.

MESSRS. OLIPHANT & CO.'S BOOKS.

FORETOKENS OF IMMORTALITY: Studies for "The Hour when the Immortal Hope Burns Low in the Heart." By Newell Dwight Hillis, 1s. 6d. Mr. Hillis has previously published several works, principally addressed to young men, which have gained him a high reputation, and account for the position offered to, and since accepted by him in Plymouth Church, Brooklyn. He is essentially a modern man, fully alive to the duties and demands of the hour, and doing his best to ensure the practical application of Christian truth. Immortality is a question ever with us; no lapse of time, no progress of science, no material prosperity will ever be able to thrust it aside, though the power of the evidence for it varies it with our inward state. Mr. Hillis discusses the question on grounds that commend themselves to every rational mind, though his argument culminates in the attitude of Jesus Christ. This is a vigorous and, to our thinking, conclusive book. The quotation from Tennyson on p. 56, "Ah! Christ! that it were best," should, of course, be, "Ah! Christ! that it were possible."—**BIBLE CHARACTERS:** Ahitophel to Nehemiah. By Alexander Whyte, D.D. 3s. 6d. This is the third series of Dr. Whyte's studies of Bible characters, all of which have secured recognition from intelligent students of Scripture and strugglers with life. The characteristics of these lectures are too well known to need description. By a few bold strokes Dr. Whyte sets before us a man or woman with a vividness and force rarely equalled, while the solemn, searching power of his lectures, compelling us at every point to test ourselves by the ideal standard, is equally uncommon. When this series is completed it will form one of the most remarkable picture galleries in our language.—**THE CULTURE OF CHRISTIAN MANHOOD:** Sunday Mornings in Battell Chapel, Yale University. Edited by William H. Sallmon, 3s. 6d. An English volume corresponding to this would consist of sermons preached, say, at Mansfield or Keble Colleges, Oxford, or at any of our great universities. They are the sermons of city pastors who, of course, have opportunities of knowing life on all sides. Such audiences as are here addressed crave for reality and directness, and these preachers have given what is desired. Where all is excellent it is, perhaps, unfair to specify, but in view of the purpose of the sermons we have been specially struck with "Selected Lives," by Charles Cuthbert Hall, D.D.; "Personality," by Amory Bradford, D.D.; "The Great Heresy," by David James Burrell, D.D.; "Strength and Courage," by Lewis O. Brastow, D.D.; and "Trophies of Youth the Safeguard of Manhood," by S. E. Herrick, D.D. We are grateful to the publishers for introducing this volume in so neat a form to English readers, and heartily commend it to all those who value our commendation.—**AMONG THE WILD NGONI.** Being some Chapters in the History of the

Livingstonia Mission in British Central Africa. By W. A. Elmslie, M.B., C.M., F.R.G.S. With Introduction by the Right Hon. Lord Overtoun, 3s. 6d. This is a useful addition to our missionary literature, abounding in picturesque description, both of scenery and people, and rich in scientific results. Mr. Elmslie has worked mainly as a medical missionary among the Ngoni—who occupy the Western districts of Lake Nyasa—the tribe ruled by the terrible and warlike Chaka, to whom over a million of human beings owed a violent death. Mr. Elmslie's success has been such as fully vindicate the methods adopted. He had associated with him a number of men of strong mental and spiritual calibre, proving that in every branch of the Church the very foremost devote themselves to this work.

THE RELIGIOUS TRACT SOCIETY'S BOOKS.

GOD FIRST; or Hester Needham's Work in Sumatra. Her Letters and Diaries arranged by Mary Enfield. With a Preface by the late Miss S. G. Stock. With Portrait, Maps, and Illustrations. 3s. 6d. Miss Needham did good work in Brompton and in Walworth, and afterwards in connection with the Rhenish Mission in Sumatra, and though suffering from ill-health, in a way that would have incapacitated most from labour at all, she there passed several years of devoted consecrated toil. It is rightly claimed that as a record of absolute self-sacrifice and devotion to others, from love to Jesus Christ, it is more than worthy to stand by the side of such books as "James Gilmour of Mongolia," and "For His Sake."—UNSEAL THE BOOK. **Practical Words for Plain Readers of Holy Scripture.** By Mrs. Ashley Carus-Wilson (Mary L. G. Petrie, B.A.). 2s. Mrs. Carus-Wilson is widely known through her "Clues to Holy Writ," to which valuable work the present is a fitting companion, dealing as it does with questions of right rendering, right setting, study, prayer and practice, all tending to show that what is needed is that we should read less *about* the Book, and more *in* the Book itself; that we should be less concerned to prove that it does not say such and such things which we have been taught to accept, and more concerned to let it speak directly for itself; that we should be prepared, not only to believe certain things contained in it, but to act upon its teaching as a whole.—**THE COMMUNION AND COMMUNICANT.** By the late Edward Hoare, M.A. 1s. A choice booklet conveying Scriptural and sound views of the Lord's Supper.—**RAMBLES WITH NATURE STUDENTS.** By Mrs. Brightwen, F.E.S., author of "Wild Nature won by Kindness," &c. 5s. Mrs. Brightwen is one of our most charming writers on the study of nature. This volume deals in a most attractive manner with the everyday subjects within the reach of all who go about with their eyes open. It goes through the circle of the year, indicating the attractive objects and living creatures to be seen and studied in successive months. The book is beautifully illustrated with 130 engravings from original photographs and sketches. It will make a delightful gift-book, and lead its readers to tread for themselves the fascinating paths of nature study.

THE COMMON LOT. By Adeline Sergeant. London: Andrew Melrose. 3s. 6d.

THOUGH we are scarcely disposed to rank "The Common Lot" so high as other of Miss Sergeant's novels, it is unquestionably above the average writing of the day. It is a simple, attractive, healthful story. Ursula Keane, who had planned a very different career for herself as a philanthropist, is left, at her father's death, with the charge of an invalid step-mother and several young step-sisters. She is brave, self-sacrificing, and even heroic, not shirking the worries and petty cares of a poor household. Her conduct in pursuing her foolish sister to Monaco to rescue her from a silly lover, deservedly wins the admiration of those who had been opposed to her. The work is one which will be read with interest and appreciation.

CHRISTIAN ETHICS. By Professor W. L. Davidson, M.A., LL.D. London: A. & C. Black, Soho Square. 1s. 6d.

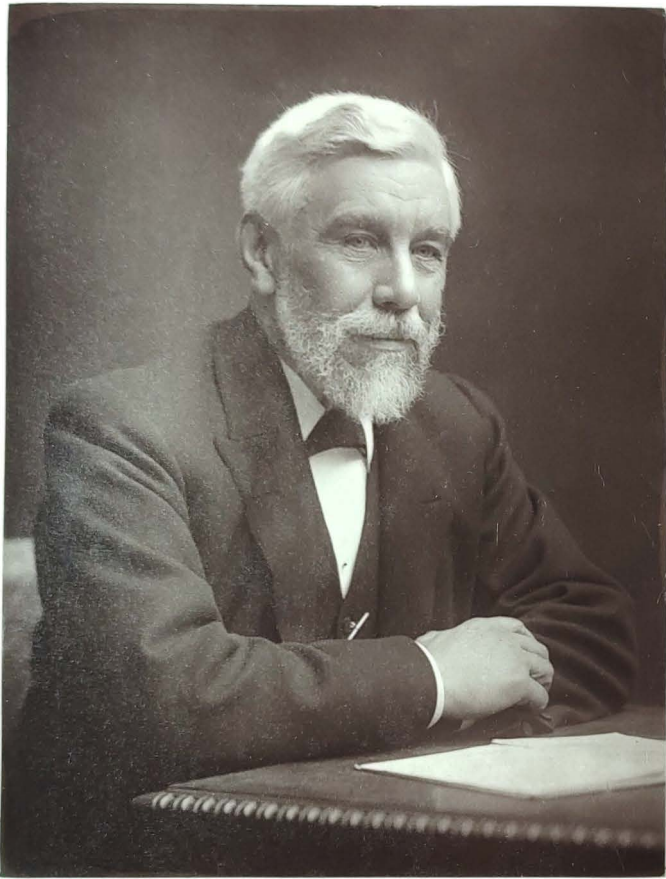
THIS is one of the Guild Library, promoted by the Church of Scotland—a work which does credit alike to its author and to the series of which it forms part. Scholarly and philosophical, a model of lucid compression, and marked throughout by a distinctly Christian tone. We commend it as worthy of the most careful study on the part of all who would understand the ethical teaching of Jesus Christ, the demands it makes on us, and the help it gives to us in practical life.

KEY TO THE APOCALYPSE; or, the Seven Interpretations of Symbolic Prophecy. By H. Grattan Guinness, D.D. Hodder & Stoughton. 2s. 6d.

DR. GUINNESS'S position in regard to the prophetic Scriptures is well known, as he has written more than one large volume in explanation and defence of it. He presents it here in its most attractive form. The Apocalypse he regards as predicting even the details of "things to come," and in consonance with his theory naturally finds in it a foreshadowing of the superstitions and tyrannies of Rome.

THE Sunday School Union send out OLIVER CROMWELL, the Hero of Puritan England, by H. G. Groser, in their Splendid Lives Series (1s.), a thoroughly well written work, just in its appreciation of Cromwell and of the services he rendered to England. The style of the book is in every sense admirable, and it is copiously illustrated.—The same publishers issue in the Adventure Series STORIES OF SEA ADVENTURE, by Frank Mundell, full of thrilling incident.

THE EDNA LYALL BIRTHDAY BOOK. Eyre & Spottiswoode. 3s. 6d. A selection of terse and suggestive sentences from the writings of this well-known authoress, marked as a rule by keen ethical insight and a shrewd knowledge of human nature. The book, which is beautifully got up, abounds in what will be universally considered valuable seed-thoughts.—The same publishers send out in their E.F.G. series a new POCKET DICTIONARY of the English and Italian Languages. English-Italian. Italian-English. 1s. 6d. Compiled by Mr. E. Stokes.



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Edw. Spurrer

THE
BAPTIST MAGAZINE

JULY, 1899.

REV. EDWARD SPURRIER.

THE Rev. Edward Spurrier, who has laboured continuously and successfully in connection with the Baptist Church at Colchester for thirty-two years, was born at Tewkesbury on the 30th of June, 1837, where his father not only followed his business of jeweller and silversmith, but added thereto the duties of postmaster of the town. His education, which was commenced at Tewkesbury, was continued at a private school at Oxford. At the age of eighteen, young Spurrier, having surrendered himself to the Lord Jesus Christ, joined the Congregationalists of his native place, his family being already connected with the church and congregation. His energies and gifts were soon called into service in connection with evangelistic and temperance work in the pulpit and the class and on the platform. In 1859 he joined with others in forming the Tewkesbury Christian Total Abstinence Society, which enrolled during the first year no fewer than 200 members. After twelve years spent in business pursuits, which were in themselves a preparation for his future work, he followed the urgent advice of friends and sought to prepare himself more definitely for the settled Free Church ministry. As he had become convinced of the Scripturalness of Baptist principles and practice, he was baptized, at Tewkesbury, by Rev. T. Wilkinson, and soon after entered the Pastors' College, where he had for fellow students the Rev. W. Cuff, of Shoreditch Tabernacle, and Rev. John Crouch, of Paisley. At the close of his college course in 1866, Mr. Spurrier was invited to become co-pastor with the Rev. R. Langford, of the

church at Eld Lane, Colchester, then a town with a population of 26,000 people, but which has now grown to some 40,000. The relationship between Mr. Spurrier and Mr. Langford was one of much happiness and usefulness on both sides, and was only broken by Mr. Langford's decease in 1872. In 1867 Mr. Spurrier married Miss Jane Manning, a native of Corse Lawn, Gloucestershire (a district which not only gave Mr. Spurrier a wife, but which gave Mr. Cuff to the Baptist denomination). She has been not only a devoted wife and mother, but the helpful friend of all who come beneath her influence, both in the church and in the town. The burden of the pastorate at Eld Lane rested upon Mr. Spurrier from the first, and the church, which then consisted of nominally 100, has now grown to 270 members, gathered from all classes of the community. Last year several soldiers were among those led to decision for Christ and baptized on a profession of their faith. The Rev. Dr. James A. Spurgeon was at one time a member of the church, while C. H. Spurgeon's affection for Colchester as his spiritual birthplace brought him also into very sympathetic relationship both with Mr. Spurrier and the church. The congregation, which on the Sunday morning of Mr. Spurrier's first visit numbered eighty, now numbers 400, the evening congregation being larger.

The amount of money expended for building purposes is upwards of £4,000, of which all but £300 has been raised. The amount raised during the past year is about £750. The buildings, which are situate in the very heart of the town, comprise a commodious chapel seating about 700 people, and a fine suite of rooms for School, Christian Endeavour, and every other purpose. The organisations include a large Sunday-school with 370 scholars, its Clothing Club, the Village Station, and the Sunday-school connected with it of 120 scholars, and every other form of evangelical, philanthropic, and temperance service usually found in an active, well-organised church.

The town has claimed a share of Mr. Spurrier's wisdom and energy, both in its religious and educational work. As local editor of the *Free Churchman* Mr. Spurrier has rendered service to all his Free Church brethren. The cause of Religious Liberty always finds in him a ready champion. He has laid under a great debt the

coming generations in the matter of education by his work for many years as member and Vice-Chairman of the Colchester School Board. His fellow Baptists throughout the county, too, have received from Mr. Spurrier continued and varied service ungrudgingly rendered. In 1869, with the help of the late Mr. Tritton, Treasurer of the Baptist Missionary Society, and Mr. Mostyn, of Braintree, the Essex Baptist Union was resuscitated, and the following year Mr. Spurrier became its Secretary. In 1880, after ten years, he was the recipient of an address and a purse of money at the hands of the President (Mr. Tritton) and his brethren; while on the completion of twenty-one years' service in the county he was presented with a gold watch from his fellow ministers and the deacons in the Union, which during these years he had twice served as President. Nor has Colchester been behind in recognising his worth. On his attaining his jubilee in 1887, he received a purse containing £75 and a marble clock from the church and congregation, and in 1892 a further presentation was made to him and Mrs. Spurrier on their celebrating their silver wedding. In 1872 Mr. Spurrier was chosen a member of the Committee of the Baptist Missionary Society, and two years later he joined the Council of the Baptist Union and the Home Missionary Committee, and he has continued to serve the denomination in these offices to this day. Mr. Spurrier is probably the best known minister of any denomination in the county of Essex, and as respected as he is known, not only by the Baptists, but by all sections of the Church of Christ. As a preacher he is a clear, earnest, and interesting expounder of the Word of God; as a counsellor, trusted by all who know him; as a pastor, beloved by all his church and congregation; and as a Christian man he has the record of a blameless life. Writing of Mr. Spurrier in 1889, as the church was celebrating its bi-centenary, a well-known public man says: "The secret of his unquestionable success as a Christian minister is to be found in his transparent honesty of purpose, in the thorough earnestness amounting to enthusiasm with which he throws himself into every good movement, in the kindly care shown to every individual member of his church, and the utter self-effacement which characterises his every action."

JOHN BRADFORD.

STUDIES IN THEOLOGY.— I. SIN.

BY REV. J. H. SHAKESPEARE, M.A.

THE theological importance of the doctrine of sin arises chiefly from two considerations. To begin with, sin is a universal fact. Apart from Scripture all human records bear witness to it as the one permanent and unchanging fact. It is true that the Bible tells us of one brief gleam of innocence, but so far as we know anything of human nature sin is a universal and age-long element. History is the record of its results and its tragedies—all literature deals with it directly or indirectly, all government must reckon with it, every religion in its teaching or ritual has some main reference to sin. However men may differ in race, colour, speech, or civilisation, they are all united in the common fact of sin.

Again, sin is the explanation of one large part of Scripture. It not only explains the Fall and the sorrows of the primitive world, the flood, the careers of the patriarchs, the wanderings, rebellions, and idolatries of the chosen people, the rejection and crucifixion of Christ, but it is also the key to the Gospel. There are two poles round which the Divine revelation turns, and sin is one of them. Dr. Maclaren has said that "the longer I live the more fully I am persuaded that ninety-nine hundredths of theological error have their root in defective views of sin."

It will throw some light on the subject if we glance at the words which are used for sin in the Bible. In the Old Testament the most general and frequent term means literally to miss the mark—it carries with it a sense of failure. The fundamental idea is that the sinner has failed to reach the point at which he should have aimed. Another word means crookedness or perversity, as if sin were not only missing the right point, but travelling by the wrong way. Again, sin is called nothingness or vanity, as if to convey the idea that all opposition to the Divine will has no more substance than a shadow, and must come to naught. Beyond these there are two words which mean the transgression of a law, for sins are acts of rebellion which are violations of the will of God as expressed in His commandments. Last of all, there

is a word which is translated evil, and which is regarded as a quality of the character. The study of these words will show how rich and full was the Old Testament thought of sin, and how quick and illuminated was the conscience of the Hebrew world.

The words used in the New Testament answer to those of the Old. Christ spoke most commonly of sin as failure, but also as iniquity, the violation of law, and as a trespass. Once He spoke of it as debt, as though it were something chargeable against us. St. John defined sin as lawlessness, while St. Paul's characteristic words mean a violation of a general law—transgression, and of a particular law—offence. If we are to understand the teaching of the New Testament, it is absolutely necessary we should study the distinct shades of meaning of the New Testament words.

But leaving the words, let us look at the explicit teaching of the Old Testament about the nature of sin. I am content to take the very earliest teaching as containing the whole essence in itself. Though a fuller law was given on Sinai, every essential element of sin is seen in the garden. It matters not whether we regard it as literal or figurative, for the essential teaching is the same. It may be that we are to understand the forbidden tree and the serpent as symbols of spiritual temptations, but the essential elements are a Divine will expressed in a definite command, and the human will setting itself up in opposition. God has a purpose for man. He gives a law, "thou shalt not eat," and man by his own free will does eat. All human thought and science has failed to add anything to that conception of sin, and yet in the story there is one other vital part of the truth—sin is a fall, it is a fall from God's high purposes. It may be followed by redemption, loss may issue in gain, but it is the loss of communion, purity, and joy. Human life has not been the uninterrupted passage to something higher. It cannot be explained as the ascent of the brute animal to moral consciousness. "God made man in His own image," and he fell from his first estate.

It was inevitable that Christ should enlarge and expand the doctrine of sin. The infinite purity could not come into contact with human defilement without casting it into a deeper shade. The infinite love could not be manifested against human disobedience and selfishness without setting it in a deeper guilt. And so Christ

did make in His teaching a tremendous advance in the doctrine of sin. He taught :

1. That there was a kingdom of evil. Just as surely as He came to establish a kingdom of the truth, so there was another who was plotting to establish a kingdom of darkness. It is chiefly from the teachings of Christ that we learn the existence, power, and method of the prince of evil. In the Old Testament he is vague and indistinct and scarcely recognised as the adversary of man, but in the New Testament Christ calls him Satan, the devil, the wicked one, the prince of devils, and the enemy. He even tempts Christ. He has established his reign in those who are possessed of devils. He tries to seduce Peter. Christ has no doubt what the end will be, for He sees Satan falling as lightning to the ground, but the enemy is always at work. He is a personal foe trying to alienate the human will from God.

2. Christ taught, further, that sin was inward and spiritual, and that it did not consist chiefly of acts, but of thoughts and desires. The thought of anger was murder. No doubt the decalogue itself had been used to foster an external religion. "Thou shalt not kill," "thou shalt not steal," "thou shalt not commit adultery," had been strictly interpreted of acts. The influence of the sacerdotal system, and of the ritual of Israel, had been to lead men to think of sin as consisting of definite offences rather than of states of heart and mind. Sin was to be put away by an external act, not by an inward change, and therefore Christ taught that sin was out of the heart—the pollution of a fountain which could not be rectified by filtering the water which flowed from it.

3. Again, Christ laid a deeper emphasis upon the truth that sin was against God. He illuminated it with a new light and a tenderer meaning. This truth was conveyed in the Old Testament, and especially in the 51st Psalm, but to Christ all sin had reference to the will of a personal being. It was not an abstract law which men broke, or a floating ideal they failed to reach, but goodness was the will of God. The waste of life was the waste of talents which the Lord had entrusted to His servants. Inhumanity was a slight done to the supreme Judge Himself. Sin was a wandering from a father's home, and lest it should fail to move us, Christ revealed the God against whom men sin, as sorrowing, sacrificing, and

yearning. It was an offence against love; it was the rejection of a love which only longed for their true happiness. It was always a strife against the absolute good. In the pearl of parables the son leaves his home, and grieves his father's heart. At last he comes to see, "I have sinned in thy sight." Thus all sin was reduced to selfishness, the assertion of self-will against the love of God, which became unpardonable when it was the deliberate hardening of the heart against the gentle brooding of the Holy Ghost.

4. Yet, though Christ felt the sinfulness of sin more keenly than others, though He knew its awfulness demanded the expiation of death, He recognised the essential worth, dignity, and possibilities of humanity. The son was still a son, not a citizen of the far country. The woman who had seven devils could yet become the pure temple of God; the avaricious publican was a son of Abraham; man was lost, but he was a jewel of God and worth seeking. Christ never adopted the tone of contempt, or despair, or blamed man as wholly corrupt and evil. He saw something to love in a man who was outside His Kingdom—in a child he saw a type of the Kingdom of Heaven. Man, ruined by the fall, bore upon him the scar and traces of his degradation, but he also bore the traces of his divine original.

So far we have discussed sin as it is set before us in the teaching of Scripture; but let us now travel along a different way. Sin is not only a doctrine of Scripture, but it is also a fact of human experience. There are doctrines which are not discoverable apart from revelation, such as the Trinity and the second coming of Christ. But while we cannot know the whole truth of sin apart from Scripture, we have some personal knowledge of its workings, its power, its misery and consequences from our own hearts. The questions we now proceed to discuss may be tested in the light of experience.

The three great questions which theology raises about sin are as to its origin, its extent, and its consequences. We may dismiss the origin as a practically useless and insoluble problem. The position of man at the beginning is set before us in a vivid picture which raises questions without answering them. We cannot tell why God permitted sin to enter the world; we must be content to know that man is made in the image of God, that it is his privilege to be capable of and meant for communion with God, that on one

side he is linked to God, is the lord of nature, and has freedom in a moral sense; that on the other side he is a part of nature, has physical qualities and wants like the animals, is rooted in nature and is a part of the physical world, and that these two parts of his being are at war, the flesh against the spirit, and that there is no one who has not yielded to the flesh.

If we leave the origin and turn to the extent of sin, we find that each man is corrupted in his entire nature. This is what is meant by the doctrine of "Total Depravity." Of course, we must not interpret these words as if they meant that every man was utterly bad, and as bad as he could be; for if this were so, then all men would be equally bad, which is absurd. Every man has within him some elements of goodness, our fallen nature is capable of much that is "virtuous and praiseworthy." The meaning of the doctrine of "Total Depravity" is that sin is more than an act or a series of acts, it is a character and a nature. First of all, sin is an act, a specific violation of a law, a single deed looked at in itself and regarded as wrong. This was the first sin, a definite act proceeding from a nature that was sinless. But sin is now to us all the outflow of a sinful and corrupt nature. The chief question is not what have I done, but what am I? Character is made up of moral qualities. Character is revealed by acts, but beneath them is something far more terrible, the evil character itself. "The liar is a liar not simply when he is telling a lie, but when he is silent, because his nature is false." We can understand why a piece of paper should have a blot on it, or a garment a stain, or a musical instrument a defect, so that it sends out a harsh sound, but we cannot understand how our human nature should have upon it a fatal defect or flaw. But it is the fact, and our corruption is total because it affects every power we have. The poison assails every spiritual organ, the conscience, the emotion, the judgment, and the will. Therefore, while we pray that our trespasses may be forgiven, our deepest prayer must always be that our hearts may be changed, and that we may be cleansed.

The last question which theology asks about sin is as to its consequences. The first consequence is a broken will. That sin has a terrible effect upon the will is a matter of universal experience and personal observation. Every act of sin makes

it more difficult to resist temptation. In our experience there is the double mystery, that we feel ourselves to be free, free to choose the right and the good, and yet we know that of ourselves we cannot. The doctrine of man's spiritual inability has been speculated upon in endless volumes, but it is enough for us now to regard it as a fact. Here is the fact that man cannot in himself reach that peace with God, and that power over sin which is the end of the Gospel; he cannot extirpate sin, he cannot subdue evil in himself, he has no dominion over evil.

This leads us into a great mystery which no human intellect can hope to solve, the effect of sin upon the race. This was an aspect of sin upon which the strong and penetrating intellect of Dr. Dale ever insisted. The awful struggle which even the best of men have to wage against sin, the awful fact that in all human history there has been no exception, no single individual who has escaped the curse of sin, the community of evil which entangles and involves together the life of the whole race, suggests that as members one of another we share in a fallen life. Not simply as individuals, but as a race we need redemption. We share the evil of the race as branches share the life of the tree. St. Paul hints at this in his great argument that the race fell in Adam; but what it means for us, what it means in the thought of God, is a mystery which we cannot solve.

The final consequence of sin is death. First, physical death, the severing of the union between body and soul with all its accompaniments of pain, sorrow, and fear. It is true that the body carries with it the elements of decay, but in human death there is a mystery and a dread which are not involved in the dying of a lower animal. Death to man is an awful experience. It is a sentence of shame and corruption. But more than that, death means separation from God. It is the wrath of God. The full horror and terribleness of that second death we can only dimly imagine. Banishment into the outer darkness of remorse, despair, wretchedness, unbridled hatred and cruelty, the unconquerable fire of devilish wickedness, away from the pure bright presence of God. It was from this sin, its power, guilt, and punishment, that Christ was manifested to set us free.

SOCRATES AND HIS PHILOSOPHY.

SOCRATES, the great heathen sage, has been more than twenty centuries deceased, but the "pernicious old Grecian babbler," as Cato styled him, is still a preacher of righteousness, and wears a diadem of admiration upon his pagan brow.

This man, who lived in an atmosphere of doubt and an age of fable, is not a mere philosophical curiosity, but a prophet, the most illustrious human light that ever shone in the heathen world.

He should not be regarded as a mere ancient novelty to be read about for intellectual amusement, but as one of the chief actors in the great drama of human thought.

Whatever be the measure of our enthusiasm for what is current and future, and however much we may desire to separate ourselves from the ages of superstition, we must yet find a large proportion of our interest and instruction in the past.

It ill becomes the modern thinker to ridicule such men as Socrates. Whoever studies this pagan seer with a candid mind in the light of the times in which he lived will learn many of the profoundest lessons of morality, and will also see the sublime triumphs and dismal failures of unassisted reason.

Socrates lived in the most brilliant period of Grecian history in general, and in the culminating epoch of Athenian glory in particular. His age was the age of Pericles, and his contemporaries were the brightest stars in all the Grecian galaxy.

Athens, where he resided, had no worthy rival in classic fame, and the lustre of those days is undying even amid the majesty of modern science. This stately city stood, as it stands to-day, by the shores of the blue *Ægean* Sea, around it was an unrivalled natural scenery, and above it hung the ethereal sky of Greece. It was crowded with monuments of Athenian glory whose felicity of execution was the wonder and envy of the world. Temples, altars, and statues abounded on every side, and they bore upon them a finish produced by immortal masters of the plastic art. There flourished in Athens an unparalleled taste, grace, art, and eloquence. It was the paradise of the Muses, the pride of Grecian heroes, the admiration of her imperial statesmen, and the glory of her world-famed orators.

To this city the great geniuses of other countries were attracted, hither came every form of human inquiry, and here prevailed one raging sea of intellectual excitement.

Socrates was highly favoured in being born amid so much taste, art, eloquence, and philosophy. Here was culture, calculated to stir within him a passion for thought. Here were daily scenes, eminently suited to rouse and awaken into the mightiest activity the faculties of his soul, and here, in this classic atmosphere, was an inspiration capable of moving him to contribute his part to the fame of the city whose lingering glory twenty centuries has not banished.

The early life of Socrates rests much in obscurity; his occupation during the days of his young manhood is a supposition. Much of his youthful education is mere conjecture, and no definite account can be given of the sources from whence he derived his knowledge before he emerged as a public character. He was extremely poor, and was married. Whether he was poor because he was married none seem to know, but one is inclined to think, with his peculiar habits and utter indifference to domestic affairs, it would have been better for him to have remained single.

His wife, we are told, had a bad temper, and was exceedingly difficult to manage, but Socrates always contended that such a woman was best fitted to be the wife of a philosopher, because she made him think. Socrates was an odd man, and, wherever he went, attracted attention by the originality and strangeness of his appearance. His physiognomy was almost totally un-Greek, his features were the reverse of classical, his nose was flat, his eyes large and prominent, and he had more the appearance of a Sylvan demi-god than of an intellectual citizen of Athens.

In his dress he was untidy, he never seemed to be doing anything, and to a stranger would have passed for an idle lounging and talker. His habits of contemplation were peculiar. He wandered through the streets of the city absorbed in the deepest meditation, and sometimes stood still for hours together, his attention being rivetted to the ground, and himself lost in the profoundest thought.

The character of Socrates must be viewed in the light of the pagan standard of morality which existed when he lived.

No true estimation of the heathen character can be made when the prevailing level of morality is left out of consideration. Pagan morality has never been equal to Christian morality, nor could it be expected that heathen nations with only the light of reason and conscience would ever rise to the sublime ethics of the New Testament. Much may be said for Socrates in the light of Greek morality. He was pious and patriotic, sensible and self-denying. He had strong control of himself, allowing no passion to dominate his will, and he devoted his life to the service of the gods. A few Peripatetic and Epicurean philosophers have reported some slanderous stories against him, and have charged him with being a coarse, arrogant, passionate, and licentious man, but the best modern authorities contend that these stories are improbable and the sources for them untrustworthy.

Socrates may, indeed, be called a practical philosopher. He did not speculate in philosophical questions as a mere intellectual gymnastic, nor for the purpose of startling his age with some new discovery. He was a philosopher in the interest of truth, and one has said: "He made her the mistress of his soul, and with patient labour and unwearied energy did his great and noble soul toil after perfect communion with her."

Socrates arrived in Athens as a teacher at an opportune moment. The time of his coming, pagan though he was, may help us to believe that he was serving some great purpose of which he himself knew nothing, and which we even at this distance perhaps cannot yet clearly see. There was a grave crisis in Athens when Socrates appeared. The pre-Socratic philosophy, which was a philosophy of nature, had produced a Materialistic Pantheism. The first principle was water, or air, or fire. These conclusions soon brought on a crisis in Greek morals, and it was hastened by the appearance of the Sophists. These professional gentlemen arose about the time of the Persian wars, and when a shout was heard from the agora and the porticoes for new prophets the Sophists came forth, and assumed to be the light of men. What did they do? In the first place they brought about a transition in Greek philosophy by drawing attention away from nature to ethical and dialectical questions. This in one sense may be set down to their favour, but they almost worked the ruin of

philosophy by bringing about a scepticism which called in question all truth, and even doubted the validity of knowledge. With truth denied, knowledge declared to be unattainable, and human conduct left to the fickle opinion of the individual, Athens produced the appalling spectacle of a wild riot of passion, of an unblushing libertinism, and a moral recklessness which sooner or later, unless arrested, must culminate in the destruction of all that was best and noblest in Greek life.

At this critical period when the youth of Athens were driven away from a solid anchorage, and were struggling in turbulent seas of doubt, Socrates made his advent.

His first message was: "Let us attend to our conduct." The advocacy of a purely moral philosophy was a new departure, and Socrates has the honour of being called a prophet of the human conscience and the father of moral science. Before giving the substance of his teaching something may be said concerning the particular method which he used as a teacher. The object of his study was man. He believed the "proper study of mankind was man," and desired to establish, from a careful and deep investigation of human nature, a firm philosophy of life. His method was an inductive one. He sought to examine all the facts of the inner consciousness, and from them discover the laws of duty and life. To get at the facts of consciousness Socrates adopted a system of catechising or cross-questioning, a method not always pleasant for the person catechised. He would generally commence by agreeing with his pupils and disputants, but as the dialogue proceeded he would entangle them in the web of their own statements, and finally leave them destitute of conceit, but conscious of a knowledge of themselves which they had not possessed before. There was something entertaining about this method for the crowd, personal as it might be. It was conducted by a master and an expert at cross-examination.

The intellect of Socrates was keen, his irony sharp, his wit pleasant, and his mental adroitness so attractive that he created a peculiar interest for his auditors. Nothing pleased the audience more than when he cleverly exposed the ignorance of some conceited youth, and left him standing speechless in the market-place. But in achieving these triumphs Socrates never boasted over his

adversary, and in this he showed his superior wisdom, and so made an impression for good even upon the very person whose ignorance he had publicly revealed.

This method was also interesting, because there was so much of concrete statement and illustration, and by this his philosophy was rendered simple and easy. Many modern philosophers are difficult to understand, because their treatment of subjects is too abstract. Hegel has said of his philosophy: "Only one man has understood me, and even he has not."

Regarding the actual teaching of Socrates, Zeller has said: "It is a work of some difficulty to give an accurate report of it, owing to the divergence of the earliest accounts."

The philosopher wrote nothing himself, and he formulated no system in writing. He simply reasoned and discussed in the market-place, in the streets, in the public shops, in the ateliers of the sculptors, and at the banquets he was wont to attend. The authorities for his philosophy, therefore, are found among his pupils, and of these Xenophon and Plato are conceded to be the most reliable.

What, then, did Socrates teach? We have already said he became the advocate of moral philosophy. It is therefore correct to say that he taught moral truth in so far as he knew it. He was strictly speaking a moralist and not a theologian, and it has been said that he made theology but a mere appendix to morals. But he was not destitute of theological beliefs by any means; he was too pious for that. He believed in a Supreme Deity, and was the first to give a scientific expression of the great argument from design. He believed in prayer, and would have men worship the gods after the Greek custom.

Socrates taught that all virtue was a knowledge of the good and useful, and this was the substance of his ethical teaching in a general statement. The central point of the Socratic philosophy was knowledge. True knowledge was true morality. It was true knowledge, therefore, that must be earnestly sought after and discovered. Socrates said that first of all man must know himself, and hence the Socratic maxim, "Know thyself." He maintained that unless a man knew himself and knew what was right, he could never do right.

Imperfect knowledge meant imperfect virtue. The wise man was moral; the ignorant man immoral. He said: "He is pious who knows what is right towards God. He is just who knows what is right towards man. He is brave who knows how to treat dangers properly. He is prudent and wise who knows how to use what is good and noble, and how to avoid what is wrong." But virtue consisting in a knowledge of the good? How is one to know what is good? He knows it by its utility. Abstinence from excessive animal pleasure is good, because he who abstains has a much pleasanter life than the incontinent. The endurance of hardship is good, because it produces physical vigour and strength. Modesty is better than boasting, because boasting brings disgrace.

Peace among relatives is better than strife, because strife leads to bad results. Good friends are better than enemies, because good friends are a source of pleasure in prosperity and will help in adversity, while an enemy is always plotting mischief and injury.

Interest in public affairs is better than indifference, because it is for the well-being of the community. We should obey the laws, because obedience is productive of the greatest good to ourselves and to the State. We should abstain from wrong, because wrongdoing is always punished in the end. We should live virtuously, because virtue brings the greatest reward from God and man.

This, then, was the ethical teaching of Socrates; and taking all these statements together, our verdict must surely be that, for a Pagan, he was a truly enlightened man. It was the best moral evangel the heathen world had heard or known for centuries, and perhaps it was the best Athens had ever known. Still it should be borne in mind that this teaching was not perfect in every respect, and Socrates committed some fundamental errors.

He assumed that man is by nature good, and regarded evil more as an accident than as a deliberate volition.

Hence he does not labour to bring men to a sense of guilt, but to a consciousness of ignorance. Men were not deliberately guilty, but were simply in error. To instruct them in true knowledge was to make them better. Knowledge was the great Socratic redemption of human life, but it was only partly effectual, and the post-history of philosophy in Greece affords abundant proof that the

teaching of Socrates was sadly incomplete, and that because of its radical misconceptions it was doomed to a pathetic defeat.

The question has been raised as to the end of the Socratic doctrines. Did Socrates teach moral truth for the good of the soul, or the State? Wuttke contends that his morality was only a rational calculating of outward fitness to ends.

It was Greek civic virtue that he taught; but the philosopher himself declared at his trial that he trod the streets of Athens day after day urging both old and young to stretch every nerve that their souls might be as excellent as possible.

The truth, no doubt, is that he taught men to live right both for the good of the soul and the State. And doing this according to the best light he had, he was doing a work which should have commanded the respect and admiration of all Athenian citizens.

But Socrates had bitter foes, who were jealous of his fame, and they secretly wished that he might perish.

Their wish was granted, for the great heathen sage was accused, condemned, and ruthlessly removed from the world.

The death of Socrates was the everlasting disgrace of Athens, and its one unforgiven crime. Personal spite drove him from the earth. Distorted prejudice created the blackest tissue of lies about him that ever found articulation.

Seductive popular oratory plausibly classified him among the infamous sophists, and a Cain-like jealousy branded him as a corrupter of youth. He had no chance against these vile calumnies; his great prestige could not remove them, and hence he had to drink the fatal Hemlock. But he perished nobly and triumphantly. At his trial he reminds one of St. Paul at a later time before Agrippa. His defence is so courteous, so noble, and so truthful; and when he comes to his last hour he meets it with the calmness and resignation of a Christian martyr.

Socrates was put to death for no greater crime than seeking to make the Pagan world better. He has not, however, perished utterly. There is an immortality about him which defies decay. "He being dead yet speaketh." "Socrates is eminently historical." The mind may take its flight rapidly back over the centuries and find itself in the Athens of Pericles, and that peerless architecture of the Propylea and the Parthenon; it can see no more.

The mariner who to-day rounds the Sunian promontory may look in vain for the statue of Minerva, whose helmet plumes flashed in lofty grandeur far above the Acropolis.

The fingers of time have thrown down the images of the immortal gods, and wasted the Pentelic marble. Vandal hands have broken like a potter's vessel the glorious statuary, and the glittering gold of deities and heroes has been converted into vulgar coin. The Athens of Pericles lies in broken ruins, but the Pagan King of the Agora survives it all, and wears an imperishable diadem of glory and honour.

Socrates is immortal because his philosophy was concerned with the fundamental convictions of the human consciousness, and he has given thought to the world that can never perish. He has the glory of being a reformer of sinners, of awakening the slumbering human conscience, of re-establishing morality upon a better foundation, of producing an immense movement of reflection, of giving to the world a method which it has never ceased to use, and of presenting to mankind a scientific expression of the great argument from design, which, for the ordinary mind, is the most powerful for the existence of a Supreme Being.

Socrates was the messenger of God to the heathen world. He helped to destroy Paganism and dethrone its false gods. He was a John the Baptist in that heathen splendour and yet heathen desolation, preparing the way for the light of Christianity. We praise him for following the light which he had, we reverence him for his devotion to truth, we admire him for his integrity and heroism, and we are grateful for his work in the world.

No costly shaft of marble may mark his sepulchre, but his work is his enduring monument, and on it is written for all time: "Socrates, Philosopher, Prophet, and Martyr in the cause of Truth." This inscription shall never wear out, for printing-presses will stamp it anew, the human pen will inscribe it afresh, and the indestructible memory of man will perpetuate it through the centuries. He shall be known as the great Sun of the Pagan world, and setting in blood only because he gave light to a degenerate heathendom.

GEORGE P. THOMAS, PH.D.

THE HOLY SPIRIT IN CHRISTIAN WORK.

WE have no desire to be thought pessimistic, yet we venture to risk the application of this term by the statement that notwithstanding many distinct advantages which the Christian Church holds to-day, the development of all that comprises culture, and the progress of theology with the rest of the sciences, the views of the average church member with regard to the nature and offices of God, the facts of sin and salvation, and the fundamentals of religion generally, are not clearer than, if they are as clear, as those commonly held five or six decades ago.

It is true that advances have been made; they are exemplified in the discourses of eminent preachers and in theological text-books; but are they present and living in the minds of the great body of believers? A brief survey of the Church's position to-day, and her history in recent years, inclines us to think they are not.

As a general and evident instance of this, may we not take the place frequently assigned to the Holy Spirit in and by the Church to-day? What hazy, indefinite, loose ideas possess so many good Christian people (where they have any at all) in respect of the nature and functions attaching to His Blessed Person!

Before going into the more specific subject of this article, it may be of service to make one or two general statements which will help to clear some erroneous ideas which are current.

First, *the Holy Spirit is a Person*. This is acknowledged by all evangelical Christians. Yet the Spirit and His working are often spoken of merely as an influence, an agency, an active force seconding the work of the Father and the Son. But we dishonour God by applying to the Holy Paraclete such terms as "it." The Holy Spirit has an influence and displays an active energy which is voluntary and self-differentiating, among men and things. But what are these? They are the potentialities of a Person, not merely of a Law. Among the reasons of the comparative failure of the Church to-day, a large place must be given to the fact of the frequent omission from, or relegation to an inferior position

in, its life and thought of the Third Person of the Trinity. But there are, alas! too many who, if they spoke truly, would be found in the position of some in the Apostles' days, who, being asked: "Have ye received the Holy Ghost since ye believed?" replied, "We know not whether there be any Holy Ghost."

Then, too, *He is a Divine person.* He is God equally with the Father and the Son.

The great mysteries of the Trinity we cannot understand, but so much has been revealed to us. Being God, He possesses all the attributes of Deity, eternity, self-existence, omniscience, omnipresence, omnipotence, and perfect holiness. In His realm He holds absolute sway. He is worthy to be worshipped. And this last thought merits more than passing remark. It will be found very helpful and instructive occasionally specially to address the Holy Spirit in our prayers, to enter into His close communion, and invoke the exercise of His peculiar office in our behalf.

If such be our conception of Him, it will pervade our prayers. We confess to some amount of dismay when a believer, praying, doubtless with the best intentions, pleads that "God would in the person of His Holy Spirit come into our hearts in all His plenitude and power." Thank God, such prayers are not answered; for ourselves, we dare not offer them. What would become of us were they fulfilled? Can the human comprehend the Divine, the finite embrace the Infinite? Who could stand before His awful purity, His searching light and its revealing of our hearts to ourselves? We should be dazzled, dismayed, annihilated. What He will do is to possess us, fill us with Himself, and work in us according to what we are and the degree of submission we display in His hands. Then, again, we hear God besought to "pour out His Spirit upon us." This presumes a wrong idea. Christ promised the Spirit to the Church after that He had ascended to His Father. This promise was fulfilled on the memorable occasion of Pentecost; and so far as we can learn from the Scriptures, or any revelation that has been made since, that gift has never been withdrawn. The Spirit is with us so long as we conform to the Divine will. We do not have to supplicate His advent; this is the dispensation of the Spirit, and He works in and with every true Church and believer.

To discuss this further, however, would lead us into another great department of the Spirit's operations, namely, His work in the believer, involving the part He takes in the salvation of man; His functions as the regenerator, remembrancer, comforter, and sanctifier of the child of God, with which we do not at present deal.

There is a natural law, which also obtains in the spiritual realm, that energy of all kinds generally diffuses itself along the lines of least resistance; that strength or motive power is dispensed to or appropriated in the direction in which it is most exercised, and where it is in most immediate demand. The food taken by a man of great mental activity, or by one of great physical energy, will go to the repair of the cerebral and nervous tissues of the one, and the muscular tissue of the other. So it comes about that by the exercise of a gift or power it is increased.

To a certain extent all this is true of the Triune God and His working in our behalf. But there is another thought. All the benefits to man derivable from each factor of his environment—God, humanity and nature—are dependent upon a proper relation to them. It is the prerogative of man voluntarily to co-operate with these sources of help. God has bound Himself by the same rule, so that no one is spiritually blessed against his will. There must be an intelligent inter-action; a co-operation having some basis of knowledge.

But some may find a difficulty in the fact that the Spirit works in those who have not received the things of Christ in any real sense. Just so; but the Spirit can do nothing for such until by their free will they submit themselves to His influence. Hence the exhortation "Quench not the Spirit," applies to those who are under conviction of sin, as well as those who are in the process of His sanctifying work.

There are three points which we proceed to consider:—First, The Sensitiveness of the Spirit. Second, The Conditions Necessary to His Working. Third, The Differentiation of His Energies.

First, *The Sensitiveness of the Spirit.* There are none more aware of this characteristic of the Spirit than those who most enjoy His presence and benefits. No power that we know is more

gentle and subtle, or is more easily diverted into other channels by apparently small causes, than the power emanating from the Spirit of God. In a true field He works mightily and rapidly, and there is no limit to what may be accomplished save that lying back in His own eternal purpose.

The degree to which we enjoy Him is the measure of our religion at any time. We may be sensible or otherwise of a lack in our own case at different periods, but conscious we certainly shall be when, being in harmony with the Divine will, the Spirit is witnessing with our spirit that we are the children of God. But the slightest approach of sin in His instruments repels Him and retards His energies. Grief is caused by our smallest deviation from the straight path. Yet He is ever quick to appreciate and use all that by fitness lies to His hands. Light's swift beam, or the spirit of electron are slow and laboured compared with His instant movings, so true and so direct. Yet though so sensitive, the Spirit is constant. There is no suspicion of fickleness, He is for ever true to His own essential nature. He is God, invariable.

Second, *The Conditions Necessary to His Working.* These mainly, as they concern us, are two—Purity and Plasticity. The first is a state of heart, the second a state of mind, though both are inter-dependent. To be pure, absolutely pure, is beyond human possibility; but by living up to the highest known we shall acquire a great fitness to receive the things of God as they are revealed to us. Whatever is unholy will be made manifest; it remains, then, for us to avoid it, for conscious continuance in sin is to increase its guilt and raise an effectual barrier in the Spirit's path. We may be but earthen vessels, yet we are expected to be clean, though we cannot help some slight trace of the channel being seen in the stream. Then, too, we must be plastic in God's hands, willing to be moulded according to His will. He who bestowed on us our life must also give it shape and direction. And it is infinitely better so; for He is best able to call forth our capabilities who not only knows them best, but also what is necessary to foster their growth, and can provide it. Waywardness will result not only in deterring the Spirit from calling into being new excellences in us, but prevent the best and noblest that is already there from being made manifest.

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Third, *The Differentiation of His Energies.* The best comment under this head is that contained in 1 Cor. xii. 4-13. The Spirit works differently in every individual, and differently in the same person at different periods. According to the faculties of the subject, so are His energies directed. Ordinary accomplishments, whether natural or acquired, when infused by His grace and power, are at once raised to a higher platform of dignity and worth. In the time of Solomon, we learn that the Spirit entered into men who by natural endowment were cunning to carve wood, ivory, and stone, and who were designers in gold and silver. These gifts He claimed, dignified and enlarged, and utilised them in the ornamentation of the Temple. And as to gifts spiritual, all alike are needful; "there are diversities of gifts, but the same Spirit," all are equally sacred, helpful, and unique. Manifold variety is there, "but all these worketh that one and the self-same Spirit, dividing to every man severally as he will" (1 Cor. xii. 11). All these combined form the endowment of the Church; all are necessary to its well-being; it suffers in the whole when lacking in the part, and its corporate health is assured by the due exercise of the functions pertaining to each separate member.

The comparative importance of particular offices we cannot determine, but while the ultimate purpose of much of the Spirit's energising in the Church is not for the present apparent, we know that through all He is gradually, but not less surely, bringing about those conditions, which finally shall constitute it the highest glory of God.

ALBERT E. TAYLOR.

TEMPERANCE REFORM AS REQUIRED BY NATIONAL RIGHTEOUSNESS AND PATRIOTISM. By F. W. FARRAR, D.D., F.B.S. James Nisbet & Co. 1s. 6d. This first of the "Lees and Raper Memorial Lectures" was delivered in the Great Hall of the Church House, Westminster, to a crowded audience. It is, like all Dean Farrar's productions, eloquent and forceful, bristling with pertinent facts and cogent arguments. Even those who cannot go in all directions as far as the Dean will admit that there are many reforms which ought to be immediately effected. The continuance of the abuses pointed out are a national weakness and disgrace, and a source of unutterable sorrow.

CHRIST'S APPEAL.

“Then said Jesus to the twelve, Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life.”—JOHN vi. 67, 68.

THERE was a marvellous ease and simplicity about everything that Christ said and did. He spoke the profoundest thought and clothed it in language that a little child could understand; or did the mightiest deeds apparently without effort. It is one of the marks that distinguishes Him from all other teachers, and stamps His greatness. There have been famous men in the world's history who left their mark upon the age in which they lived, who spoke great thoughts and made great sacrifices; but often in reading what remains of their utterances we are struck with the effort which seems to have exhausted their power, and oftentimes struck with their perplexity, and sometimes with the despairing mood that took possession of them.

Elijah alone upon Carmel challenged Ahab, his court, and the whole array of false prophets. He struck for God, for truth, and righteousness; and yet after his conquest he flees from the face of Jezebel; and in the wilderness we hear the cry of his heart—“It is enough, O Lord; now take away my life, for I am not better than my fathers.” The same mood is seen and the same tone is heard in others who were among the greatest of the sons of men. But it is different with Christ. Speech flows from Him like a crystal stream. He stretches forth His hand and the leprosy departs; He speaks, and the demoniacs are cured; He stands upon the little ship while the tempest is raging, and says to the winds and waves, “Peace, be still,” and immediately there is a great calm. By the graveside of Lazarus He utters the word, “Come forth,” and the dead rose at His bidding.

There is no effort in all this. It is the same whether He speaks to the woman of Samaria by Jacob's well and reveals her to herself, or in the synagogue before those who had known Him from childhood, or before Pilate at the judgment bar: and so it is written, “The common people heard Him gladly.” His freshness and simplicity struck them. “He taught them as one having authority, and not as the scribes.”

Yet there were times in Christ's ministry when He spoke words that perplexed His hearers. His speech was no longer simple, but full of difficulties. His own disciples did not understand the parable of the sower till He explained it. In the last discourse, when He spoke of His manifestation, He said—"A little while and ye shall not see Me; and again a little while and ye shall see Me, and because I go to the Father." They could not tell what He meant. It is the same in this chapter. He speaks to them of the bread with which their forefathers were supplied in the wilderness, and then of Himself as the Bread of God which came down from heaven. He makes the statement that except they eat His flesh, and drink His blood, they had no life in them. The listeners were perplexed, and we are told that many of His disciples went back, and walked no more with Him. What He meant to say is clear enough to us. When He spoke of men eating His flesh and drinking His blood, He intended to convey the truth that they must so receive Him, must be so influenced by His life, and so united to Him in love, in faith, and in sympathy, that He and they should share in the same life, and carry out the same great sacrificial purpose.

When Jesus saw that His disciples were perplexed, and that many of them were deserting Him, He turned to the twelve with the words, "Will ye also go away?" Simon Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life."

I. The incident suggests to us the difficulties that are experienced in connection with Christianity and with life. And in regard to the matter, we have in the first place *Christ's appeal to man*—"Will ye also go away?" Men are constantly being confronted with difficulties. Some of you have, perhaps, been struck with the mystery that is connected with the moral life. The life of the soul, and its relation to God, appears insoluble. You have thought over it till the mind has been filled with doubts. You could make nothing of it. The more you pondered it, the more difficult it became; and presently you put the matter on one side. Yet it is on this subject that Christ speaks—"Will ye also go away?"

Now, if we are going to renounce Christ because of mystery, there is hardly a subject that you will not have to forego for a

similar reason. Can you understand how it is that a couple of gases combining in certain proportions make the water with which your daily thirst is slaked? Can you understand the combination which makes the great reservoir of air that sustains life? Can you understand how it is that carbon, hydrogen, oxygen, nitrogen, with a little carbonic acid uniting in certain proportions, constitute what is known as the physical basis of life? The chemist can analyse these in his laboratory, but he cannot re-combine them and invest them with the mystery of life. You see a little white speck of matter, the same to all appearances in the lowliest shrub, the tiniest flower, in animal life, and in man, and yet the mystery is that one differentiates into a plant and another into a child, that presently becomes a man, who can calculate the distances of the stars, and understand the mightiest forces that are working in nature.

We speak of the afferent and efferent nerves, but how is it that the touch, the sound, is telegraphed immediately to the brain, and you know instantly some fact as the result? If you renounce Christ on account of mystery, or because there are mysteries connected with the Christian faith, then, on the same ground, you will have to renounce almost all thought. Will you go away from Christ because of the mystery connected with Him? You look at the character and standard of life Christ exhibited, you see that standard portrayed in the four Gospels, you hear Christ laying down certain principles or laws by which life is to be governed; you contrast what you see in Christ and hear from Him with what you see around you day by day. There is the trend of world forces on the one hand, there is the high and glorious picture on the other. When you look at the life that obtains in society, or at your own weakness, and then turn to what you see in Christ, you say that to live such a life is impossible. It is one of Christ's pledges that He will help us to live that life, that as the days come, strength and wisdom shall be vouchsafed to those who serve Him. He asks if you will go away; because the life is impossible in the face of that pledge. But there is another series of difficulties arising in *connection with business or commercial life*. You know well the kind of morality that often prevails in commercial callings; you see the things that are done; you come to

the conclusion that, if you are to succeed, Christ must be given up. Your eye lights upon the so-called successful men, and in many cases you know how that success has been obtained; you think it would be perfectly easy if you renounced all regard for Christ and for righteousness to obtain a similar success in your calling. Will you leave Christ, or will you go away from Him because of the low morality in commercial callings, and because you feel that you cannot succeed with Christ? In the face of all that may be said in respect to the atmosphere of commerce, and the thousand drawbacks and hindrances that a man sees who wants to do the right, remember it is true that there have been many men who have loved Christ and who have won success. If some have done it, others may follow.

Take now the difficulty which many a young man feels who has been brought up in a home where the best counsels were given him. He remembers the life and example of some who have gone to the other world. He comes to the city; he is thrown among strange associates, and finds in these associations and among these new friends a totally different life from that in which he has been trained. One of two things must follow. Either he must stand by the counsels that were given him long ago, or renounce them and fall into line with the companions with whom he is now intimate.

There is still another difficulty that many people feel. You admire the principles that Christ has given for the government of life. The organised Church is supposed to represent Christ, and proclaim those principles. Your experience of the Church tells you that it does not so represent or explain. You are struck with the contrast between what Christ was and what the Church is; what Christ commanded, and what the Church does; the contrast between Christ's purpose and the common life of the Church. And when you look at it all you say, "Here is the institution that professes to represent Christ," and you think that instead of representing Him it too often contradicts Him, and stultifies His purpose. Christ turns to you and says, "Will you go away from Me because of the defects, the imperfections, and the shortcomings of the Church?" We must always distinguish between Christ and any representation of Him in human life. Manifestly, it is not

because the Church has too much of Christ, but because it has too little, if it does not answer His purpose. Do not blame Him for the imperfections of men.

Some of you stumble at critical difficulties in connection with the writings of the Old and New Testaments. Let it be clearly understood that the cause of Christ does not depend upon a date or upon the name of an author, or any isolated incident, or upon so-called anachronism. The great facts spoken by prophets in olden time, and the eternal principles which they proclaimed, are true to-day. The fact of the life of Christ, the qualities of His character, are indispensable to the highest manhood. The fundamental principles of His Gospel are as true and as much needed to-day as they were 2,000 years ago. If the main facts are true, and cannot be shaken, and if it be true that man needs Christ to-day; if it be further true, that the general instinct of humanity is feeling after Him and His principles, will you go away from Christ because of some real or supposed critical difficulty there may be in the writings handed down respecting Him? Do you think the foundations of the Kingdom of God are destroyed by the clerical error of a Jewish scribe? Some of you have felt difficulties in connection with the discoveries that have been made in physical science. No true science has yet discovered laws which abrogate God, righteousness, duty, and the need of man's moral and spiritual nature. The fact of that nature remains the same, and the work of Christ is intended especially to meet it. The needs of the soul are the same, and Christ comes to us to-day as the one Hope and the one Help by which it can be delivered from moral thralldom. Will you go away from Christ because of any supposed difficulty you may find in connection with physical science? So far, Christ's appeal to man.

II. But now we have *the heart's appeal to Christ*. "To whom shall we go?" Here is the recognition that man needs help. If one is travelling through a strange country, or over mountains that only a skilled guide knows, it is necessary for him to have such a guide in order that he may be conducted on his journey safely. The mariner needs his chart and compass when out upon the ocean if he is to reach the haven for which his ship is bound. In life man needs a guide, he needs compass and chart just as

much as the mariner needs them out upon the deep. Man needs a Redeemer who shall ransom him from evils present as well as from evils to come. Man needs a Teacher who shall illumine his mind respecting the questions that press upon the heart. Man needs One who shall fortify him in the hours of trial, who shall be his Consoler, his Friend, and who in every sense of the term shall prove his Deliverer. To whom shall he go?

One can imagine the thoughts that ran through the hearts of these friends of Christ when He put the question as to whether they would desert Him. To whom was it possible for them to turn? Probably they would think of the various sects that were in existence at that time. If they left Christ, should they turn to the Pharisees? These were the formalists, the ritualists of the day. They made a great deal of ceremony, of the letter of Scripture, a great deal of what corresponds to Church attendance, and all the mere details of religion; and one can imagine these friends of Christ saying, Shall we turn to the Pharisees? Already they had experienced the emptiness of Pharisaic teaching, and would feel that it was useless to turn to this. One can further think of them asking themselves whether they should turn to the Sadducees? These were the freethinkers, the rationalistic section, who believed just what suited them, and rejected everything else. It is worth while noticing also that, with all their professed freedom and apparent indifference to trifles, the Sadducees, and not the Pharisees, compassed the death of Christ. They were the dominant party in the Jewish Council. True, both parties combined, but the Sadducees led the way. Would the disciples leave Christ for them? There was another class of people, very different from the two former, who were called Herodians. They were the time-servers, the trimmers, both in politics and religion. Apparently they would do anything, and be anything, to keep in with the powers that were in the ascendant. Did it occur to any of these simple disciples that both policy and common sense directed that if they left Christ and His mysticism they may *strike for the "main chance"*? An analysis of human motives would show us men who do this to-day.

Still, further, there was another class of people, a sect of ascetics, known as the Essenes, who had their establishment on the shores

of the Dead Sea. Like the ascetics of all times, they retired from society, took no part in public life, simply lived for themselves. Imagine the disciples asking whether they should join them? The Ascetic, then and now, stood in direct contradiction to Christ. Christ lived in public, spent His life in healing human sorrow and ministering to human needs. These people cared but to minister to themselves. The ascetics of the early Church retired from society simply to save their soul, and the ascetics of to-day profess to give supreme attention to that subject also, and apparently have no time for anything else. Your religion may become a species of baptized selfishness. Imagine these disciples asking whether, after all they had seen in Christ and learned from Him, they should turn to Asceticism? Whether they did or no, it is what many do to-day. The four sects named are types of what may always be found in society.

The Pharisee, the formalist, the ceremonialist, or the ritualist, the stickler for the letter of Scripture, who at the same time is blind to its spirit, "ye have with you always." You may always find the Sadducee, the freethinker, the rationalist; you may always find the Herodian, the trimmer (political and religious); you may always find the ascetic, so far as principle is concerned, however much he may differ in outward garb and pretension. Shall we fall back on any of these? If that be useless, shall we rely upon ourselves! Is salvation from within? Shall we find it by developing self-reliance? *We* have proved a thousand times our utter weakness; we know that there have been trials, when great demands were made upon us, that revealed our insufficiency. What is the good of falling back upon weak self? *If we* leave Christ, is it any use going to other religious teachers? So far as they are concerned they have proclaimed their own imperfections; and if we look on the peoples who have received their teaching, and note their moral and intellectual condition, we see not a revelation of strength but a revelation of impotence. Mazdeism, Hinduism, Buddhism, the Eclecticism of China and Mohammedanism, to say nothing of minor systems, have but one sorry tale to tell. It is no disparagement to the representatives of them to say that there are radical defects in these religions which make them utterly inadequate to meet the needs of mankind. I know that just now

it is considered *the* thing to talk about Buddha, and to institute comparison between him and Christ. But if there are similarities, what are we to say to the contrasts? The Indian teacher saw God nowhere; Christ saw Him everywhere. Salvation to the Buddhist was from within; with Christ it was from God. Life to the Buddhist was a curse; with Christ it was a blessing. The Buddhist dreamt of its absorption or distinction in Nirvana; Christ came that men might have life, and have it abundantly. Life here with Him was to issue in a life of eternal fellowship with God and the redeemed.

To whom shall we go? Shall we seek rest in the spirit of the age? The spirit of the age is full of unrest; it does not know itself; it is crying after something better; it proclaims loudly that rest and true life are not in it. If there is one thing more potent than another, it is the utter inefficiency of the thought and spirit of the age to make for the redemption of man apart from the Redeemer Christ.

III. *The heart's conviction respecting Christ.*—"Thou hast the words of Eternal Life." Christ reveals the whole of life. We see it in fragments, not in its wholeness. We catch glimpses of little patches, and all the rest is dim. Our knowledge is like a candle that lights up one little room of a house, while the rest is in darkness. It is a lantern in the dark night, the small space around is illumined; but beyond that, darkness reigns. When the sun rises the darkness is scattered, and the whole of nature is illumined with his beams. If you would see life revealed in all its phases and possibilities, such revelation is only to be seen in Jesus Christ. "Thou hast the words of Eternal Life."

Before the time of Copernicus this little earth was supposed to be the centre of the sidereal system. It was thought that the stars, in their mighty march, went round it; and to explain the movements of these bodies in space various guesses were made. There were cycle upon epicycle, but no true rational explanation. But directly Copernicus proclaimed the sun to be the centre, the mystery was removed, and all reduced to simplicity and order.

So it is in life. Christ is the Centre and Sun. Let life gravitate towards Him, and revolve around Him—let it be illumined by Him—and then the mystery is solved; the rest and joy of faith obtained.

' We believe, and are sure, that Thou art the Christ the Son of the living God.' Here is the heart's conviction.

Christ is the prophet of the ages. He interprets the eternal law of God; He interprets all Scriptures; He interprets man to himself. He interprets the life of society; He interprets the past and the future. Christ is the Eternal Priest of humanity. He made the offering that touched the roots of moral evil. He lives and exercises the functions of an unchangeable Priesthood, and is able to save evermore all who come to God by Him. Christ is the King of the ages. He has been anointed with the oil of gladness above His fellows; His throne endures for ever; and the crown that He wears shall never fade. Will you go away from Him? Here is Christ's question to man. The heart's question to Christ, the heartfelt conviction respecting Christ, and the rest and joy that comes from that conviction. If we leave Christ there is none other to whom we can go. He alone, as the disciple said, has the words of Eternal Life.

CHARLES BRIGHT.

"HOLY BAPTISM."*

DO the angels in heaven ever review the books written on earth? If, as the Apostle Paul intimates, they are interested in the progress of the Gospel, they cannot neglect religious literature, which is one of the master builders of the Church. They are assuredly watchful of the Kingdom of God and the advance of the armies of truth and of falsehood. If they do read our books we imagine that it must have been long since they were more astonished than they must be at the work before us, written by the president of a missionary college, and edited by Canon Newbolt, M.A., of St. Paul's Cathedral, and Rev. F. E. Brightman, M.A., Librarian of the Pusey House, Oxford.

A more remarkable specimen of curious and inconsequential reasoning has seldom appeared. The author claims the most supernatural and incomparable efficacy for a certain rite, of comparatively modern origin, and yet fails to give Divine sanction for its observance, or to present any satisfactory evidence for the validity of his stupendous demand. Throughout the work there is an undertone of conviction which, when the argument is considered, is not the least surprising feature. The writer, however, does not stand alone in his credulity, for we cannot term it faith. The book

* "Holy Baptism." By Darwell Stone, M.A. Oxford Library of Practical Theology. Vol. II. Pp. 303. Longmans, Green, & Co. Price 5s.

shows throughout, we will not say a contempt, but an utter disregard, perhaps from ignorance, for what has been said against its leading errors by some of the truest and noblest spirits of Christendom. It devolves upon us, in making such a statement, to substantiate it. We commence by giving the vast claim in the writer's own words :

"Those who are baptized are regenerated with the new birth, which makes them Christians. They are adopted to be the sons of God with the high Christian sonship which nature cannot give. They are united to the sacred manhood of the Son of God, and consequently are in mystical union with His Divine person and with the Holy Trinity. They have received the Holy Ghost. Their sins have been forgiven. On them the gift of eternal life has been bestowed" (p. 66).

Now, by "the baptized" Mr. Stone means or includes those who have been sprinkled in infancy. That this holds good of true baptism, as practised in Baptist churches, is evident, because these churches consider it a necessary prerequisite that those who come for baptism should by repentance and faith, through the grace of the Holy Spirit, have been made the subject of these glorious blessings. The ceremony is thus a mode of professing the grace of God so received. But to assert that such an astonishing change has been wrought by the falling of a drop or two of water from the hand of a priest (who cannot prove his credentials) on the face of a child who has been unconsciously brought, and who rejects the act with tears, is a mighty demand on faith. We call for proof. Put it to the test. Take a christened Church of England child from the home of drunken parents in a thieves' slum—and there are thousands such—compare him with a child, unbaptized, brought up in a pious Baptist or Quaker home, and you tell us the one has received the Holy Ghost and the other has not! Prove it. In this age of experiment and test, surely it is not asking too much. And when the evidence is indisputable that in thousands of cases the unbaptized children really give evidence that "on them the gift of eternal life has been bestowed," and in thousands of cases the christened children are showing themselves to be most woefully hastening to destruction, it is time to demand a pause in statements so contrary to fact, and to call for some justification of such assertions.

The statement is contrary to experience. The writer, however, tells us that "the same response comes from the Bible and from the Church." This is serious. First, we assert, then, that this response does not come from the Bible. Countless numbers of Bible-loving Christians repudiate it altogether. Nor does the writer attempt to give any real proof. Indeed, a singular haze comes over him when he quotes Holy Scripture on the subject. Yet he is candid. He says :

"There is no express statement in the New Testament that infants were baptized in the days of the Apostles. The high probability that children were among those whose baptisms are recorded in the Acts of the Apostles has already been pointed out. The high probability that in the earliest Christian times baptism was not restricted to adults becomes a practical

certainty when the evidence afforded by early Christian writers is impartially considered" (p. 97).

So that the proof amounts to the assertion that there is no express statement, but a high probability. We admit that there is no express statement, but doubt the high probability. Indeed, we assert that the author's argument on the Scriptural doctrine of baptism is singularly weak. Had he consulted a good tract on Scriptural Baptism he might have seen that all the probabilities are really the other way. On p. 27 he refers to Gal. iii. 26, 27: "Ye are all sons of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." Now, if we are arguing from high probability, this passage indicates that the practice of the Galatian Church could not have been the baptism of infants, otherwise there must have been some little children too young to have "put on Christ," as this is evidently distinct from the outward rite. This could not be said of any Pædo-Baptist church, although it might of many Baptist churches. Further, the Apostle teaches that sonship comes through faith, not by baptism. And it is highly improbable that if it were the will of the Master that infants should be baptized, He would in no place in Holy Scripture have given either the precept or the example, or some statement from which it might have been fairly inferred. The voice of Scripture and the probabilities of the case, as well as the certainties of experience, are emphatically contrary to the view advanced in this book.

There is a third authority to which the author appeals, and that is the Church. What does that mean? It is the authority of those divines whose works have been preserved and whose biographies have been shaped by the Doctors of Rome. The lives of the really holy men who opposed the Papacy have been suppressed, and their works, as far as could be, consigned to oblivion. But leaving that question, the true meaning of Church, as used in this work, is ecclesiastical tradition. Christ bade us beware of those who made the commands of God of none effect by tradition. It may be that here Mr. Stone can establish his case. The Bible is against him, fact is against him, but he finds support in that intangible thing he calls the Church. We do not care to follow him into this foggy marsh. Many of the fathers wrote in such a poetic and often in such an exaggerated style that by careless quotation they may be made to assert the very reverse of what they meant. On page 97 we are told: "Origen asserts and defends the custom of the Church in baptizing infants, and says that this practice is a 'tradition' which 'the Church has received from the apostles.'" Did Origen say so? In this, as in most references to the voice of "the Church," it is well to look up the quotation. Dr. Wall says it is there, and most Pædo-Baptists assert it to be so after him. The passage is in the Ep. ad Rom., Lib. v. 9. It is: "Pro hoc et Ecclesia ab apostolis traditionem suscepit etiam parvulis baptismum dare." Where is the reference to infants? Du Cange tells us: "Parvulus hac voce non puerulus, sed puer etiam 14 vel 15 annorum significatur." By parvulus is meant, then, not as

infant, but a child fourteen or fifteen years old. The fact noted by Origen that there was a discussion in the churches at that age concerning the propriety of baptizing children of fourteen years of age has never arisen in Pædo-Baptist churches, but it often troubles Baptist churches.



GRAVE FONT IN LAMBETH PARISH CHURCH.

One thing more. Had the writer established all that he has said of the excellence of baptism, there remains this difficulty. His church does not

baptize. In modern days it has invented quite another ceremony. Sprinkling was not known in the Baptismal office of the Sarum use. In the first Prayer Book of Edward VI. pouring was permitted, "if the child be weak." The "Grave Font," erected in Lambeth Parish Church as a memorial to the late Archbishop of Canterbury, Dr. Benson—of which by the courtesy of the Baptist Tract and Book Society we are able to give an illustration—is a clear testimony to the validity of our Baptist position. The chain of Mr. Stone's argument has thus at least one missing link. Supposing all this grace was conferred in baptism; where is the evidence that it will be given in a rite of a totally different character? It is absurd to write about the universal practice, when there is not a divine of the Eastern Church who would admit that either the writer or the two editors (unless they have been immersed) had been baptized at all.

In conclusion, we give expression to our genuine thanks for this outspoken work. It is lucidly written, and shows great research, though only in one direction. Especially we admire the grave and devout tone in which it is composed. Such books do good; not always, however, as intended by their authors.

J. H. COOKE.

"DOUBTS": A REPLY TO A LETTER.

I.

YOU ask, dear friend, how I account for "Doubts,"
 And that high "thought" which has "outgrown" the faith
 That He who "came from God" is "His dear Son,
 In whom we have redemption through His blood."
 You do not state them so, but these two things
 Are far less two than differing forms of one:
 False thoughts of Jesus are false thoughts of God,
 Doubt at the Cross means doubt in everything.
 If God's own "equal" Son is not Divine,
 But only "Saviour" as our Archetype,
 Calling us to those bright transcendent heights
 In which He shines irradiant and alone:
 Then, "Woe is me! I am a man undone";
 In that white light of awful holiness,
 Blinded and stunned I stand, not saved, but shamed;
 And all in me that is not doubt is fear.
 But if, as at my mother's knee I heard,
 The eternal "Word" our human "flesh" assumed,
 That He might "save His people from their sins,"
 Bearing them "in His body on the tree";
 If "God so loved the world He gave His Son"
 To "ransom" and restore us "to Himself";
 If Bethlehem and Calvary mean that,
 How should I doubt, or fear, in anything?

All hangs on this ; for in my own dark thoughts
 I am a sea of doubt, a raging sea ;
 But Jesus rules the waves, and at His word
 The wildest winds and waters are at peace.
 All hangs on this, and on this all things hang :
 " Who spared not His own Son, with Him gives all " ;
 " Things present, things to come ; all, all, are ours ;
 For we are Christ's. and Christ Himself is God's."

"DOUBTS" : A FURTHER REPLY.

AND so you " marvel not " that I should say
 That doubt of Jesus is the root of doubt ;
 The bitter root of that grim Upas-tree
 Whose poisonous shade is as the shade of death :
 But you are " troubled about many things " :
 The angry swarm of fierce tormenting thoughts
 Which buzz and sting, and under blazing suns
 Eat out men's hearts, like wasps in nectarines ;
 The shades like mists, the moods like thunderstorms,
 When earth and heaven are " without form, and void,"
 And " clouds and darkness " are " about " the Lord,
 " Nor sun nor stars in many days " appear :
 The doubt of doubt, you say, afflicts you not ;
 But these sharp pangs, these glooms, what do they mean ?
 Thought in the making ? Character in birth ?
 Or but " devices " of " the wicked one " ?
 " The depths of Satan " who indeed can know ?
 But who knows not how men are self-betrayed ?
 While from the light we turn our darkest doubts
 Are our own shadows cast on brightest things.
 But doubt may be the prophecy of faith ;
 Its herald, as the chill winds herald spring :
 Who in his stormy thought still clings to God,
 " Willing to do His will," the truth " shall know."
 All doubt is really one ; its myriad pangs
 Are but so many throes of that dismay
 In which the soul, " departing from the Lord,"
 Estranged and suffering, questions everything.
 The cure of doubt is one ; His voice to hear
 Who takes our torments on Himself, and says :
 " Be of good cheer, thy sins are all forgiven " ;
 " Let not your heart be troubled, nor afraid."

T. H. H.

SUNDAY MORNINGS WITH THE CHILDREN.

VII.—CURIOSITY.

“**W**HAT a troublesome child!” one sometimes hears it said; and, when one asks the reason, the answer comes: “He is so full of curiosity; he is always wanting to know.” Now, curiosity is certainly sometimes very provoking. It is provoking when a person keeps on asking questions which one cannot answer. It is provoking when a child gets into the habit of saying “What?” or “Why?” at every sentence, without waiting for an answer. It is provoking when the curiosity takes a silly turn, and nurse is asked: “Why is a chair a chair, and not a table?” or “Why is to-day to-day, and not to-morrow?” Sometimes children, like some older people, deserve to be “shut up,” and they know it. “I only asked it to tease her,” a little fellow will confess.

But you cannot help asking questions, boys and girls; it is natural, and it is perfectly right. “Nature,” says a wise man, “has provided children with curiosity to remove the ignorance they are born with, and which would otherwise make them dull.” You began very early to use your eyes and fingers and tongues. You pick flowers to pieces, not out of mischief, but as Ruskin did, when he was a boy, to find out how they are put together. You like to know what beetles and frogs and butterflies are good for; and you catch them, and watch how they behave. You want to know the “go” of a thing: how the ducks get across the water, how the trains move, how the wind blows from one quarter or another. “Where does the sea swim to?” one child asked, when the tide was low. “Can the fish breathe with their mouths under the water?” asked another. “When there was no egg, where did the hen come from?” was the question of a third. You have asked hundreds of such questions, I dare say; and he would be a very foolish person who would find fault with you for doing it. If your questions are sensible ones, you cannot ask too many. Curiosity is like the plough that makes the furrows in the field: it prepares the ground for the seed; and, when the seed is sown, it will not be wasted.

Indeed, it is not only that we *may*, but that we *must* ask questions, if we are to learn. When the child Jesus was found in the Temple with the Rabbis, he was “both hearing and asking them questions.” The scholars in those days questioned the teachers, and not only the teachers the scholars. Every teacher you have will gladly listen to your questions, and explain what you do not understand; and you should ask them to do it. Every person you meet knows something that you do not know yourself; “suck their brains,” as an old friend of mine used to say, and draw what they know into your own mind. Every place we visit, every hedgerow, every street or lane, has some hidden wonders; and it is our business to hunt them out. James Watt sat watching the kettle steaming on the fire,

and asking what it meant; and out of his curiosity came at last the steam engine. Isaac Newton saw the apples falling from the tree, and set his mind to work; and his curiosity led him to the great theory of gravitation. Columbus looked westward, and asked what lay there beyond the ocean; and he became the discoverer of a new world. Curiosity, someone says, is the mother of attention. She has surely a much larger family; she is the fruitful parent of a whole tribe of useful enterprises and discoveries. Without her help one can scarcely hope to gather any great store of knowledge, or arrive at any eminent success in life.

A little man, whose name you will at once remember, one day climbed up into a sycamore tree near Jericho, to see Jesus as He passed, and to judge what He was like. His motive was curiosity; and he reminds us that we may bring our curiosity to bear on our religion. Jesus encouraged people to look and listen and ask all kinds of questions; and He would wish us to do the same.

There are some questions which no one can answer, and which the wisest men have agreed to put aside. But there are many which you ought to ask, and which your friends would be so glad to answer. Ask them about the Bible: when the different parts of it were written, and who the writers were; what sort of people lived in those old days; what the difficult words mean which you meet; why sometimes the same event seems told a little differently in different places; and what parts of the Book are the most necessary for us to learn. Inquire particularly about Jesus: who He really was; why He came into the world; how it came about that One so good was crucified; and what He did for us when He died and rose again. Ask what you must do to be saved, and what those words mean which seem to have so much to do with salvation—"repentance" and "conversion" and "faith." These are the things about which we long to see you inquisitive. And surely if you are so busy in learning about the English language and natural science and what your body is made up of, much more should you long to know about your soul, and how it may be trained, and what is to become of it when this little life is over.

Yes, let us ask all these questions; but, when the answer comes, do not keep on asking; accept it, trust it, act upon it. Do not stay too long in the sycamore tree, Zacchæus! Make haste, and come down; for Jesus Himself is here and will go home with you. Some of you, my young readers, know quite enough about Jesus to trust and follow Him. You are an inquirer; it is time that you became a disciple, and that curiosity ripened into faith and love!

WILLIAM BROCK.

MESSRS. C. J. CLAY & SONS, Cambridge University Press Warehouse, forward THE BOOK OF PSALMS, containing the Prayer Book Version, the Authorised Version, and the Revised Version in parallel columns. A most useful combination, which all Biblical students should possess. It is published at 2s. 6d.

NOTES AND COMMENTS.

"IAN MACLAREN" ON THE CHURCH CRISIS.—The Rev. Dr. John Watson, of Liverpool, has been giving his views on "The Religious Situation in England" in the *North American Review*. No one will say that he under-estimates the power, and position, and influence of the Established Church, not only in England itself, but among the English-speaking peoples throughout the world; and many will feel, as we do, that his own artistic, literary, and cultured tastes lead him to think too highly of those qualities in her public services which exercise such a fascination over minds of a certain class. However this may be, all will regard with sympathy his scorn for the "religious snobbery" which leads men and women to leave the church of their fathers, and cast in their lot with the Established Church, for the sake of social standing and other worldly advantages. "They have their reward." But the article is chiefly interesting from its standpoint in relation to the controversy within the Church, concerning the issue of which he has but little doubt as to the final defeat of the Ritualists. "Very few people expect that the bishops will do anything worth mentioning." Hope cannot come from that quarter. Low Churchmen are unheroic, and are not prepared for any serious sacrifice for conscience sake. Disestablishment is not to be looked for without the aid of the High Church party, and not to be desired with it, as it would simply play into their hands. But "Ian MacLaren" hopes great things of the Gallios of the Church—men who are neither high, low, nor broad; who care nothing about doctrine or ritual, but who appreciate music, and like an interesting sermon and a parson who minds his own business. These men will presently wake up to find the Church in danger from "a few hot-headed extremists," they will assert their power, and the Ritualists will either have to return to their senses or else they will have to go. "The salvation of the Anglican Church lies with this middle party, who are stronger than all the bishops and all the clergy, and who really represent the best mind of the English nation." There may be something in it, but not much. If the battle is fought and won in that way, it will have to be fought all over again. The real controversy, if it means anything at all, is about the great foundation truths, which concern the salvation of man and his acceptance before God, and it is with the spirit and arguments of Paul's Epistle to the Galatians that the battle will be brought to an issue. Tepid religion will not accomplish a new reformation, nor recall a wandering church to the truth as it is in Jesus. Men must see clearly, feel deeply, and act bravely if they are to accomplish anything worthy. It is still true, "Without Me ye can do nothing!"

ÆSTHETIC WORSHIP.—It is, we suppose, true, as Dr. Watson asserts, that the attractions of æsthetic worship draw a few Dissenters every year from

their own communions to the Church of England. "They are tired of extempore prayer, and offended by its want of reverence," and so they take refuge in a Church where they cannot be at the mercy of a "half-educated person." This, however, takes a good deal for granted. There is half-educated reading of prayers as well as half-educated praying. There may be a want of reverence even in "the stately order and grand sweet melody of the Prayer Book," not less than in the utterances of uncultured men; and we very much question whether Nonconformists of profound spirituality and intense earnestness could ever be satisfied with the music of a Liturgy. Nor will any artifices of liturgical arrangement make unspiritual men spiritual. But we are no advocates of a thoughtless *ad captandum* style of prayer. Those who lead the worship of a congregation should come to their task with full preparation of mind and heart—a preparation which, while based upon intelligent study, can only be perfected in continuous communion with God. We should all offer to God of our best.

"THE FALLING-OFF IN THE QUANTITY AND QUALITY OF THE CLERGY."
 —We disclaim all responsibility for the title of this note. It is the copyright of the Rev. Anthony C. Deane in the *Nineteenth Century* for June. But he is not without excuse, and the facts to which he calls attention are serious enough to provoke anxiety in the minds of the leaders of the Established Church. Two points are clear—first, that there is a steady decline in the number of candidates presenting themselves for ordination—in 1894 there were 1,428, and in 1898 there were 1,276, including priests and deacons—while, at the same time, there is a falling-off in the proportion of the whole number who are graduates of Oxford or Cambridge University—62 per cent. in 1894, and 57·9 per cent. in 1898; and all this in face of the fact that the present supply of curates is below rather than beyond the demand. It means that, the standard of examination being lowered rather than raised, there will be before very long an insufficient number of clergy to carry on the work of the Established Church. The first cause of the diminution in numbers Mr. Deane considers to be financial. The cost of taking Holy Orders is too great, and the after-money return is too small, to attract a sufficient number of efficient men into the profession. A second cause he traces to a deeper sense of the responsibilities of the ministry, and an unwillingness in response merely to the wishes of parents to embrace a calling for which men have no special fitness. More serious, however, in view of the rapid advance of education in town and country during the last twenty years, Mr. Deane regards the change in the intellectual and social status of the candidates. An ignorant clergy is a real peril, and is an ill omen at a time when every other religious body in the country is doing its utmost, and with considerable success, to raise the standard. As to social status there is much less to be said. Theoretically, Mr. Deane admits it is immaterial, but he is afraid that people may have no more respect for the clergyman than for the Dissenting minister, unless he is what Society, with

the big S, calls a gentleman ! This is snobbery, neither more nor less. If the ministry is anything, it is a calling of God ; and the men who have exercised the greatest influence in the Church of Christ and upon the world have more often than not been men who have been called from humble homes, and from what is somewhat scornfully described as the lower-middle class—men with a mission, and a message, and an endowment that is not of man, but of God.

THE ASSOCIATIONS.—By this time nearly all our Associations from one end of the country to the other have had their Annual Assemblies, Sermons, Presidential Addresses, and Speeches. One of the great services which these meetings render would find no record in reports of them, however extensive and accurate—the promotion of the brotherly spirit between both ministers and churches. Many a minister, and many a church, can now say more confidently, “ I am not alone,” not peculiar in the trials that have to be met, the work that has to be done, the testimony that has to be borne, and not alone in the endeavour to meet these tasks bravely, but with many a sympathetic comrade and friend willing to render service up to and even beyond their power. The code of help may be an informal one, but it is very real, and the amount of service rendered by churches and ministers to one another is in this way very great. As far as we have been able to follow them—and by the end of June thirty-eight Associations will have held their meetings—the Twentieth Century Fund proposals of the Baptist Union have in every case been laid before the Assembly, and received hearty and unanimous support. Ireland has started its Century Fund with a gift of £1,000 and another of £500 ; and at Bristol a first list of promises totals up to £3,124. All this augurs well, and our confident hope is that all the eloquence of our Association meetings may find most fitting expression in patient, and diligent, and prayerful endeavour in every part of the country, in every church, and in every Baptist home to put the matter through. From all parts of the country the Association returns are favourable, and speak of increasing numbers and deepened interest, in spite of the causes which over a long series of years have worked against the material prosperity of our rural churches. In most of the Association gatherings questions of pressing public importance have been discussed, and resolutions upon them carried, not wholly, let us hope, into oblivion. The new Marriage Act has been pretty generally condemned and declined, and the Crisis in the Church, the Peace Movement, the cause of National Education, and special aspects of the ever-pressing Temperance question have all been passed under review. It is to be hoped that these matters will have more than passing consideration, and that much may be done—as much has been done in the past—by our Baptist churches to create and maintain true Christian feeling, and to urge true Christian action in matters that affect so closely the welfare of the nation.

THE FREE CHURCH OF SCOTLAND ASSEMBLY.—The Free Church of Scotland Assembly seems to have been of unusual interest and promise. In the first place, it came almost within reach of the goal of providing an income of not less than £200 for every minister of the Church. During the past year the total income of the Church has been well over seven hundred thousand pounds. But the best news is that by an overwhelming vote the Assembly approved of the proposals for union with the United Presbyterian Church. It was well that on such an occasion the Moderator's chair should have been occupied by a veteran and renowned missionary, Dr. Stewart, of Lovedale, for in the mission-field these outworn distinctions are unknown, and for some years in the Livingstonia Mission, in East Central Africa, the two churches have been working together. As in assemblies further south, the Temperance problem, Romanism and Ritualism, and the Sunday newspaper, all came in for discussion, and in the battles which have yet to be fought on all these questions we may rely upon the Free Church being on the side of justice and national well-being.

THE SITUATION IN THE TRANSVAAL.—The centre of political interest is at present to be found, not even at the Hague, where the Peace Conference is assembled, but in the Transvaal. We must all regret the failure of the conference between Sir Alfred Milner and President Kruger at Bloemfontein. But it has done much to clear the air, and in our opinion its end will be ultimately gained. Mr. Kruger has already made some concessions, and will doubtless make more. We have no sympathy with those whose one idea is an appeal to arms. Now, as ever, may those who delight in war be scattered. On the other hand, it is as mischievous in effect as it is illiberal and unjust in spirit to speak of the Outlanders as if they were to be waved aside and condemned as mere capitalists and adventurers, utterly undeserving of sympathy. The bulk of them are upright, honest, honourable men, and the Boer Government has not acted towards them as Mr. Gladstone, before the restoration of its independence, believed it would act. Mr. Bryce, a member of Mr. Gladstone's Government, has made that very plain. Mr. Kruger promised (on the evidence of p. 25, "Blue Book," No. II., 1882) that British subjects should have complete freedom of trade, and be on the same footing as the Burghers; that there would be "equal protection and equal privileges." "We make no difference," he said, "so far as Burgher rights are concerned." But what are the facts of the case to-day? The Liberal leader in the Commons, Sir H. Campbell-Bannerman, has said: "The Outlanders have not the municipal government, the police protection, the organised maintenance of order, the even-handed administration of justice, which, in all civilised communities, are regarded as the very elements of civil right and civil freedom." He further recognises the condition as one that "not only justifies, but compels us to spare no effort" to alter, as it is condemned by "the universal conscience and opinion of mankind." The Rev. Hugh Price Hughes has spoken with still greater

emphasis, and we believe with him that they are not true friends of the Boer "who encourage him in his unjustifiable resistance to the demands of his fellow-men for justice." Dr. Guinness Rogers, whose wise letter to the *Daily News* we wish every Christian Englishman would ponder, says: "We are all opposed to war, but we are quite as decidedly opposed to President Kruger's unjust and oppressive administration. Why not insist strenuously on both these points? . . . It is our duty to put all possible pressure on Kruger. It is above all things necessary that if there be any of the Boers who believe that English Liberals have any sympathy with the blind and obstinate resistance to reform they should be disillusioned." The continuance of things as they are is a source of grave danger to the whole of South Africa, and we cannot but think that, with the assurances he has received as to the preservation of the independence of the Transvaal—with this there must be no tampering—Mr. Kruger will see that wisdom, justice, and generosity are in this case one.

THE LATE REV. JOHN TURLAND BROWN.—Mr. Brown, "of Northampton," has survived but a few weeks the death of his beloved partner. For fifty years the pastor of one church, he exercised from its pulpit a deep and wholesome influence on the life of the town in which he lived; but far beyond its limits he leaves behind him a record of personal authority deservedly won and wisely and generously used. It has been often said of him that he exercised for many years in the churches of the Northamptonshire Association more actual authority than any bishop of the Established Church in his diocese, and we can well believe it. There can be no doubt that if he had been living in the second century, and the story of his work had been preserved, in modern Church histories he would have been described as a striking example of the territorial bishop. But his power and influence were won by long and unselfish service, and were used to support and strengthen the weak. The young minister, the poor man, the perplexed, the man overtaken in a fault, all found in him a true friend, trustworthy in counsel and prompt to render real and substantial help. Nor should Mr. Brown's services to our Foreign Missions be forgotten. He had been on the Committee of the Society since 1854, preached and spoke for it in all parts of the country continuously, and went on a special commission to Jamaica, along with Dr. Underhill, some forty years ago. In 1877 he was Chairman of the Baptist Union, and delivered two brilliant addresses on "Christ and the Church," and "The Ministry and Work of the Church." A sketch of his career appeared in our pages in May, 1890. The conditions of our modern life, the completer organisation, and the greater centralisation of our denomination as a result of the growing strength and vigour of the Baptist Union render a career, exactly on the lines of Mr. Brown's, almost impossible in years to come; but goodness and devotion, geniality and brotherliness, wisdom and grace, such as his will always fill a large place in the progress of the Kingdom of God.

DEATH OF THE REV. WILLIAM GARDEN BLAIKIE, D.D.—Dr. Blaikie's death removes one more of the now greatly diminished band of stalwarts who came out of the Established Church of Scotland at the Disruption. The great event occurred only a year after he entered the ministry, and he was at once transferred from Drumblade to Edinburgh. For twenty-five years he sustained a useful and memorable pastorate, and then for nearly thirty years he was Professor of Apologetics and Pastoral Theology in New College, Edinburgh. From the very first he saw how well the cause of the Free Church might be served through the Press, and he took an active part in promoting various literary projects which served their turn. His best-known work in England was his editorial work in connection with the *Sunday Magazine*, and his two books, "Personal Life of David Livingstone" and "Better Days for Working People." The former book especially deservedly occupies a permanent place in missionary literature. Dr. Blaikie rendered further important service as an earnest worker in the cause of unity among the Presbyterian Churches of Scotland, a cause which bids fair to triumph before many years have passed.

THE QUEEN'S EIGHTIETH BIRTHDAY was celebrated amid universal rejoicings, and at most of our Baptist Association meetings congratulatory resolutions on the event were passed. All who have come in contact with Her Majesty seem to have felt the wonderful charm of her nature. There are pleasing glimpses of her kindliness in biographies which have been published in different parts of her reign, such as Archbishop Tait's, Dean Stanley's, Norman Macleod's, and Tennyson's. Only the other day Mrs. Oliphant's Autobiography appeared, and one paragraph in it reads: "The Queen sent for me on Saturday, when we had a long talk—very different from my first audience; this was in a beautiful little room where she was alone. She spoke to me a great deal about the Tullochs, and also about myself, and was very sweet and friendly, hoping to see more of me, and other amiabilities. It alters one's idea of her when she is very pleasant to oneself, and I saw a great deal in her of the pleasantness which the Principal used to talk so much about. She seems to have been really attached to him." This shows us the secret of Her Majesty's unique hold on the affections of the nation.

ON GOD'S LINES, and Other Stories. By Ramsay Guthrie. London: Christian Commonwealth Publishing Company, Limited, 73, Ludgate Hill. 3s. 6d. A series of stories of the Ian Maclaren type, mostly of mining life in the county of Durham. The sketches, which are mainly of Nonconformist and Methodist characters, are vividly and sympathetically written, and abound in strong and varied human interest. Ramsay Guthrie is one of the writers of whom we shall, doubtless, hear more.

LITERARY REVIEW.

C. H. SPURGEON'S AUTOBIOGRAPHY. Compiled from his Diary, Letters, and Records. By his Wife and his Private Secretary. Vol. III., 1856-1878. London: Passmore & Alabaster. 10s. 6d.

THE period covered by this volume comprises what most people regard as the palmiest days of Mr. Spurgeon's unique and wonderful ministry. The Metropolitan Tabernacle was opened in 1861, and week after week there were attracted to it the largest audiences that had been known to assemble in any place of worship in any age, or in any part of the world. The Tabernacle was, however, no mere preaching station. It was a centre of busy life and many-sided activity, having at work all the agencies which bring a church into vital contact with the world, in addition to the College, the Orphanage, the Almshouses, and the Colportage Association, to say nothing of the printed sermons and the books which we owe to Mr. Spurgeon's prolific pen. The great preacher was then in his prime, in the fulness of his physical power, and not so frequently subjected to the severe and terrible suffering which at a later period he had to endure. A volume which contains the account of the opening of the Tabernacle, of the founding of the Orphanage—a singularly fascinating story—of the memorable Baptismal Regeneration controversy, of Mr. Spurgeon's travels on the Continent and his holiday wanderings in the New Forest, cannot fail to win a large circle of eager and delighted readers. It was also the period of the copastorate, when Mr. James Spurgeon accepted the invitation given to him, under conditions honourable to all concerned. Never did two brothers work more heartily, and with more absolute confidence and affection. Charles was aided by James with devoted loyalty, to an extent which only the great day will reveal. We cannot here "review" this volume, or even indicate the wealth of its contents. Our readers will peruse, some one chapter, others another, with special interest. Whichever chapter we read appeals to us as in some way special. But some of the choicest of Mr. Spurgeon's utterances will be found in the letters which reveal "the absent pastor's care for his flock," and still more in those which touch on the work of "the Pastor's College." Several of his letters to his students are unsurpassed in wit and wisdom, in the tenderness and solicitude of a strong heroic man bent on leading others to victory, and in the nobility and devoutness of their spirit. What an inspiring *Ad Clerum* volume might be formed out of these pages! We have comparatively small space for extracts, and yet there are several we must give. Take, e.g., the story of Mr. Spurgeon's interview with Mr. Ruskin—an interview which in no indirect fashion offers a glimpse of Mr. Spurgeon's alertness of intellect and nobility of spirit: "Mr. Ruskin came to see me one day, many years ago, and amongst other things he said that the Apostle Paul was a liar, and that I was a fool! 'Well,' I replied, 'let us keep the two things separate; so, first of all, tell me how you can prove

that the Apostle Paul was a liar.' 'He was no gentleman, and he was a liar, too,' answered Mr. Ruskin. 'Oh, indeed!' I rejoined. 'how do you make that out?' 'Well,' he said, 'there was a Jewish gentleman came to him one day, and asked him a polite question, "How are the dead raised up, and with what body do they come?"' (1 Corinthians xv. 35.) Paul began by saying to him, "Thou fool"—which proved that the Apostle was no gentleman; and then he continued, "That which thou sovest is not quickened, except it die"—which was a lie.' 'No,' I answered, 'it was not a lie; Paul was speaking the truth.' 'How do you prove that?' asked Mr. Ruskin. 'Why,' I replied, 'very easily. What is Death? Death is the resolution into its original elements of any compound substance which possessed life.' Mr. Ruskin said, 'That is the most extraordinary definition of death that I ever heard, but it is true.' 'Yes,' I replied, 'it is true; and that is what happens to the seed when it dies, it is resolved into its original elements, and the living germ which is within it becomes the centre and source of the new life that springs from it.' 'Then,' asked Mr. Ruskin, 'what do you mean when you talk of the death of the soul?' 'I mean,' I replied, 'the separation of the soul from God; it was originally with God, and when it separates from Him it dies to God, that is its death, but that death is not non-existence. The separation of the soul from the body is the separation from itself of that which quickened it, and it falls back into its original condition.' 'Well,' said Mr. Ruskin, 'you have proved that Paul spoke the truth, but you have not proved him to be a gentleman.' 'At all events,' I answered, 'the Apostle was as much a gentleman as you were just now when you called me a fool.' 'So you are,' said Mr. Ruskin, 'for devoting your time and talents to that mob of people down at Newington when you might employ them so much more profitably upon the intellectual and cultured few.' . . ."

Another amusing anecdote relates to the John Ploughman papers on their first appearance in Mr. Spurgeon's magazine, and before their authorship had been disclosed: "An attached friend said to their author, 'Why do you put those papers of that ploughman into the magazine?' The answer was, 'Well, they are lively, and they have a good moral; what is the matter with them?' 'Yes,' replied the unsuspecting critic, 'they are rather good for a poor uneducated person like the writer, but they are too coarse for your magazine.' 'Think so?' said the editor, and with a smile on his face he went his way. When that good brother found out who the actual writer was he felt all sorts of ways; but never a word was said about his criticism."

Mr. Spurgeon was often asked to send ministers of all sorts of power to all sorts of places. His reply to the deacon who wanted a man to "fill the chapel" is well known. Here is another of a different type: "The officers of a small church in the country applied to me for a minister; but the salary they were prepared to pay was so small that, in reply to their request, I wrote: 'The only individual I know, who could exist on such a stipend, is the angel Gabriel. He would need neither cash nor clothes; and he could come down from Heaven every Sunday morning and go back

at night, so I advise you to invite him.'” During a serious illness Mr. Spurgeon worried himself greatly about money matters, although there was no debt either at home or at the Tabernacle. One of the deacons found him in this state. “He went straight home, and before very long he came back to me bringing all the stocks and shares and deeds and available funds that he had. Putting them down on the bed where I was lying in great agony, he said, ‘There, my dear pastor, I owe everything I have in the world to you, and you are quite welcome to all I possess. Take whatever you need, and do not have another moment’s anxiety.’ Of course, as soon as I got better, I returned to my dear friend all that he had brought to me under such singular circumstances.” This is but one instance of Mr. Spurgeon’s remarkable hold on the enthusiastic affection of his people, and considering the man he was, who can wonder at it?

SACRED SONGS OF THE WORLD. Translated from 120 Languages. Edited by Henry C. Leonard, M.A. London: Elliot Stock. 6s.

MR. LEONARD, who was well known to the readers of this magazine, spent many years in the preparation of this unique collection of the sacred songs of the world, for several of which we thankfully found a place in our own pages. He was a student of comparative theology, and also of the poetry of civilised and uncivilised races, both of which he here illustrates. The volume seems to have grown out of a suggestion of Longfellow’s, but its scope has been enlarged. “Including a few representations of different stages of the same tongue, its pages contain renderings from forty-eight European, thirty-nine Asiatic, twelve African, thirteen American, and eight Oceanic languages.” The collection is somewhat heterogeneous, as it was neither Mr. Leonard’s purpose to insert only those songs which reach the highest poetic level, nor to exclude the lower forms of religious thought, such as, *e.g.*, are associated with nature-worship. In a good many cases Mr. Leonard has used translations by such authors as Wordsworth, Shelley, Longfellow, and Browning. In others the versions are his own. We give one or two specimens representing different ages and nationalities. The first is from St. Columba’s Hymn, composed after his arrival in Iona, an admirable expression of the *genius loci* of that celebrated island:

’Tis sweet, by the Scottish main,
 On a rocky crag to rest,
 And to gaze, again and again,
 On the ocean’s boundless breast.
 To look on the waves as they swell,
 While they chant in their Father’s ear
 Their melodies sweet, and tell
 Of the course of the world’s career.
 To gaze at the starlit shore,
 With its smooth and level strand,
 And to hear the birds, as they soar
 And sail, o’er sea and land.

The thunder of crowding waves
 To hear on the rocky shore,
 And down where the water laves
 The cliff by the church's door.

* * * *

Sweet weeds from the rocks I'd pick ;
 At times I'd fishing go ;
 Anon I would tend the sick,
 And now in the cell bend low.
 Best counsel unto me
 My gracious God hath given ;
 From error He'll keep me free
 My King, the Lord of Heaven !

Take the next two stanzas out of the four from the Canarese of Shadakshara (A.D. 1450), and entitled "A Prayer for Mercy" :

Well know I how to stumble, and to fall,
 Yet know not how to rise ! O pity me !
 Well know I how to speak, but not to walk.
 Of such Thou art the Lord : I come to Thee !
 Sinful am I and helpless : save Thou me !

* * * *

O Lord, I am not brave, no warrior I,
 And Thou hast placed me in a suffering frame,
 And left me there. No help have I but Thee !
 Thou who destroyest sin, Thy help I claim
 Whose mercy's boundless as the moon-lit sea.

There is a wonderfully pathetic "Dirge for a Child," translated by the Rev. W. Gill, from the Manganian of Korva (A.D. 1796), the second, third, and fourth lines forming a refrain after each stanza :

The little voyager is ready to start !
 Thy father is distracted for his boy !
 The rocks re-echo the cries
 Of thy heart-broken mother !
 Should an ill wind overtake thee,
 Seek shelter, O my spirit child !
 Go on thy way, fated voyager !
 Go seek some other land.
 Then return to fetch me !
 'Tis a spirit-pilgrimage, O Mother !
 Thy father is distracted for his boy !
 The rocks re-echo the cries
 Of thy heart-broken mother !

Speed thee on thy voyage to spirit land,
 Where a profusion of garlands awaits thee.
 There the bread-fruit tree, pet son,
 Is ever laden with fruit !
 Yes, there the bread-fruit tree
 Is for ever in season, my child.

* * * *

O for a shelter from the tempest
 On some well-sheltered shore !
 Yes, on some well-sheltered shore !
 The mourners mourn for the dead,
 But thou and thy sister have reached
 The gathering place of spirits,
 Whilst we lament.

The "Family Prayer" from the Samoan, translated by Mr. Turner, gives the impressions made on the simple islanders by the white man's vessels :

O, Gods, here is ava for you to drink !
 Look kindly towards this family ;
 Let it prosper and increase ;
 Let us all be kept in health ;
 Let our soil be productive ;
 Let food grow abundantly for us, your creatures,
 O, War Gods, here is ava for you !
 Let there be a mighty people for you in this land.
 O, Sailing Gods, do not come ashore at this place ;
 Be pleased to depart on the ocean to some other land.

THE THEOLOGY OF THE NEW TESTAMENT. By George Barker Stephens,
 Ph.D., D.D. T. & T. Clark. 12s.

DR. STEVENS has written previously, unless we are mistaken, on the theology of Paul and of John. Here he deals with the theology of the New Testament as a whole, treating its various sections according to their natural divisions. While he is essentially a theologian of the nineteenth century, he does not regard Christianity as a mere product of the age in which it arose, but maintains the unique and distinctive originality of Jesus and the supernatural origin of His Gospel. He expresses his obligation to the writings of his teachers in earlier years—Weiss and Pfeiderer—and he has studied Wendt and Beyschlag to good purpose. But his own position is more conservative and orthodox than theirs. The teaching of Jesus according to the Synoptics is discussed in twelve chapters: seven chapters are devoted to the fourth Gospel; five to the primitive apostolic teaching, including the discourses in the Acts, the Epistles of James, Peter, and Jude; there are twelve chapters on the theology of Paul; five on the Epistle to the Hebrews, and five on the Apocalypse, and four on the theology of John in his Epistle. The fourth Gospel is regarded as Johannine, but not as a

verbatim report of our Lord's discourses. "It is a distillation of the life and teaching of Jesus from the alembic of the Apostle's own mind." Professor Stephens writes with sobriety of judgment and competence of learning. His work will be found generally helpful. It is written in a simple style such as will be easily understood by all intelligent and interested readers.

WHAT SHALL WE THINK OF CHRISTIANITY? By W. Newton Clarke, D.D.
T. & T. Clark. 2s. 6d.

DR. CLARKE'S three lectures are a fresh, vigorous, and timely discussion of the Christian People, the Christian Doctrine, and the Christian Power. They form a luminous and powerful apologetic, showing the value and uniqueness of the threefold contribution which our Lord has made to the moral wealth of humanity, and inferring therefrom His greatness. Dr. Clarke has approached the subject from a standpoint of his own. He reverts to the simplicities of thought, and leads us to the very heart of the questions discussed. We are arrested on every page by the sense of freshness. The lucid style, the orderly arrangement, the apt illustration are the instruments of a healthy, reverent, and scholarly mind. Every minister should master the contents of these lectures.

LIFE AND NATURE AT THE ENGLISH LAKES. By the Rev. H. D. Rawnsley,
Honorary Canon of Carlisle. Glasgow: James Maclehose & Sons. 5s.

CANON RAWNSLEY'S heart is in the Lake District, and not in the Highlands. His two volumes dealing with the literary associations of the Lakes, are an invaluable handbook to tourists, as well as to literary students. His present volume is of a somewhat different type, dealing rather with the ordinary life, the social customs, and the traditions of the people and the district. He describes with great enthusiasm such scenes as May Day by Greta Side, the Grasmere Sports, the Sheep Dog Trials at Troutbeck, a North-country Eisteddfod at Kendal, &c. He delights in portraying the rich and diversified scenery of the neighbourhood, the glories of Skiddaw, or a sunrise over Helvellyn. One interesting chapter is devoted to "the last of the Souths," the going out to burial from Greta Hall of the last of the former poet laureate's children. The Canon has come into contact with dwellers on the hillsides and valleys, who knew "the mighty masters" of a former day, and delight to recall their remembrances of them. Such a book as this adds for intelligent tourists a fresh charm to one of the most delightful holiday grounds in the kingdom.

MESSRS. MACMILLAN'S & CO.'S BOOKS.

SERMONS. By Charles Parsons Reichel, D.D., D.Lit., sometime Bishop of Meath. With a Memoir by his Son, Henry Rudolf Reichel, M.A. 6s. The late Dr. Reichel was a preacher of marked distinction. More than thirty years ago he published a sermon on the "Resurrection of Lazarus" in *Good Words*, which gained immediate recognition as a masterly contribution to the study of the Gospels. The "Cathedral and University Sermons,"

published in 1891, sustained and even extended the author's reputation. The public will therefore be ready to welcome the present volume issued by the filial piety of his son. It contains twenty sermons, concerning which we need only say that they are in every sense worthy of the learning, the earnestness, and eloquence of their lamented author. The prefatory Memoir, occupying ninety-eight pages, might easily have been extended into a substantial volume of "Life and Letters," but Principal Reichel has done well to restrict it within its present limits. The Bishop was born at Fulnec, in Yorkshire, the son of a Moravian minister, and grandson of a Moravian bishop. His father accepted the pastorate of a church at Lancaster, in Pennsylvania, but young Reichel never seemed at home with the Americans, and on account of circumstances that need not be related here he left the Church of his fathers and became an Episcopalian. He served for four years as curate in Dublin, for fourteen years he was Professor of Latin in Belfast, was afterwards appointed vicar of Mullingar, finally becoming Bishop of Meath. He was a vigorous and faithful parish minister, liberally evangelical, and, as a rule, taking a moderate course in ecclesiastical affairs. Some of his sentences contain the keynote to the solution of present-day difficulties. For example, how pregnant with meaning and far-reaching in influence is this: "Either the Roman Church is heretical or we are schismatics." Again, what sound sense is in the following: "Read the Bible more and books of devotion less." The volume is one that may be commended as an interesting study of an able man and a vigorous preacher.—The Romanes Lecture for 1899, HUMANISM IN EDUCATION, by R. C. Jebb, D.Lit., D.C.L., &c., 2s., is a brilliant and powerful plea for the wise, and efficient study of the classics as an essential instrument of the higher education. The reading of such a lecture as this is itself an education, and there are many of us who think that urgent and imperative as are the claims of science, "our national taste and the tone of our national intellect will (as was said by Mr. Froude) suffer a serious decline" if the humanities be neglected.—We welcome also a new and revised edition of FRANCE, by John Edward Courtenay Bodley (10s. net), a work which in its more expensive form met with wide and deserved appreciation in Great Britain, in France, and in America. It is far and away the best and most comprehensive view which has been given of the social and political conditions of modern France—the France which is the resultant of the Revolution. It is mainly with the political side of French life that Mr. Bodley here deals—with the Constitution of the Republic, the Parliamentary system, the Upper Chamber, the Chamber of Deputies, the electorate, Parliamentary procedure and practice, ministers, &c., and finally with existing political parties—friendly and hostile to the Republic. The position is maintained that France is unfitted for representative government, and would, as we understand the author, be better under a benevolent Imperial despotism. The miserable Dreyfus case seemed for a time as if it inevitably led to Mr. Bodley's

conclusion, but the nation is at length righting itself. Whether we are ourselves outgrowing Parliamentary government is perhaps doubtful. But the House of Commons has neither the dignity nor the strength it once possessed. Mr. Bodley considers that it has passed its prime, and that posterity may write on the tomb of Mr. Gladstone, "The last great Parliamentarian, he destroyed the Parliamentary system." At any rate, this book should be studied by all who wish to know our neighbours across the Channel. It is welcome news that Mr. Bodley's next volume will deal with the Church and Religion in France. We shall in it get to the heart of the deepest questions.—The Eversley Edition of the WORKS OF SHAKESPEARE, edited, with Notes and Introductions, by C. H. Herford, Litt.D., has reached its fifth volume (5s.), and contains the three parts of Henry VI. and King Richard III. Professor Herford's introduction and notes are of quite ideal excellence, avoiding the opposite extremes of too much and too little. The difficult question of the extent of Shakespeare's authorship of the Trilogy of Henry VI. is firmly, courageously, and, to our thinking, conclusively dealt with, and the parts due to other hands are plainly indicated. So the influence of Marlowe on Richard III. is clearly pointed out. A more convenient and delightful edition of these immortal dramas it would be impossible to desire.

PRAETERITA. By John Ruskin, LL.D., &c. Vol. I. George Allen, 156, Charing Cross Road. 5s. net.

OF the delightful contents of this volume it would be superfluous to speak. Mr. Ruskin's pen never wrote more gracefully or with a finer power of instruction than when he gave us these "outlines of scenes and thoughts perhaps worthy of memory in my past life." In this volume the first twenty years of his life are included, his early home, his boyish loves, his school and college days, his Bible readings with his mother—which were certainly the most important factor in his education—his readings in Bunyan, Scott, and Shakespeare, his travels in England and Scotland, in France and Switzerland. Mr. Allen is a printer and publisher worthy of this great "master." The volume is choicely got up, and this edition is enriched by carefully-prepared tables of contents as well as by an index.

THOUGHTS ON THE PRESENT POSITION OF PROTESTANTISM. By Adolf Harnack. Translated, with the Author's sanction, by Thomas Bailey Saunders. London: Adam & Charles Black. 1s. 6d.

ALTHOUGH, as Professor Harnack clearly sees, ecclesiastical affairs in England are not precisely as they are in Germany, there is an evident relation between them, and it is perhaps true in both countries that "the chief enemy of to-day is not political Catholicism, or 'Ultramontanism,' although that is a tendency which never ceases to be dangerous. It is Catholicism as a religious and an ecclesiastical spirit which threatens us; it is clericalism and ritualism, the alluring union of exalted piety and solemn secularity, and the substitution for religion of obedience. This is the spirit

which is knocking at the doors of the Protestant Churches in Germany—I fear also in England—and is demanding admittance. It has mighty allies. *All those who in their hearts are indifferent to religion are its secret friends.* In their view, if Religion and Church are to continue to exist at all, it is the Catholic form of them which is still the most tolerable and the most rational." The aim of this lecture is to throw us back on the essential principles of Protestantism. Whether Harnack is correct in stating that Protestantism cares more for truth than sanctity we are not sure. It aims, he says, at producing believers rather than saints, and consequently leaves the development of the outer and inner life to the individual himself. This needs to be received with reservations. Truth itself is an instrument of sanctity, and on that ground, if on no other, we are bound to insist on its supreme importance. We agree with the Professor in thinking that a re-statement of the Creed, simply and clearly worded in the language of our own times, is imperatively demanded. Protestantism, as inherently progressive, cannot, we suppose, fail to be always in a state of internal crisis. It has the defects of its qualities, but it is a living spirit, not a mechanical organism, and so long as it is true to the great message of forgiveness and the imperative claims of the Divine Law it cannot fail.

ALFRED THE GREAT. Containing Chapters on his Life and Times.

Edited, with Preface, by Alfred Bowker, Mayor of Winchester.

London: Adam & Charles Black. 5s.

THIS volume is issued under the auspices of the International Committee for organising a fitting celebration of the millenary of King Alfred—in many respects the greatest of our kings. It is of composite authorship. The General Introduction has been supplied by Sir Walter Besant; Mr. Frederic Harrison writes of Alfred as king; the Bishop of Bristol (Dr. Browne) on Alfred as a religious man and an educationalist; Mr. Charles Oman on Alfred as a warrior; Sir Clements Markham on Alfred as a geographer; Professor Earle on Alfred as a writer; Sir Frederick Pollock writes on English Law before the Norman Conquest; while the Rev. W. J. Loftie concludes the volume with an essay on Alfred and the arts. These several appreciations are written with a fulness of knowledge which more than justifies the claim made for Alfred on the gratitude and love of the English-speaking race. As a man he was as nearly perfect as any whose actions are recorded in history: a deeply religious man, pure, unselfish, heroic; with a zeal for knowledge and the diffusion of knowledge. It is to him we owe the fact that "we alone of all European nations had a fine vernacular literature in the ninth, tenth, and eleventh centuries." His power was felt in every department of our national life, in the formation of just laws, and a wise system of jurisprudence; in military progress, in architecture, music, illuminated MSS., &c. He was a marvellous "all-round man," and as good as he was great. The Poet Laureate contributes a poem on "The Spotless King," which is a not unworthy tribute to Alfred's memory.

WHERE SHALL WE GO? A Guide to the Health and Holiday Resorts of Great Britain. Edited by A. R. Hope Moncrieff. Fourteenth edition. London: Adam & Charles Black. 3s. 6d.

THE question which forms the title of this popular and much appreciated volume is one which often causes considerable perplexity to *paterfamilias*, and which is not always answered wisely or to the best purpose. So much "depends." It is, at any rate, well that we should know the places—in various directions—which will best answer our purpose, and Mr. Hope Moncrieff has brought together an amount of information remarkable alike for its extent and accuracy. His general directions as to the best way of spending a holiday are good, and no one need be at a loss after consulting his most useful and up-to-date pages.

CHRISTIAN PERFECTION. By P. T. Forsyth, M.A., D.D. London: Hodder & Stoughton. 1s. 6d.

THIS is one of the "Little Books on Religion," edited by Dr. Robertson Nicoll, and one of the best of them. It deals with a subject of pressing importance on which there has been much foolish and sentimental talk, and which has long been a favourite hunting-ground for certain faddists. Dr. Forsyth, while thoroughly loyal to the Scriptures and the evangelical faith, writes with sound practical sense and an insight into human nature, its possibilities and limitations, and with a sunny optimism, which are not often combined. Not the least valuable part of the work is that which shows the germs of Romanism in certain "evangelical" theories and practices.

THE MOTHERHOOD OF JESUS. By the Rev. Evan Thomas. London: S. B. Spaul, Ealing, W. 1s.

IT is always a pleasure to receive a new volume from the pen of our friend, Evan Thomas. We can rely on its containing sound thought on great evangelical themes, tersely and eloquently expressed and forcibly illustrated. As a study of the Virgin Mother, a vindication of her true place in the Gospel history, and a repudiation of the false and idolatrous honours which have been paid to her, nothing could be more admirable than these Sunday evening addresses.

SIR CONSTANT: Knight of the Great King. By W. E. Cule. Illustrated. 3s. 6d.—**COMRADES, and Other Straight Talks with Boys.** By E. C. Dawson, M.A. 2s. 6d.—**"I PROMISE": Talks on the Christian Endeavour Pledge.** By F. B. Meyer, B.A. 1s. London: Andrew Melrose, 16, Pilgrim Street.

"SIR CONSTANT" reminds us at some points of the "Pilgrim's Progress," and at others of the "Quest of the Sangraal." The allegory is, of course, worked out on the author's own lines and in his own way. It is admirably conceived and well sustained throughout. In a style which will fascinate most young people, Mr. Cule inculcates truths which are never obsolete, and lessons that are never untimely.—Mr. Dawson's "Comrades" contains

twenty addresses such as would be suitable for Sunday morning services or for Sunday-school purposes. They are bright, sensible, practical. All who wish to gain the ear of boys and girls should study them.—Mr. Meyer's *brochure* contains six short talks which may be profitably read by more than Christian Endeavourers. They are a capital exposition of the pledge, which, by the way, ought to have been prefixed by the "Talks."

THE STUDENT'S DEUTERONOMY. A Corrected Translation, with Notes and References in Full to the Preceding and Later Books. By R. B. Girdlestone, M.A. London: Eyre & Spottiswoode. 3s. 6d.

A NOTABLE contribution to the study of the problems of the Pentateuch. Canon Girdlestone is a warrior well equipped for the conflict, and proves indisputably that the victory of "higher criticism" is by no means so near or so certain as is too often supposed. He believes that Deuteronomy must have been written in the age of Moses and by eye-witnesses of the scenes described. He meets the critics on their own grounds with courage, with courtesy, and with a confidence which is at the utmost possible remove from shallow and unreasoning dogmatism. We are grateful for so timely a study.

MY TOUR IN PALESTINE AND SYRIA. By F. H. Deverell. London: Eyre & Spottiswoode. 5s.

IN the form of letters Mr. Deverell, who is a strong enthusiast, has given an account of what must have been a most delightful journey to the Holy Land. His tour in Palestine and Syria was attended by no peculiarly remarkable incident, but was full of interest, with which his readers will fully sympathise. The advantage of his book is that it describes places, scenes, and incidents which the traveller himself saw, and throughout he has connected his statements with the history and events of the Old and New Testaments. The book is copiously and choicely illustrated by views from photographs.

THE EXILES' BOOK OF CONSOLATION. Contained in Isaiah XL.—XLVI.

A Critical and Exegetical Study by Ed. König, M.A., D.D. Translated from the German by Rev. J. A. Selbie, M.A. Edinburgh: T. & T. Clark, 38, George Street. 3s. 6d.

PROFESSOR KÖNIG takes for granted that there is an Isaiah and a Deutero-Isaiah. His purpose is to show that the latter section of the great evangelical prophecies have a decided unity, and need not be so endlessly subdivided as many critics make out. The pith and purport of the chapters are well explained.

WE are glad to receive from Messrs. Gibbings & Co., 18, Buryⁿ Street, Bloomsbury, W.C., **SONGS OF SALVATION.** By Dora Greenwell. 8d. There are many beautiful and profoundly evangelical utterances among these songs, such as "A Sinner and his Saviour," "Repentance," and, in some respects the finest of them all, "A Good Confession," suggested by the

old man who had lived more than eighty years, but who because of his late conversion was "only four years old" when he died. We shall be glad if these songs have as wide a circulation as their merit demands.

THE TEACHER'S RED BOOK consisting of brief hints and helpful counsel for Sunday-school teachers, by F. F. Belsey (Sunday-school Union, 57 and 59, Ludgate Hill, E.C., 1s), is in every way admirable, and should form a valuable *vade mecum* for Sunday-school teachers. Its counsels and suggestions are the fruit of profound sympathy with teachers' work, and of a knowledge of its requirements such as only lengthened experience can impart.

A PRIMER OF FREE CHURCH HISTORY, by Johnson Evans, M.A. London: H. R. Allenson, 30, Paternoster Row, E.C. 2s. 6d.

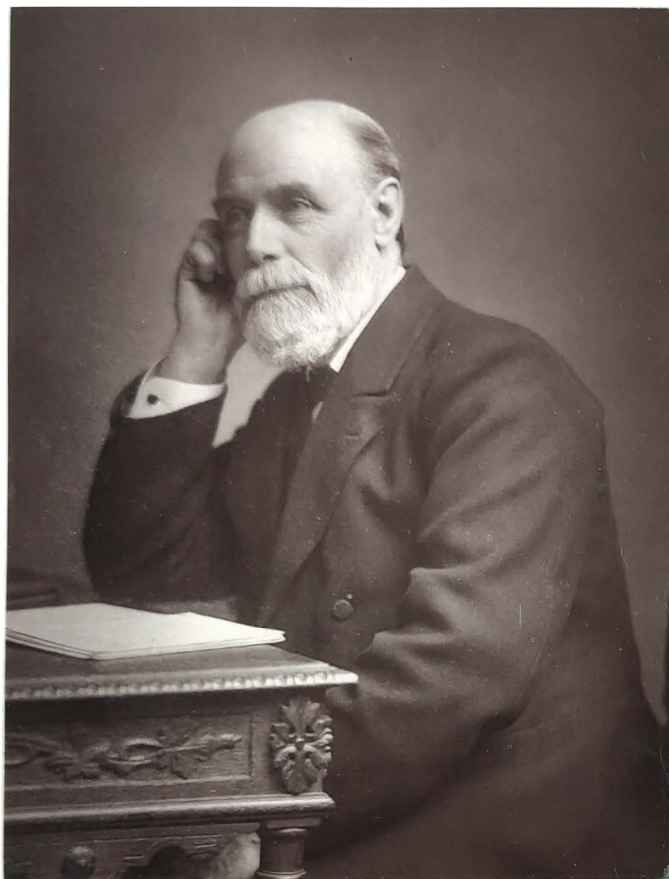
A VERY useful *résumé* of the outstanding facts in the history of the Free Churches as well as an able vindication of our principles. A capital manual for use in young people's classes.

THE TRIAL OF JESUS CHRIST. A Legal Monograph. By A. Taylor Innes, Advocate. Edinburgh: T. & T. Clark. 2s. 6d.

EVERYTHING that relates to the death of our Lord and Saviour Jesus Christ—the starting point of modern history—is of profound and abiding importance. Mr. Taylor Innes is an expert lawyer, interested also in theology, and his monograph will appeal both to lawyers and theologians. Our Lord was subjected to a double trial—one according to Hebrew, the other according to Roman law. The Hebrew trial was faulty, prejudiced, and illegal. The Roman trial was at least formally according to law, though in essence unjust. The author's legal learning has been put to good use, and much light is thrown on obscure and perplexing points in the evangelical narratives.

WE have received from Messrs. Evan Rees & Co., of Cardiff, a HANDBOOK OF THE MARRIAGE ACT, 1898, giving a full outline of the Act and a large amount of information not easily accessible, together with the Rules, Forms, and Regulations of the Registrar-General, Notes on Registration of Births, Deaths, and Marriages; Appointment of Authorised Persons, Chapel Trustees, etc., etc. Principal Edwards, B.A., D.D., of Cardiff, contributes full forms of Marriage and Burial Services in English and Welsh for the use of ministers. Whether our ministers adopt the Act or not, they will be glad to possess this account of it, and will certainly be the better for the information here conveyed. The book is drawn up by Mr. M. Roberts-Jones, Barrister-at-Law, and Counsel to the Baptist Union of Wales.

MESSRS. MORGAN & SCOTT send out GOSPEL SEED FOR BUSY SOWERS. Compiled by J. Ellis, with Introductory Note by Rev. Mark Guy Pearse. 1s. This little book will prove of immense value to lay preachers and Sunday-school teachers. It abounds in apposite illustrations,



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*Yours faithfully
Jas Dunn*

THE
BAPTIST MAGAZINE

AUGUST, 1899.

THE REV. JAMES DANN.

By His Son.

JAMES DANN was born in London in the year 1837. At the age of eleven he left school and entered business. Possessed of great mental activity, however, he continued the work of education by years of laborious effort. At the age of sixteen he contributed to a small theatrical journal published in London, and took part in dramatic performances, both as an amateur and as a professional assistant.

In his seventeenth year he was brought to a decision for Christ while attending the ministry of the Hon. and Rev. B. W. Noel, M.A.—in whose Sunday-school he had been a scholar from childhood—both before and after that gentleman left the Established Church. The human instrumentality of the change of heart was that of the late Mr. John Roberts, for years the leader of a most flourishing young men's Bible-class in connection with the church at John Street, Bedford Row—a class in which many able men were helped in the better way, some of whom hold prominent positions in connection with Christian and philanthropic work to-day. Mr. Dann became a member of several literary societies and other associations for self-improvement, continuing actively in the work of mental and spiritual education. In the year 1855 he was baptized by the Rev. John Hazelton, in whose church he was an energetic member for some years. It was during this period that the late John Cassell, founder of the firm of Cassell & Co., offered prizes for the best essays on "Temperance," "The Advan-

tages of Sunday," and other subjects dealing with the well-being of the working-classes. A distinguished body of examiners gave their services to the work, including some of the most eminent statesmen of the day. The £5 prize was awarded to Mr. Dann for each of his essays on the above subjects, which were afterwards published. The prizes were publicly given in St. George's Hall Bradford, by Lord Brougham, at the meeting of the Social Science Association. As a result Mr. Dann was much in request as a representative of working-men on the subject of Sabbath observance, giving evidence before a committee of the House of Commons, acting as one of a deputation to Lord Palmerston, which was introduced by the late Sir S. Morton Peto, and being selected with others to meet Mr. Gladstone to discuss the question at the house of the late Lord Kinnaid—then the Hon. Arthur Kinnaid.

Although he had made several occasional efforts as a public speaker, he definitely began his career in this department in 1864 by the delivery of a lecture at Whetstone on "The Reward of Labour; or, Lessons from the Lives of Great Men." This was repeated at the Cottagers' Chapel, North Finchley, and followed by another on "Money." Being requested to preach at the Cottagers' Chapel, he at first refused; but, complying with a second invitation, he continued to occupy the pulpit there during the latter part of the life, and after the death, of the Rev. Thomas Newman, by whose instrumentality the chapel had been erected and the ministry maintained for many years.

His work there was followed by a co-pastorate with the Rev. W. Cooper at New End, Hampstead, and also by occasional ministrations at Meard's Court, Soho, then under the pastoral care of the Rev. W. H. Ibberson.

In the year 1869 Mr. Dann removed from London to take charge of the church at Zion Chapel, Chatteris, Cambs., where he continued until 1871. At that date he received a cordial invitation to join the Rev. W. H. Ibberson in an equal co-pastorate over the church at Westgate, Bradford, Yorks. The church there had resolved to build two new chapels, one at Girlington, and the other at New Leeds, to meet the wants of members resident in those localities. The intention was ultimately to add a third co-pastor, so that the three ministers could occupy the three

pulpits in alternation. Mr. Ibberson's health failed, however, and he was compelled to relinquish his share in the pastorate after about three years. The work was carried on by Mr. Dann alone, with the aid of supplies, till the end of 1879. While thus single-handed, the two handsome chapels projected were built, and the tremendous strain of the work involved in that and his numerous other duties told severely on his health. Under these circumstances he removed to a quieter sphere at Orangefield, Greenock.

During his Bradford ministry he was much in request as a speaker on political subjects, in evangelistic work in the town and all over the "county of many acres," and in many other public movements. He served the denomination in his county as the president of its Association, and for several years as a member of the Baptist Missionary Society's Committee, and of the Baptist Union Council. He took an active part in Bradford, in conjunction with the Revs. Dr. Landels and Hugh Stowell Brown, in the canvass on behalf of the Annuity Fund then in process of formation. He acted on the Committees of Rawdon and Manchester Colleges, being also an examiner for both bodies.

His ministry in Scotland was terminated in September, 1882, by ill-health, which necessitated his removal to the South, and he accepted the pastorate at New Road, Oxford, a church with a long, honourable, and remarkable history, where had ministered, among others, the venerated James Hinton, Dr. Godwin, William Allen and the saintly and scholarly J. P. Barnett, for several years the editor of this magazine. Mr. Dann's ministry at Oxford has been strikingly successful. The chapel became crowded, and the membership increased with phenomenal rapidity. The pastor's strong powers of organisation developed this fact in a useful direction, and the church has become remarkable for its village work, operations in a large number of stations being conducted on an almost unique plan by zealous voluntary helpers under the personal supervision of Mr. Dann himself, and with excellent results. The last year has been among the most successful. During the three months, from March, 1899, over sixty have joined the church.

Mr. Dann is a powerful preacher. The work comes naturally to him, and he has a fine command of language. His sermons are models of clear thought. Flashes of exquisite tenderness alternate with lofty expressions of the spiritual life and sublime representations of the Divine majesty. A large heart, an evangelical theology, and a passion for souls that does not spurn evangelistic methods, explain the success of his ministry. In his home, where the love of his family is reverential, and in his church, where he is followed both by the young people and the band of able men who co-operate with him with devoted loyalty, it is most manifest that Christian manliness is the secret of his power. His work engages his whole being, and it is not wonderful that the frailty of his body is exaggerated by his unceasing activity. As a pastor he is an able and willing adviser, his wide business experience and tact having given him so varied an insight into human affairs that his advice is largely sought and acted upon.

He has had twelve children, one of whom died in infancy. Of the rest one is a member of the Society of Friends, and all the others are baptized Christians. It has been his peculiar joy to see two of his sons obey the call to missionary service—one in India, and another in the Bahamas. A daughter was also engaged in the mission-field for some years, but was compelled to retire through serious ill-health. Another son is in the home ministry at Bath, and yet another is a very acceptable and able local preacher in the country districts to the north and west of London.

In addition to the responsibilities of a toilsome pastorate, Mr. Dann is actively engaged in public work. He is a firm and consistent politician, naturally—being a man of strong sympathy—a Radical, and he does good work on the Oxford School Board, which is largely composed of representatives of the Established Church.

If the pen were less obedient to the exigencies of space the writer of this sketch could say much more, for he is one who has lived in close touch and sympathy with his subject, and rejoices in the God-sent blessing of such a father.

THE LATE REV. WILLIAM LANDELS, D.D.

IN the death of our friend Dr. Landels, "a prince and a great man has fallen in Israel." For the last four or five years his presence has been less familiar than of old, and his voice has rarely been heard at our denominational gatherings, but he is among the five or six men whose names stand out with greatest prominence in the Baptist history of the Victorian era. During the period of his London ministry especially—extending from 1855 to 1883—he was everywhere recognised as one of our most influential leaders, known and loved throughout the country, and having not merely a metropolitan, but a national reputation. The Baptist denomination could scarcely have held the position it occupies to-day, either in London, in the provinces, or in Scotland, but for the influence of Dr. Landels and two or three others with whom he was associated. His death therefore demands more than a brief notice.

Dr. Landels was born at Eyemouth, a small fishing village near Berwick-on-Tweed, in March, 1823. His father was a small farmer, and it was taken for granted that the son would follow in the father's steps. He himself worked in early life on the farm. "I am not ashamed to declare," we once heard him say, "that these hands ministered to my necessities." The family was Presbyterian, connected, we believe, with the Established Church of Scotland. The children were duly instructed in the Westminster "Shorter Catechism" and "Confession of Faith," standards from which in Scotland there used to be no appeal! William Landels, like Charles Haddon Spurgeon, was won for Christ by the ministry of a Primitive Methodist, during a special mission, and in course of time became a member of the Morisonian or Evangelical Union Church, a church which was Congregational in polity and Arminian in doctrine, but which has happily, in recent years, been amalgamated with the Congregational Union of Scotland. Our friend began to preach "before he was out of his teens," and entered the Evangelical Union College at Glasgow, where he was strongly influenced by the learned and saintly Principal, Dr. James Morison. His first pastorate was over an Evangelical Union Church in a village in

Ayrshire, but he did not retain it long, as his study of the Scriptures led him to doubt the lawfulness of infant baptism, and in consequence of this he left the denomination in which he was rapidly rising to distinction and became a Baptist. After some time he accepted the pastorate of the Baptist Church at Cupar-Fife, where he laboured for several years with conspicuous success. The Baptists in Scotland were then much more isolated than they are now. The young minister of Cupar was one of a small band who strove earnestly to remove this reproach and to bring the churches into closer sympathy and more active co-operation. He also devoted himself, in company with several other ministers, to evangelistic labours in districts where Baptists were unrepresented and where there was a crying need for help. Among his co-workers were the late Mr. Blair, Rev. W. Tulloch, and our revered friend Dr. Culross, who happily still survives. Had Dr. Landels remained in Scotland he would soon have become the most popular Baptist minister in the North. But in 1850 he was strongly recommended to the church in the Circus Chapel, Birmingham. John Angell James in one direction and George Dawson in another were then the most popular of preachers. Charles Vince had not yet commenced his memorable ministry at Graham Street, and Robert William Dale was still a student at Spring Hill. Mr. Landels at once took rank among the foremost, and it was with no ordinary regret that his friends in the Midlands bade him farewell when, in 1855, he yielded to the urgent claims of the metropolis, and undertook what many regarded as the hazardous and Quixotic experiment of gathering a congregation in the chapel which Sir S. Morton Peto had formed out of the Diorama in Regent's Park. The neighbourhood was one in which Baptists had been practically unrepresented, and in which only a man of unusual power both as preacher and organiser would be likely to succeed. How wisely Sir Morton Peto made his selection of a minister, and how speedily and fully his choice was justified, we all know. The chapel soon became crowded — young men in large numbers, students from our own and other colleges, merchants, salesmen, and artisans, distinguished lawyers like the late Lord Chief Justice Lush and Baron Piggott, were among the eloquent preacher's regular hearers. A vigorous, active, and influential church, with

numerous philanthropic and evangelistic agencies, was formed, and new and powerful tributaries of success to our denominational institutions, to the foreign and home missionary societies, and to general charities were opened.

Dr. Landels was certainly a great preacher and greatest on great occasions. We can distinctly recall, after the lapse of thirty-five or forty years, sermons we heard him preach—one on the Parable of the Prodigal Son, another on "Salvation to our God who sitteth upon the throne," and a third on "I saw another angel fly in the midst of heaven," &c.; though in point of oratory we never heard him surpass the address on "Ritualism" which he delivered from the platform of the Baptist Union at Nottingham in 1873. Clear, terse, and telling, pointed and impassioned, humorous and sarcastic, it created a degree of excitement such as we have rarely witnessed.

While Dr. Landels was not technically a scholar, he was far more than a scholar. He was a close and vigorous thinker endowed with fine natural powers, which he strengthened by careful and rigid discipline. His mind was cast in an argumentative mould; he was an acute reasoner, a keen logician, with an opulent imagination, a sound judgment, and the power of expressing his thoughts in language which it was difficult to misunderstand. He had a large fund of general information from which he could draw at will. The great masters of English literature—in history, philosophy, and poetry—were his constant companions, and their influence upon him could easily be traced. Though he was not an original, he was certainly an independent thinker. Few, indeed, are creators of thought. Dr. Landels made all his studies bear as directly as possible on his many-sided work. He insisted that all candidates for the ministry should acquire a practical acquaintance with human nature and with the best methods of reaching and moving it; that they should study the best models in the art of preaching and in every variety of eloquence. There is a passage in Dr. Landels' paper on "Ministerial Failures," read before the Baptist Union at Bristol, which is worth quoting, alike for its intrinsic value and for the light it throws on the successful ministry now closed.

"We cannot conceive of any Christian minister deliberately neglecting

his duty, but it is not impossible that some may inadvertently fall into the habit of performing it in a perfunctory manner. Without any great amount of effort they are capable of producing weekly two or three respectable sermons; their facility of composition and power of utterance render but little study requisite; hence their sermons are always respectable, and seldom anything more. Their fatal facility proves their greatest snare. Content with what they easily produce, they never toil and agonise at their work as men of greatly inferior talents have done, often with good result, and no intense or overpowering impression is produced by their ministry, for this is only done by sweat of heart and brain. They never rise above, as they never fall below, a respectable mediocrity, and not by that are men greatly moved. He who is to succeed must not be content to preach well, coming constantly short of his own best; he must be ever stretching himself to his utmost, and striving to outstrip himself; aspiring after increasing excellence, and straining every nerve with that intent, like the runners and wrestlers in the ancient Grecian games. Preaching must be a passion with him, excellence therein the object of an intense longing which nothing can satisfy. Brooding over his theme until his soul is set on fire with it, catching in the process an inspiration which elevates his conceptions and intensifies his utterances, he must go into the pulpit bearing his whole man with him, every faculty strung up into its best and loftiest state. This should be the aim, so far as human nature can bear it, of every preacher of the Cross. The most gifted men, without it, will not be greatly successful. He who has talents, and is content to take only one into the pulpit, or who suffers them to lie in disuse the greater part of the week, is, notwithstanding his ability, very likely to fail."

This early London ministry was also the era of lectures—especially in connection with Young Men's Christian Associations in Exeter Hall, in Liverpool, Manchester, Leeds, Glasgow, and other cities of the North. Dr. Landels was, as Mr. Spurgeon described him, "the Prince of Lecturers." We remember hearing him say in a small company of friends that for vivid and thrilling word-painting, for brilliant imaginative colour, and exciting rhetoric, Morley Punshon was head and shoulders above all others. But not a few, even in those days, preferred Landels with his more solid thought and greater intensity of feeling. His lectures were exquisitely finished works of art, brilliant summaries of some great life, portraitures and groupings of character, reproductions of an epoch, expositions of world-wide truths and principles, applied to every sphere of thought and action. We need merely name "The Haldanes," "Popular Fallacies," "Lessons of the Street," "Business," "Edward

Irving," to recall to many of our readers hours of keen and ennobling delight. Amid the crowd of present-day engagements and the multiplicity of books, magazines, and newspapers, the popular lecture has been thrust aside, and there is neither time, desire, nor opportunity for such oratorical displays as we were accustomed to in the palmy days of Henry Vincent, Mason Jones, George Dawson, Morley Punshon, William Landels, Hugh Stowell Brown, J. P. Chown, Arthur Mursell, George Gilfillan, and many others we could name. But the loss is greater than we know. " 'Tis true, and pity 'tis 'tis true."

For some time after Dr. Landels went to London he was, in various influential quarters, regarded with suspicion because of his supposed heterodoxy. A venerable leader of our denomination assured us that "his trumpet gave an uncertain sound." Mr. Spurgeon more than once expressed disapproval of his teaching; while he, in one instance, spoke of Mr. Spurgeon as "the most striking instance of noisy success which modern times supply," though this was only to enforce the statement that he was "a man who, whatever may be his faults or virtues, has this one indispensable element—he dares to speak the thing that is in him." But the mists and misunderstandings gradually cleared away. All who came in contact with the minister of Regent's Park felt that he was manly and straightforward, forming his beliefs not flippantly, capriciously, or irreverently, but by earnest and prayerful study of the Word of God, and "speaking the thing that was in him," whether men would hear or forbear. More than most men he had the courage of his convictions, and the suspicion with which for a time he was regarded soon gave way to the fullest, frankest confidence. We sometimes used to think that Dr. Landels might have adopted a more conciliatory manner with opponents, and have been more considerate of the prejudices and conceits of others. He was emphatically a strong man, a man of concentrated vision, who saw one thing; a man of inflexible convictions and invincible determination, bent on carrying through the work in hand. He had naturally the defects of his qualities, and these made him less tolerant in some directions than he should have been. He was, moreover, a master of trenchant sarcasm, and sarcasm is a dangerous gift. Clear-headedness, keen logic, forcible

speech, invaluable as they are, have often caused bitter estrangements, and need to be accompanied with powers of another order. Dr. Landels was not unaware of the danger, and nobly did he strive for, and successfully did he gain, the mastery over himself.

For many years he was one of "the three mighties" of London. Brock, Spurgeon, and Landels were names of power. These three—with whom we must here associate the name of the Rev. W. G. Lewis, of Westbourne Grove—were the real founders of the London Baptist Association, the suggestion for it being, however, incidentally made by the late Rev. James Mursell in a Baptist Union paper at Bradford. Dr. Landels was the second President of the Association, and the chapel at the Downs, Clapton, was the fruit of his year of office. In 1876 he was President of the Baptist Union, and delivered two memorable addresses on "Our Denominational Position" and "The Weapons of Our Warfare." He laboured assiduously for the formation of the Annuity Fund, the nucleus of which was a gift of £500 from the Rev. C. M. Birrell. Dr. Maclaren's Plymouth address the year before called forth the sentiment which compelled the formation of the fund, so that the Assembly would brook no further delay but insisted with irresistible earnestness on immediate action. Dr. Landels attended meetings of all kinds, in all parts of the country, labouring night and day. How large a share he had in raising the Guarantee Fund of £54,000 no one will ever know. The committee rightly recorded the fact that "his earnest and self-denying labours in pleading the cause of aged and infirm ministers, and of the widows and orphans of ministers, entitle him to the gratitude of the denomination." Those labours were but the indication of a kindness and generosity of nature familiar to all who knew him. To the companions of his early days, many of whom remained "obscure and unknown," he was ever a friend. Ministers not a few owe more to him than they can well express, and it was no marvel that he was regarded with chivalrous and enthusiastic devotion.

Dr. Landels was widely known as an author. He published some twenty or more volumes, many of them passing through eight and ten editions. "Seed for Spring Time," "The Gospel in Various Aspects," "The Unseen," "True Manhood," "The Young Man in the Battle of Life," "The True Glory of Woman," "The

Victor's Sevenfold Reward," "The Great Cloud of Witnesses," are the titles of some of them. They are for the most part sermons and lectures, carefully prepared at first, and no less carefully revised for the press. Young men and young women could scarcely find anywhere better and more profitable reading.

In 1883 Dr. Landels felt that the strain of Regent's Park was too heavy for him, and he therefore accepted an invitation to the pastorate of the church in Dublin Street, Edinburgh, where, for ten years, he exercised great power, and took his place among our denominational leaders. When his ministerial jubilee was celebrated in 1893, he was presented, mainly by his Edinburgh friends, though others, we believe, joined in the tribute, with a cheque for a thousand guineas. No tribute was ever more richly deserved. The Doctor shortly afterwards retired from active work. Health was failing him; he suffered from serious deafness; his beloved wife had some time before been smitten with paralysis, and was taken from him, leaving him, in a sense that only a few can appreciate, alone. He knew also what it was to sorrow by the removal of his children, and could not be consoled for such losses so easily as he was for the heavy pecuniary losses which came to him as to many others—we need not here say how. This was a serious thing for a man of seventy; but to a friend of ours who was condoling with him, his reply simply was: "Ah! well, it is the will of God that I should be without this money, and it is best so."

JAMES STUART.

P.S.—In the foregoing article we have referred to the fact that Dr. Landels attracted to his ministry many young men. His successor at Edinburgh, the Rev. J. T. Forbes, M.A., in an "Appreciation" contributed to the *Baptist Times and Freeman*, also mentions this fact, and states that between thirty and forty of those whom he had baptized had entered the ministry—among them Dr. T. Vincent Tymms, Principal of Rawdon College, and the Rev. R. Wright Hay. In business life others equally well known were, as young men, influenced powerfully by Dr. Landel's ministry. We may be permitted to name as one of these our friend Mr. James Bowden, the newly-appointed lay secretary and general manager of the Religious Tract Society, a man of exceptionally fine abilities and high character. More than once we have heard him speak of his obligations to his old pastor at Regent's Park.—J. S.

STUDIES IN THEOLOGY.—II. GRACE.

BY REV. J. H. SHAKESPEARE, M.A.

IN the last article we pointed out that the whole Christian system revolved about two opposite poles—sin and grace. Human sin and Divine grace make up the universe of Redemption.

It will clear our thought to ask what is the meaning of the word. It comes through the French from the Latin word *gratia*, which means goodwill, thanks, or beauty. The Greek word, of which grace is the translation in the New Testament, means literally that which gives gladness. It is applied in Greek literature to that which is beautiful or delightful to look upon, as a graceful movement or form. In Greek mythology the three sisters, supposed to be the personification of all loveliness, were called the Graces. By an easy transition the word was applied to that inner and spiritual beauty of the life which shines through actions, words, and looks. A prince is gracious if he condescends to help the lowly. It is gracious to be forgiving and gentle. And, therefore, the most conspicuous of all the graces is kindness. Justice is stern, righteousness is austere, but the loving kindness which seeks to help and bless other lives fills us with delight whenever we recognise it. It is this grace which is the peculiar attribute of God. It is His most beautiful and delightful quality; it is that wealth of kindness, that warm and spontaneous stream of generosity, that disposition of love and unconquerable desire to bless; it is that measureless ocean of goodness which floods with its affection even those who deserve it least, which we call the grace of God. In short, it is His attitude of kindness to the whole human family.

Anyone who is acquainted even slightly with theological literature will be aware that there is an immense difference and a very striking contrast between the prominence given to the doctrines of grace in Puritan writings and the books of to-day. Puritan theology dealt mainly with the doctrines of grace. It distinguished between the covenant of works and the covenant of grace. It spoke of a man as being in grace, where we, emphasising

the human side, should say that he was a follower of Christ. It distinguished grace as universal, saving, prevenient, converting, and co-operant. Its most characteristic term was irresistible grace. But a modern library, even though a very good one, will probably not contain a single work on grace. There will be numerous lives of Christ, of which the Puritan library was destitute—volume after volume on the teaching of Christ, but perhaps not a single modern book upon grace. The reason of the fact we shall ask presently, but we note now that it is a fact.

We must not forget, however, that the grace of God is as prominent in the New Testament as it was in Puritan theology. We read that it was the most marked feature of Christ Himself—"the grace of God was upon Him—His glory was of the only begotten of the Father, full of grace and truth." He brought the message of grace; whereas the law came by Moses, grace and truth came by Jesus Christ. The message which He proclaimed is called "the Gospel of the grace of God." By His coming we have been put not under law but under grace. Our redemption is entirely due to grace—"by grace are ye saved, and that not of yourselves, it is the gift of God." We are justified freely by His grace. Salvation is not of works, for if it were it would no more be of grace. Even the Apostle confessed: "By the grace of God I am what I am." We may resist God, and so frustrate the grace of God, and of those who, having received the truth, reject it, it is said that they are fallen from grace.

The truth which underlies every reference of Scripture to grace is that the attitude of God is one of kindness and mercy. God is gracious even to His wandering and disobedient children; the sun of His great love still shines upon them, and He has not withdrawn from them in anger and abandonment. We can see what this means if we think of how an earthly father feels towards his children, even though they may be rebellious and wicked. Their sin does not destroy his love towards them, nor his yearning for their true happiness. The more he hates their sin the more he longs to deliver them from it. If he can find any way of saving them from evil he gladly seizes it. Though he may find it necessary to punish them, yet all the time his heart is full of kindness, and all his purposes are for their good. Now we can

see how it was that the law was given by Moses, but grace and truth came by Jesus Christ. Moses conveyed the law from God—it revealed what God demanded—it was accompanied by warnings for the transgressors, but it gave no promise of forgiveness. But Christ always spoke of God as a Father, waiting for the return of His children when they wandered, sorrowing over them and loving them even in their sins. He conveyed the invitation to come back to God, to trust Him, and to accept the pardon He was ready to bestow. He not only brought the message, but He also made the way by which God could be gracious. There is no division in the Trinity. As the Father loves, so the Son loves. There is no gracious word, no tender appeal of the Son which the Father does not also give. He proves the grace of God by offering a Divine sacrifice for the guilty. The grace of God makes up the Gospel, and it is just here that our modern theology is so gloriously rich and free. It does not use the term so frequently as the Puritan, but never has there been a time when the message of the grace of God has been proclaimed so freely, fully, and universally. The invitations which were so often forgotten or rendered of none effect are now repeated with no bated breath and no logical reservation, not only in this land, but throughout the world. Modern theology has left off discussing grace as if it were a logical puzzle, but it has accepted it as a world-wide gospel.

Our relation to God is one of grace, and this in three ways—

1. We are pardoned through grace. All our hopes of heaven and eternal life are from His favour. Salvation is the free gift of God to be thankfully received of Him with the consciousness that we do not deserve it. It is not to be won by any work or labour or payment of ours, and God will not have any part payment made by us whatever. There must be the free acceptance of the gift by us; but if on God's side all is grace, on our side there can be nothing of merit. We cannot make any reparation for our sin to God. If henceforth we were absolutely blameless it would not blot out our guilty past. This was the lesson which Paul learnt, that he could not win heaven by his own righteousness, but when he had learnt it his whole relation to God became sweet, simple, grateful, trustful as that of a little child who takes everything from a father's hand. He found peace.

2. All our goodness, everything in us that is good towards God, is the fruit of grace. It is the working of the Holy Spirit in our hearts, for as Christ is the mediator of pardon, so the Holy Spirit is the mediator of holiness. Of course, we are not speaking now of natural goodness, but of supernatural goodness. We suppose that no one denies that men have by nature certain qualities of honour, friendship, parental affection, and truthfulness. No one denies that those who are unregenerate may have goodness towards their fellow men. But there is a goodness towards God, the hatred of that which offends Him—the loathing of evil, which cries : “Against Thee, Thee only have I sinned” ; the confidence in Him which is born of love, the longing for fellowship with Him, all the graces of the Christian life, humility, penitence, faith, prayer, holiness—these are due entirely to His grace in sending forth His Spirit to work in our hearts.

3. The grace of God is also manifested in the calling and equipment of men to fill various offices in His Church and Kingdom. When grace takes this form in the Bible, it is called election. Everyone must see that God elected certain men to do a certain work. He called Abraham and Moses ; He chose the people of Israel as the line of the Messiah. St. Paul, especially, felt that he had been chosen of God, and that he was a vessel filled with the grace of God. He spoke of the grace that was given unto him. God does not elect men to fill an office because they are unfit, but because they are fit to realise His purpose and to do His work.

And now, if we keep these three directions of grace in mind, we shall see where theology has often made its fatal error in dealing with the doctrines of grace. It regarded grace as being only another term for the election of certain human souls to eternal salvation. A Puritan work on grace is really a work on election. The Puritan, in his self-abasement and sense of sin, in his wonderful sense of the greatness of God and the greatness of redemption, laid hold firmly upon the truth that there could be no supernatural goodness without grace—that salvation was of grace—that it was absolutely without human merit ; but then he left out the human side altogether. He developed grace into a hard and logical system. He taught that since salvation was all of grace, it entirely depended upon God whether a man was saved or not—he was saved if God

gave grace—he was lost if God withheld it. God's saving grace was irresistible, and He elected those upon whom He would send it. As we have read the exposition of this system, as we have read of sublapsarianism and supralapsarianism—whether God fore-ordained sin before He decreed to create, or decreed to create before He ordained sin—as we have read the order in which the Calvinist arranged the decrees of God in eternity—1, 2, 3, and 4—some saying that 3 was before 2, and others denying it, we have felt that the glorious truth of God's grace had been turned into a logical puzzle, and, as we have read the words, "God cannot be charged with injustice in electing a few, because all deserve to be damned," we have felt that such teaching was perfectly hateful, and that all the beauty, all the charm, all the loveliness had been taken out of that word grace. God's grace is all inclusive, infinite in its loveliness; it is not a narrow restriction, but it is like a great ocean overtopping the mountains of human sin.

The fatal error in such misrepresentations is—

1. They attempt the impossible. We cannot grasp, we cannot harmonise ultimate truths. They always defy and transcend the power of human reason either to understand or to reconcile. Our minds cannot grasp any limit to the universe, or, on the other hand, the meaning of infinite space. They cannot grasp the infinite divisibility of matter, or, on the other hand, the point at which matter is no longer divisible. The double nature of Christ, the union of the infinite with the finite, the Divine and the human, presents an insoluble problem to us, but ultimate truth is always the union of two apparently contradictory truths.

2. They destroy human responsibility. If power is not given to every man to escape from sin, then he is a helpless victim, to be pitied rather than condemned.

3. They rob Divine grace of so much of its grandeur and magnificence. It ceases to be the attitude of kindness to the whole of the world—it is no longer "all ye" or "whosoever will." We can no longer read that "God so loved the world," or that Christ was "the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

4. They are not in harmony with the Gospel invitation. The enabling grace of God is given with the message; not in pretence

is the call made, or the servants sent out to convey the invitation, but whenever the Word is preached sufficient grace is supplied to enable the hearer to respond. The explanation of human sin, unbelief, and loss is not in God, but in man. There was something which even Christ could not do; there is something which baffles Omnipotence: "Ye would not come unto Me that ye might have life"; "Behold, I stand at the door and knock."

5. Such misrepresentations miss the purpose of the revelation of God's grace, because they turn it into a dry and barren discussion. It is so lovely, free, and spontaneous; it is not meant to be the wrangle of the schools, but rather the bright and healthful sunlight, that it may quicken our life and love.

Finally, we have dealt with grace theologically, but there is another aspect, the practical one. Depend on the grace of God in the Christian life. We must yield ourselves to the power of Christ, to the beauty of His holiness that His infinite purity and mercy may shine forth in us. In our work for the Master let us depend upon that Divine grace which is given in answer to prayer, which will accompany our message and make it effectual, and which can work unseen in hearts we cannot touch and lives we cannot reach.

THE SUNDAY EVENING SERVICE.*

THE *British Weekly* lately opened its columns to the discussion of the question—What shall be done with the Sunday evening service? Shall it be given up—shall it be entirely altered in character—shall it still continue on the lines which have hitherto characterised it? The responses to the question were very varied, and were doubtless largely coloured by the personal experiences of respondents.

In view of the fact that the evening service is largely used to influence those who have no definite religious convictions, we can see no objection to the use of appropriate attractions. By appro-

* We gladly find space for this article from the pen of our friend the Rev. Allan W. Webb, of Geelong, one of the editors of the *Southern Baptist*. Mr. Webb's portrait appeared in our pages in February 1890, with sketch from the pen of the Rev. Silas Mead, M.A., LL.B.

priate, we mean such a use of sacred song as would be likely to draw the unspiritual within hearing of the Gospel. For the use of the magic lantern we must say we have but little liking—though against that, so long as it is simply a means to an end, we will not utter a deliberate complaint. What we feel is that, no matter what means are used to attract the people, the end must never be lost sight of. That end is not the large gathering, but the clear, forceful presentation of the truth of God where the people are gathered. The perils of the soul and the salvation which is in Christ must never be left out or diluted with a view to humouring the crowd.

The one thing which justifies out-of-the-way methods of getting the people is that we get them to preach the Gospel to them. If, when brought together, the discourse is secular in tone and pandering in spirit, it would be better to shut our church doors than to continue such services. And for this reason this miserable Christless "stone" will become a substitute for "bread." Many will find this service, emptied as it is of all that constitutes true religion, a substitute for the genuine thing. They will go to church and imagine they have fairly fulfilled an obligation which conscience may impose, and at the same time the benefits of public worship will be wholly lacking.

One of the pleas for running the evening service on ordinary lines is that the poor women who are engaged in domestic toils; servants who can only get out at night, and such like, will have no ministry meeting their spiritual needs if the service does not retain its old and more stately form. There is doubtless a good deal in this plea, and where a large number of persons of this class do belong to a congregation, it would afford a strong argument for the retention of the usual service. But for the most part the church proper attends in the morning, and in the morning only. This leaves the evening specially free for evangelistic effort, and then fertility of invention within certain lines seems to be lawful.

We read of a certain Dr. Gifford, who, "though pastor of a church in the more aristocratic part of Buffalo, is said to have solved the problem of how to make the Sunday evening service successful. He has turned it into an evangelistic service. He preaches a short, practical sermon, and then steps down from the

pulpit and calls for testimonies, which are freely given. The result is that the evening service, from being thinly attended, is larger than the morning, and he is thus reaching the unsaved." We have not found "testimonies" of such large value as some have done. The same persons usually give them, and without much variation of language. Unless the witnesses are very numerous, the thing soon exhausts itself and becomes stale. And further, there are always present in a small community those who know intimately such as give their experience, and this intimate knowledge results in a large discount of their statements. The hearers bring mentally into contrast the fervid utterances of the house of God and the inconsistencies of the week of toil. The man owes money which he does not try to pay—the woman has not the most angelic way of treating her children and neighbours, and so on.

For our own part, our conviction still is that our main business is to preach the truth of God—this is the outstanding ordinance of the Lord's Day. Our Master has left this as our business, and all must be subordinated to it. As auxiliary to this, we would make our houses of prayer cheerful and comfortable. We would have commendable and courteous interest shown in all who come within the doors. We would have the singing bright and inspiring. We would seek by all means to make the *form* in which the truth is presented as attractive as possible. But, after all, the great matter is to bring the truth to the ears and hearts of the people.

And our growing conviction is that there is not enough prayer brought into exercise in connection with this matter of getting the churches filled. There is awful peril of putting our confidence in our little tricks for attraction, and forgetting the mighty coercive power of God. He can influence the masses, He can draw the crowds, and He will if we seek Him to this end. It may be well after all to remember that the attraction of a crowd is not the best evidence of Divine blessing and real success. We remember a very sad and solemn description of a process not altogether unknown in actual life. It is from the pen of Thomas Binney. He is describing the scattering of the flock of God whilst the congregation is as large as, or larger than ever. He says: "A flock may be scattered, not by its dispersion leaving the fold empty and desolate; not by

its division into parties and factions ; not by the decay and failure of piety terminating in the worldly apostacy of its members—but it may be scattered by the truly devout and spiritual, the best and noblest of the body, taking their reluctant and sorrowful departure ; going with regret, but still going—leaving, however, their places to others, and not being missed *so far as numbers are concerned*. To the outward eye there may be no appearance of diminution or decay ; much otherwise—there shall at first sight be the apparent symptoms of life, health, prosperity, success ; and yet, with all this, the flock may be scattered though the fold is full—filled to overflowing—for it may be filled with anything but sheep ! A shepherd surrounded by a crowd of pernicious and useless animals, not through the attraction of some Divine secret by which he changes their nature—expelling ferocity and reducing them to a subjection useful to man—but because the food he professedly provides for the flock is mixed with what such creatures can relish and like in their natural state and with their natural appetencies—at the same time that the sheep themselves are actually scattered hither and thither in search of pasture—there could not be a more unnatural and melancholy spectacle to the eye of man than, perhaps, many supposed Christian congregations present to the eye of angels and of God.” Let us beware lest the “food we professedly provide” is made palatable to the crowd by a mixture of that which is pleasing to the natural man, whilst the *one and only thing which can save him* is left out.

If we attract the crowd by such a method Christ's sheep will be starved, and the people attracted will have no advantage. We admit the problem is hemmed in with difficulty, and our safety is in remembering our business is not to attract crowds, but to bring souls to Christ ; and when brought, not to leave them to the hazards which surround them, but to watch and fend and feed them as the flock of Christ.

MR ELLIOT STOCK has sent out a second edition of *THE BIBLE AND THE PRAYER BOOK COMPARED AND CONTRASTED*. By William Marshall. 1s 6d. A valuable work, showing that much of the root of the Papal superstitions of which we are now complaining are to be found in the Prayer Book.

THE MORE ABUNDANT LIFE.

THERE are two conceptions of the Gospel which stand in striking contrast—a passive ideal of peace and safety, the central ideas of which are pardon, happiness, resignation; and an active ideal of attainment and effort, the central ideas of which are purity, strength, sacrifice. Is it not significant that it is under the latter conception—that of a Divine life—that God's promises of deliverance and help, both in the Old and New Testaments, are uniformly presented? The former conception has its place in Divine revelation, but it is secondary, and is practically included in the latter. Christian sentiment has, however, often favoured the lower ideal. Christians have been too apt to be contented with the passive and less strenuous conception of God's relation to men—with a Gospel of safety and comfort—rather than rise to that higher ideal of a Divine life which underlies many of the deepest utterances of Psalmists and Prophets, and was so emphatically the message of Jesus Christ. But it is being felt more and more that God's real gift to man is *Life*—more abundant life—not merely spiritual safety; and that only through the possession of the former can men experience the latter. "We are to be suspicious," says Dr. Huntingdon, "of effeminate contentments. Christianity has to suffer cruelly, not only from its open deniers, and its merely nominal adherents, but from the needless imbecilities of its sincere disciples." (*Believing and Living*, p. 123.)

The distinction here drawn between God's relation to man, as one of Divine protection and favour, and as the giver of a Divine life, is plainly fraught with far-reaching issues. It largely accounts for what is termed nominal Christianity. Numbers can recognise God's secondary spiritual blessings—pardon, peace, protection—who fail, or even refuse, to seek His primary gifts of purity, growth, *life*? It has been too often forgotten that what God offers to man in Christ is a Divine life; this, and nothing less, however content we might be to receive less, and that the inferior spiritual blessings we crave must come through the primary vital channel. One cannot overlook the fact that a blessing may be neglected, or even refused, not because it is too

small, but because it is too *great*; because it involves demands and obligations for which we are not prepared; and this seems just the attitude of many persons towards Christianity viewed as a Divine life. It is the very greatness of God's salvation which checks their eagerness for it. Were salvation not "so great" (Heb. ii. 3)—and as they conceive it, it is not—they could much more easily embrace it. To be plucked out of peril, to be put in a safe place, and kept there for ever, would be a simple and acceptable boon. But *Life*—eternal, more abundant life, the very life of God, with its stirrings towards holiness, its crushing death-blows of sinful inclination—this is too formidable, and involves too many responsibilities and sacrifices, for men's ready acceptance. Their cry is for something easier and less radical.

But this is just what cannot be. "The gift of God is eternal life." Spiritual life, with all its energies, freedom, struggle, joys, responsibilities, and obligations, can alone fulfil God's purpose, or meet man's real need. There are only two poles in the relationship between God and man—life and death—the more abundant life and the outer darkness. And man, when he comes to himself, is no more content or satisfied than God with anything short of that fulness and completeness of being which is the only antidote to spiritual dissolution. It may be feared that there are still, as Scougal says, "too many Christians who would consecrate their vices and hallow their corrupt affections, whose rugged humour and sullen pride must pass for Christian severity, whose fierce wrath and bitter rage against their enemies must be called holy zeal, whose petulance or rebellion must have the name of Christian courage and resolution." "But certainly," adds this writer, "religion is quite another thing, and they who are acquainted with it will entertain far different thoughts, and disdain all these shadows and false imitations of it. They know by experience that true religion is a union of the soul with God, a real participation of the Divine nature, the very image of God drawn upon the soul." Yet none, not even the weakest or most sinful, need shun God's gift of a Divine life because of its greatness, as one might decline human dignities and honours for which one felt unqualified and despaired of ever becoming fit. When God offers us *Life* He guarantees all grace and strength—so we be only

prayerful and watchful—necessary for its highest attainments and sacrifices. He gives the qualification with the blessing, or rather the blessing is itself the qualification. Every demand of the Divine life is amply met in Christ, in the presence and power of Him through whom we receive it. (John i. 12; Rom. viii. 29, 30.)

It may help us to realise both the greatness and the possibility of this more abundant life which Christ came to bestow—"the life of God in the soul of man," as Scougal says—if we consider it in relation to God, to natural life, to human responsibility, and to character.

1. In relation to *God*. The special peculiarity of this life is that it is in an emphatic sense *Divine*—the life of God Himself. (1 John iv. 15, 16.) Every form of life has its ultimate source in God, and its three-fold elements—nature, conditions, and sphere—are determined by Him. But created life, and man's physical and mental life, are only originally and potentially, not directly and morally, Divine. Men may possess physical and intellectual life without having any share in God's essential vitality, without being "partakers of the Divine nature," or "born of God." Spiritual life is not, like other forms of life, inherited even from the most saintly parentage, nor conferred by any human intervention of priest or sacrament, but is due to the immediate inspiration of the Holy Spirit and to the exercise of personal faith in the love and sacrifice of Christ. This life originates in God's relation to man as a Divine Father, and in man's relation to God, not simply as a creature, but as a moral being, as a child as well as a subject. "For we are also His offspring" (Acts xvii. 28). Man is an erring son, it is true, but yet a son, whom nothing less than God's own life can restore to his true self and to his Father's heart. And whenever the Divine Fatherhood has been forgotten, when God as King, exercising the arbitrary favouritism of the Sovereign, has hidden the unbiassed generosity of the Heavenly Father, the Divine life, as a necessity of Christian experience, has become obscured and the ideal of salvation inevitably lowered. The stress laid on this life in the Bible as emphatically "salvation" is seen in the repeated representations (1) that its bestowment is the great purpose of Christ's death (John iii. 16; Gal. ii. 20; Col. iii. 3; 2 Tim. i. 10); and (2) that each person of the Godhead, separately

and conjointly, is concerned in its inspiration and preservation.* That the governing idea of human salvation is a life gradually expanding into a Divine fulness of moral purity and spiritual faculty is especially shown by the close connection of this idea in the New Testament with Christ's death—the channel alike of strength and holiness, of pardon and peace. In Christ—in His life and death—all Divine life-giving and redeeming forces meet: the love of the Father, the grace and power of the Son, the guidance and ministry of the Spirit; and all unite to create and nourish Divine life in the truly contrite and trustful soul. To the Cross we look back as to our spiritual birthplace, to the suffering Christ as the Life-giver, by whom indeed we live,

Life deriving from His death.

How full and fruitful the life should be which grows out of such a sacrifice. How nature, with its unstinted vitality, rebukes us for our spiritual lethargy. Amid hostile forces, alert to destroy our very being, let us welcome Him who brings not only the true, but the abundant life.

2. In relation to *natural life*. The Divine life in man stands in a two-fold relation to his natural life; it is dependent on it and yet superior to it—dependent on it for its sphere, but independent of it in its nature and conditions. As a moral and spiritual being man's physical and intellectual powers are all essentially God-given and God-ordained, and, but for the chaos produced by sin, would be naturally God-inspired and governed. The Divine life, therefore, which the Gospel reveals and bestows, is rather a renewing of man's original nature ("Be renewed in the spirit of your mind"), whereby he is restored to his original type of being, than an absolutely new or distinct form of vitality. This accounts for the commonly observed fact that the difference between Christians and other men involves nothing exceptional, physically or mentally, but is entirely a moral and religious one, a difference of character and sentiment springing from an inner *life*, which, without altering man's natural constitution, covers his entire being and affects it more profoundly and dynamically than anything else. This two-

* Father: 1 John i. 2; Titus i. 2. Son: John i. 12; x. 28. Spirit: Rom. viii. 16; Gal. v. 25; vi. 8. Conjointly: Rom. vi. 11; 1 John i. 2, 3.

fold relation of the Divine life to natural life, as dependent on it, so far as time is concerned, and yet superior to it, has important bearings on practical Christianity. As a reconstituted and God-rectified life, religion admits of no schism, either between the constituents of human nature or between the interests and activities of human existence. The Divine life so completely harmonises man's powers and purposes that his aims and efforts all converge to one common point—the supreme glory of God and the highest welfare of man. Under its potently regulating sway faculty is matured to its utmost, and unstintedly applied to the loftiest purposes. This ideal is, happily, more and more becoming the actual experience of Christian men and Christian communities. The internal harmony of faculty and aim created by the Divine life reacts on man's external relations, ruling the entire being of those who possess it by the Divine will, and enlisting their utmost strength and capacity in the Divine service. Christianity would never have been so potent and all-pervasive were it not a *life*. "It were easier," says Dr. J. R. Miller, "to get all the sunbeams out of grasses and flowers and plants in the bright summer days than to get the life of Christ out of the world. It has wrought itself into everything along these Christian centuries, not only into the individual lives of Christ's followers, but also into laws and systems and institutions, into thought and literature and music and art. . . . Christianity is not a mere creed . . . it is a life, a throbbing, pulsing, immortal life. It enters into men as the sunshine enters into the plant or the flowers. It becomes their very heart's blood, their breath, their spirit. It inspires their thought, their feeling, their words, their acts."

3. In relation to *responsibility*. The Divine life in man stands in a two-fold relation to human responsibility, as well as to natural existence, in that while it is emphatically God's gift, it is none the less dependent on man's voluntary choice. It is a gift which can be conferred only on those willing and anxious to receive it. Many natural blessings present the same conditions. Health, we say, is God's gift; some are mysteriously denied it. But none can secure it who violate its laws and squander it in luxury and riot. God even cannot confer health on the drunkard or the profligate, and the means and methods He has graciously

provided for its preservation and restoration are absolutely useless without the co-operation of the human will. So with other blessings. The spendthrift and gambler, whatever their opportunities, can never become rich, nor the lazy and trifling scholarly and intelligent. Still more emphatically true is it that the Divine life in the soul is necessarily denied those who do not desire and seek it earnestly. Christ says to all careless souls to-day, as He once said to the Jews: "Ye will not come to Me, that ye may have life." And God's word by the prophet Jeremiah, to Israel of old, was to the same purport: "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." The higher life—intellectual or religious—depends on our choice and effort to a far greater extent than even physical health. As to physical life, it is simply thrust on us. We have absolutely no choice as to when, where, or of whom we are born. We have but little influence over our bodily powers or qualities. We cannot "make our hair white or black," nor "add one cubit to our stature." But intellectually, and still more morally and religiously, the quality and measure of our capacities lie largely in ourselves. Because religion is a life, not a formality or creed, and man a free agent, its possession depends on human choice and effort as well as on Divine power. "This day," said God to Israel, through Moses, "I have set before you life and death, blessing and cursing, therefore choose life, that both thou and thy seed may live." "He that followeth Me," said Christ, "shall not walk in darkness, but shall have the light of life."

And we are responsible, in Christian lands at any rate, not only for the possession, but for the maintenance—maintenance in freshness and vigour—of the Divine life. These renewed desires, affections, and will have the tendency of all highly vitalised organisms to decay unless continually replenished by contact with perennial sources of vitality. This Divine life will inevitably decline unless "renewed day by day." Hence the stress laid by the Apostles on the measure, as well as quality, of Christian character; on being "filled with the Spirit," "growing up into Christ in all things." And the emphasis Christ puts on the fact that He is come, not only that men may "have life," but that they may have it "more abundantly" ("have abundance,"

R. V. marg.). The life forces in man must always be overweighted on the vital side that they may bear the adverse strain against them. By the perpetual exercise of Faith, Prayer, and Vigilance—not by any single act, however sincere and real—is the life of God in the soul of man maintained and increased. “We must not expect,” says Scougal, “that this whole work [religion in the soul] should be done without any concurring endeavours of our own; we must not lie loitering in the ditch, and wait till omnipotence pulls us from thence. No, no; we must bestir ourselves, and actuate these powers which we have already received; we must put forth ourselves to our uttermost capacities, and then we may hope that ‘our labour shall not be in vain in the Lord.’”

4. In relation to *character*. We have seen that the Divine life, whose sphere is humanity, emanates emphatically from God; that, though distinct from natural life, it is closely related to it; and that, though the gift of God, its possession depends practically on man. Our last point is that, while all other forms of life are limited, the Divine life is unlimited. This is true in two respects—as regards attainment and duration. So far as we know, so far as Scripture informs us, we have no ground for setting any limit, in either respect, to the possibilities of God’s life in man. There is, however, this important distinction to be drawn between attainment and duration—that all the blessings and joys of the Divine life are primarily traced in Scripture to the former, and that the latter appears to be subsidiary to it, the everlastingness of the Divine life depending on its purity and fulness, on its being “eternal” in the moral sense—fit and qualified to last. What a powerful argument the existence of the Divine life in man is for a future life, and for the Bible doctrine that, if the life beyond this is to be a blessed one, we must be prepared for it by the attainment of Godlike character here. It seems hardly reasonable that Christ should come to give men life “more abundantly,” to give “eternal life,” and that He should so plainly imply in His teaching (John iv. 14; xi. 25, 26) that the life He gave was independent, as to duration, of human existence, if this life were all, and man’s existence necessarily ended at death. The possession of mental powers is not without its weight as an argument for immortality; but to be, as Peter says saints are, “partakers of the Divine

nature," or, as Paul says, "heirs of God and joint heirs with Christ," suggests even a stronger plea for the reality of a future life. Can it be possible that God should actually tabernacle in man now ("I will dwell in them and walk in them"); that "our fellowship" should be "with the Father and with His Son, Jesus Christ," here on earth; and yet that all this ecstatic and spiritual communion, which many happily know to be no dream, should be utterly blotted out in a few short years? What or where heaven is we cannot know; but that there is a blessed life beyond this for those who love and serve Christ here, the Scripture revelation, and the manifest existence, of a Divine life in man, strongly attest. And does it not confirm this conclusion to find that, while the New Testament is wisely silent on points of detail, it nevertheless speaks, not vaguely of an eternal life, but definitely of the possessor of it, as continuing, in virtue of its possession, to live hereafter? "If I spoke," says Maurice, "of *defining* eternal life, I should feel, and I think all would feel, that I was using an improper word; for how can we define that which is out of the limits of time? But . . . our Lord gives us . . . the most accurate and Divine definition. . . . Instead of picturing to ourselves some future bliss, calling that eternal life, and determining the worth of it by a number of years, or centuries, or millenniums, we are bound to say, once for all: This is the eternal life, that which Christ has brought with Him, that which we have in Him—the knowledge of God; the entering into His mind and character; the knowing Him as we only can know any person—by sympathy, fellowship, love." ("Theological Essays," p. 424.)

And how blessed the thought that, because the one condition of possessing this Divine life is true faith in Christ, all who hear the Gospel message may possess it—possess it "more abundantly," that not one erring son, who hears Christ's glorious declaration, need be shut out of the Father's love or the Father's house. Though Christ's references to the enduring blessedness of the Divine life are chiefly negatives—"not perish," "never thirst," "never die"—what negatives they are! negatives which, in their spiritual significance, stand for positive blessings that elude our utmost thought and imagination, and can be summed up only in the grand positive promise, but faintly realised on earth, "but have eternal

life.' It is as if Christ would say: Eternal life *anywhere* is heaven. The greatest joys of the Divine life, here or hereafter, are the life *itself*, its pure and perfect character, its limitless possibilities of grace and glory, its nearness and likeness to God.

CHAS. FORD.

REV. GEORGE McMICHAEL, B.A.

AT "Westbury," in Malvern, a charming home nestling under the shadow of the everlasting hills, lately passed away the Rev. George McMichael, B.A., formerly of Dudley. Through failure of health, in 1888, he resigned the pastorate of New Street Baptist Church, Dudley, retired into private life, and six years later, under medical advice, removed to Malvern. After many fluctuations in health, he gradually grew worse, and on January 7th, in the presence of his devoted family, he fell peacefully on sleep in his seventieth year, and was buried in the picturesque graveyard of Cowleigh Parish Church hard by. Though so long withdrawn from public life, his useful and honourable career was not forgotten, and many messages of sympathy and appreciation were received from public bodies, and from ministers, clergymen, and members of all sects and parties.

Born at Bridgnorth in December, 1829, his early years were spent amid circumstances of comfort and refinement, his father at that time being a prosperous carpet manufacturer in the thriving Shropshire town. While engaged in his father's factory he developed, at the age of eighteen, a keen taste for literature, and devoted the early morning hours to his studies. Subsequently he was received into the Bridgnorth Baptist Church, then under the pastoral care of the Rev. Alfred Tilly. About the year 1849 he entered Stepney College as a ministerial student, and had for colleagues the Rev. George Short, B.A., and the Revs. Dr. Samuel Cox and Charles Vince. During a distinguished college course he graduated B.A., first division, in London University, and took honours in Physiology immediately afterwards. By a singular coincidence he held each of his four successive pastorates after the first about four years longer than the previous one. From college he settled at Gloucester Baptist Church, but after a brief uneventful pastorate of two years he accepted a call to St. Mary Street Church, Bridgwater. Here for seven years, from 1855 to 1862, he did excellent work amid peculiar difficulties, and his name is still affectionately remembered by the aged survivors, and by those who were then among the juniors. Here, also, he met Miss Dosson, a lady whom he subsequently married, and who proved in every sense a faithful and devoted wife, and who survives him.

In December, 1862, Mr. McMichael returned to Gloucestershire to undertake the charge at Bourton-on-the-Water, with its four dependent country stations. It is a long-standing custom at this historic country church to first invite its minister for the limited period of six years, and then, if the

relationship of pastor and people prove mutually satisfactory, to renew the call at the end of the six years without temporary limitations. Mr. McMichael's ministry in this new sphere proved singularly happy and prosperous, and so continued, on the renewal of his call at the expiration of six years, until his removal to Dudley in 1873. Readers of the BAPTIST MAGAZINE of 1885-7 will remember a short series of interesting and humorous papers which appeared under the quaint *nom de plume* of the "Rev. George Guill, B.A." One paper was entitled, "My Village Preachers," and two others, "Reminiscences of Village Life." No harm can now be done by stating that "Rushside," the assumed name of the village, was Bourton, and that the writer was the Rev. George McMichael, B.A. The papers reveal the author's fond recollections of a happy pastorate and of a homely but loyal and generous people. Being an ardent advocate of the cause of foreign missions, Mr. McMichael, as the local secretary of the Baptist Missionary Society, organised a series of missionary meetings, which, for enthusiasm and success, won a record unparalleled in the history of the Bourton auxiliary of the Society. Through his instrumentality a Reading Room was opened in the village. He also successfully inaugurated the "Penny Readings" movement, then in its infancy in England. The financial profits of this latter venture proved sufficient to enable the local authorities to light up their hitherto benighted roads with oil lamps. Indeed, in the Bourton district Mr. McMichael appears to have been a pioneer of every good and healthy movement—an earnest imitator, in a more limited sphere, of the versatile Oberlin in his ungenial Ban-de-la-Roche. Many changes have taken place in Bourton in the quarter of a century which has elapsed since Mr. McMichael's removal, but the memory of his genial presence and faithful labours is still fragrant in all the country side.

Dudley was his last pastorate, which extended from 1873 to 1888, when his health broke down. In this busy centre of industrial life—so different from the rustic simplicity and country quiet of the sphere he had just left—his rich stores of experience and of wide reading proved invaluable. He devoted himself, without stint, as preacher and pastor, to the interests of his charge. The public institutions of the town also received his hearty support and co-operation. For many years he served on the School Board, and was also a governor of the Grammar School. He was vice-president of the Dudley Literary Society. In the wider interests of his denomination, he acted for a lengthened period on the Executive Committee of the Baptist Midland Association, and had the honour of being elected president for the year 1879. On his death, eleven years after his active ministry had ceased, touching letters and resolutions of sympathy and condolence from his former church, from the Literary Society, and from many old Dudley friends, showed the permanent impression made by his fifteen years' service in that town. One sympathiser states that "he raised the Baptist denomination in Dudley very much in the estimation of the people," while another adds that "his public life in the town is well remembered."

In the general estimate of Mr. McMichael's rich and varied gifts and character, much might be quoted from the testimony of competent judges. His exceptional ability as a preacher is acknowledged by all. He was a faithful pastor, kind and genial as a friend and a brother; he held his denominational principles with firm grip, but respected those who differed from him, and worked harmoniously with them; he was sagacious in council, candid in all his speech, strongly opposed to intellectual conceit and every form of snobbery, upright and irreproachable in character, and in manner and bearing ever a courteous Christian gentleman. That his pulpit was the one overmastering consideration of his ministry is abundantly evident. The preparation of his sermons was made with the most careful and conscientious elaboration; so much was this the case that "his sermons" as delivered were (as one states) "quite fit for publication without any touching up." As a keen student and voracious reader, every form of literature was laid under contribution for his pulpit work—the ancient and modern classics, philosophy, history, the "fairy tales of science," travels, adventures, poetry, and fiction. Nothing escaped him that could be pressed into the service of the truth, and he certainly had a quite extraordinary insight into the symbolism of nature and a remarkable facility in transforming common incidents and adventures into brilliant illustrations. He gleaned in every field. His sermons brim over with apt quotations, felicitous illustrations, telling anecdotes—there is not a dull line in them; yet the ever conspicuous marks of high thinking and of a cultivated taste prevent the least suspicion of sensationalism or of the straining after a cheap popularity; the result being that his sermons, whilst understood by the humblest, were appreciated for their depth and culture by the most intelligent.

As a writer he had a facile pen. In the illustration and enforcement of religious ideas and ideals his literary work equally exhibits his characteristic use of the spoils of hard study, and of extensive reading and observation. These features abound in the numerous articles from his pen which appeared in this magazine over the ten years dating from 1879 to 1888. Like his own character, they are eminently virile and robust, without a touch of shallow pietism or weak emotionalism; yet they are rich in all the elements of a broad humanity—pathos, humour, sympathy, and quick appreciation of the problems and difficulties which confront those who, in Laurence Oliphant's words, strive "to live the life."

This brother beloved, of such varied gifts and works, has now gone to his reward. Such men—strong, sturdy, high-minded, noble-hearted—are the salt of the earth and the pride of the churches. They may not possess resounding names; they may move in comparatively limited orbits, but they move grandly, and they leave definite and lasting impressions of good within the radius of their own chosen spheres. Their "record is on high," and their "reward is sure."

WALTER LEE.

SUNDAY MORNINGS WITH THE CHILDREN.

VIII.—THE BOX OF THE TWENTIETH CENTURY FUND.

THE wise farmer, when he has gathered in his corn, sets some of it apart for sowing—that is to say, he places it in a hole in the ground, in the dark, out of sight, giving it back to God, as it were, that it may be a blessing hereafter. Now, money is like seed. Seed is little and plain, but when it is properly sown, with the blessing of God, it is in time changed into living plants. Putting money into the box of the Baptist Union is like sowing it. It is giving it to God, with the hope that He will do something with it in time to come that will be good and beautiful, that it may hereafter bear flowers and fruit for His glory.

What sort of a garden or field is this Baptist Union Twentieth Century Fund that we should sow therein the good seed of our money? Now, I want to make this very clear to you, and that for two reasons. First, that you may not be so foolish as to give your money where you cannot expect a blessing, like the boy who sowed some mignonette seed in the sand on the sea beach, and so lost it entirely. Secondly, that you may not be so foolish as not to sow wisely some of your money, like the farmer who, when the next harvest came, had no corn to reap, because he had neglected to put seed in the ground in the spring. Sensible children wish to give something to God. Every good Baptist child desires to give in a way that may be most blessed and useful. If you want very pretty flowers, you must put your seed in good ground. And if you want the blessing of Jesus Christ upon your money, you must put some of it in the right place.

You know that there are many things which you can do for yourself, and no one else can do for you. And you know, also, that there are many things which can only be done by a number of persons in union. For example, when you want to learn your lessons, you can do that best by yourself. So if you try to catch a ball. But no one by himself could build a chapel; it takes a number of persons, some hundreds, perhaps, all in union, to complete a noble place of worship. Now, some wise and excellent people think that the beginning of the twentieth century will be a good time to make a strong effort for the progress of the work of our Baptist churches, so that more persons may know the blessedness of becoming thorough disciples of Jesus Christ. There is a great society called the Baptist Union. As its name indicates, it is a union of Baptists, and a plan has been made by which this may be carried out, and very much good may be done. But money is needed; without it the work can no more be done than we can have a good harvest without sowing. Our leaders have, so to speak, found out a splendid fertile field, and they want the seed. There are at least half a million Baptists in this country, and if, on an average, each will give ten shillings, then a glorious work may be done. Some rich people are giving much more.

But the poor as well as the rich, children as well as grown-up people, are asked to help. Not one of you would like to be left out. Remember, when Jesus Christ was in this world, He looked very carefully at some persons who were putting their money in the collecting box in the ancient Temple. You know who it was He praised the most. It was the poor woman who gave only one farthing! For the dear Lord looks to the heart. Let me suppose that you have the box before you. You are interested in it, and wish to know what it means. We will, therefore, examine it.

THE BACK OF THE BOX.

On the back of this pretty little box it is stated how the money will be spent. It will be interesting for you to read that carefully, and when you have put in what you can afford, to find out what will be done with it. You may calculate that if you put in one penny, one halfpenny will go for planting new Baptist churches where they are wanted and where they may bear fruit for Christ; about half a farthing for helping weak village churches in their blessed work; about half a farthing for assisting poor, needy ministers in their old age; about half a farthing for building a good Baptist central Church House, which is greatly needed; and about half a farthing for several other important purposes. And the great God, who brings out of the little flax seed when it is sown the beautiful plant with its many lovely flowers, can use every farthing, and bring out of it something lovely and good.

THE FRONT OF THE BOX.

In the front of the little box are the portraits of three of our greatest English preachers—Robert Hall, Charles Haddon Spurgeon, and Alexander Maclaren. These are all Baptists, whose ministry accords with the commission of Jesus Christ. His direction was, "Go and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you." Notice here the three parts of the Saviour's direction—1st, **Make** disciples; 2nd, baptize them; 3rd, teach them all Christ's commands. That is the proper ministry, and it is to promote such preaching that is the special object of the fund.

THE SIDES OF THE BOX.

As you study what is written on the box—and we hope every one of you will do so very carefully—you will note the pictures on the sides. These illustrate what you ought to be, and what you ought to do.

First.—What you ought to be. Look at the right side. A soldier of Christ. He stands steady and erect, as a true champion of his Lord. His belt is truth, his breastplate righteousness, the steel covering of his legs and feet is peace, his shield is faith, and his helmet is hope. Such is the Christian. He wears truth, righteousness, peace, faith, and hope. Then there is the strong weapon, which he holds with a firm grasp, which is Holy Scripture, the Word of God. So far the picture allegory recalls what

Paul taught so beautifully in the last chapter of the Epistle to the Ephesians. There is something more. Notice that his feet are planted on a rock; that is the Rock of Ages—he has found a firm standing there. Near by is the illimitable ocean—we are all very near eternity. The sun rises upon him, as the prophet said: “Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings.” Such is what we desire every one of you children to be. The picture, however, means more. Such we pray and desire may be the character of the coming age, when you who are now children will be men and women, of which time the twentieth century may be the dawn, and the object of this fund is to bring the sunrise of true religion for future days. Every boy and every girl may become a true knight of Jesus Christ, and it is impossible to have any higher glory on earth.

Secondly.—The other side of the box suggests what we ought to do. It directs our attention to a little country chapel. We should do what we can to support the little places of worship, where the Gospel of Jesus Christ is faithfully preached, for these are often despised by the rich and great people of this world. God blesses them sometimes very wondrously. In the picture you will notice several persons going in to learn about Jesus. In the front is a little child leading an old man, and directing him to the open chapel door. That is just what little children may sometimes do. They are not called upon to preach, or to teach their elders, but they can show their love for the house of God, and entreat their parents and friends to go and learn the blessedness of serving Jesus Christ. The story is told of a good little girl, whose father was a wretched drunkard, and made home miserable by his bad conduct. She went to a Sunday-school, and learned to love the Saviour. Often she prayed for her father, but, being a little girl, she knew not what else she could do. One Sabbath morning, when he was in low spirits, she begged him to go with her to the chapel, and led him there. God's Spirit spoke to him that morning, and changed his heart; he became a bright, loving Christian man, and the home became a happy home. God often uses little chapels, and also little children, for the glorious purposes of His grace. There is something more, however, in this picture. Old and young are represented as going together for the humble worship of God. And that is the object of the fund for which the box is sent out and you are asked to contribute. It is to hasten the time when all shall seek to worship the Father in spirit and in truth. Let us all hope and pray that the Twentieth Centenary Fund may be a great blessing to all our Churches and Sunday schools, binding our hearts together in sympathy and prayer, and making us strong to obey the will and do the work of the “Lord that bought us.”

J. HUNT COOKE.

THE Christian Literature Society for India, 7, Adam Street, Strand, W.C., send out SEED-TIME AND HARVEST: A Tale of the Punjab. By A. D. Second edition. 1s. 6d. A capital account of missionary work in India.

THE YOUNG ATHLETE.

SOME time ago we reviewed a volume of remarkable poems, entitled "A Shropshire Lad," by Mr. A. E. Housman, brother, we believe, of Mr. Laurence Housman, the artist and poet. The following verses on "An Athlete Dying Young," are powerful in their pathos, and bring out an aspect of life, which we are all apt to overlook, but which we cannot safely ignore. We believe in the need and the great value of wholesome recreation and sport, but they are often carried to excess, and so make life from the highest standpoint a failure. There are other honours and rewards after which we should aspire, as these verses serve to remind us.

"The time you won your town the race
We cheered you through the market-place;
Man and boy stood cheering by,
And home we brought you shoulder high.

"To-day, the road all runners come,
Shoulder high we bring you home,
And set you at your threshold down,
Townsmen of a stiller town.

"Smart lad, to slip betimes away
From fields where glory does not stay,
And early though the laurel grows,
It withers quicker than the rose.

"Eyes the shady night has shut
Cannot see the record cut,
And silence sounds no worse than cheers
After earth has stopped the ears:

"Now you will not swell the rout
Of lads that wore their honours out,
Runners whom renown outran
And the name died before the man.

"So set, before its echoes fade,
The fleet foot on the sill of shade,
And hold to the low lintel up
The still-defended challenge-cup.

"And round that early-laurelled head
Will flock to gaze the strengthless dead,
And find unwithered on its curls
The garland briefer than a girl's."

NOTES AND COMMENTS.

THE DOLE TO THE CLERGY.—There has, perhaps, never been a more foolish or unpopular proposal—no, not even Mr. Lowe's Match Tax—put forward by a powerful and responsible Government than the Bill by which a sum of about £87,000 per annum will be secured out of Imperial grants in aid of local rates in order to lessen the amount of rates payable by the clergy on ecclesiastical tithes. It is an almost undisguised proposal for a new Anglican endowment, drawn up on a thoroughly mean and contemptible scale. In the House of Commons it is put forward as a simple act of justice due to the clergy. This plea was answered a year ago by the Chancellor of the Exchequer, who, although this is a money Bill, has shown his estimate of his colleagues' proposals by leaving them in the lurch, abstaining altogether from taking part in the discussions. The argument against the Bill on the plea of justice, both in the House and out of it, has been overwhelming. Special service has been rendered in this direction by the *Daily News*, which day after day has contended, and given chapter and verse for its contention, that in the large majority of cases when tithes were commuted, an additional sum was added to meet the charge for rates, and since that time, so far from rates having advanced, in almost every case they have considerably declined. That justice is not really in question is evident from the distinction in this matter made, under the Bill, between the tithes which come into the hands of lay owners and those received by the clergy. Out of the House the Bill has met with some small support on the plea of the poverty of the clergy, and the *Guardian* is greatly afraid that it may hereafter be used by Liberationists as an argument for disendowment. It must be admitted that the smallness of the incomes of some of the clergy is a disgrace to the wealthiest Church in the world, but that disgrace cannot be removed by a new endowment out of the common rate-paying purse. There is not in all the land a Free Church poor enough or mean enough to accept such a dole. Just when Methodists, and Congregationalists, and Baptists are raising their Century Funds, and are devoting some considerable share of their gifts to augment the narrow stipends of the ministers of the weaker churches up to something like a living wage, these proposals for a Church of England Century Fund out of the pockets of the taxpayers are not a little startling. All clerical tithe-receivers are not poor—indeed, the income of some of them seems quite unnecessarily large; but the relief afforded by the Bill will be in direct proportion to a man's income. The actual relief to the really poor clergy, as compared with the handsome doles given to those to whom it will simply mean an increase of luxury, is like Falstaff's halfpennyworth of bread to the sack he drank. It is a great confession of weakness that a Bill cannot be carried through without unconstitutional

procedure on the part of the so-called Constitutional Party. The Bill was introduced by an abuse of a common understanding of the forms of the House. The committee stage was marked by a curious silence among the occupants of the Tory benches, and although only three nights were given to its highly contentious clauses, the closure was moved no less than twelve times by the two Ministers who had charge of the Bill, its passage being finally secured by an all-night sitting, the smallest verbal amendments being rejected in order to avoid altogether the Report Stage of the Bill. A remarkable and, in its result, unparalleled incident marked the discussion. Mr. George Whiteley, the Tory M.P. for Stockport, refused to be cajoled or silenced; he denounced the Bill as the last of a series of disgraceful doles and bribes, and ended by placing his resignation of his seat unreservedly in the hands of his election committee. They declined to make use of it, and gave him permission to take whatever course he thought proper in the House of Commons. He at once proceeded to change sides, and both sit and vote with the Opposition. It seems like one more case of "whom the gods wish to destroy they first drive mad."

CONVOCAATION AND ECCLESIASTICAL COURTS.—The meetings of Convocation, the ordinary, and also the extraordinary, and possibly illegal joint meetings, in their discussions of an Ecclesiastical Procedure Bill, amending the Bill of 1888 drawn up by Archbishop Benson, have done little more than show the diversity of opinion which exists. The Bishops could not, indeed, come to any final conclusion, for, while they spent two days in Committee, they were still unable to do more than receive their own report, its adoption, in view of opposition from more than one quarter, proving to be impossible. There was, further, wide divergence of view between the Upper and Lower Houses, mainly because the Bishops shrank from claiming, to the detriment of the Crown, any final authority in matters of doctrine or ritual, an authority which the Lower House would not have thrust upon them. The resolutions of the Upper House, in the words of Archbishop Temple, "do not make the opinion of the Archbishops and Bishops decisive as to the meaning of the law of the Church of England." The joint meetings of the two Convocations were held in private, and the resolution announced as unanimously carried was to the effect that there must be more discussion before anything can be done in the direction of legislation. It was further determined, but not unanimously, that a joint meeting of the two Convocations each year is desirable. So, for the present, things will go on as before. A large party in the Church will yield no obedience to the judgments of the existing Ecclesiastical Courts, and, in the meantime, the Church remains hopelessly divided as to anything to substitute in their place. But the longing to obey God rather than men will grow, and at the last there will be some at least who will be willing to risk all for true freedom.

THE CONGREGATIONALISTS AND BAPTISM.—Those who have any intimate knowledge of Congregational Church life in England cannot fail to have been struck with the great variety of views entertained by their ministers on the subject of baptism. Many regard the rite with indifference; while some are strict Baptists, and are shocked if they find that anyone has been accidentally admitted into the membership of the Church without being previously baptized, as they understand it. Some are sacramentarians of a mild type, like the late Dr. R. W. Dale, and, further, interpret the ordinance as an assertion of the Lordship of Jesus Christ over every child born into the world. Others would confine its administration to the children of Christian parents, and consider its whole benefit to lie in their increased sense of responsibility. Some years ago Dr. Horton, on our missionary platform, declared himself two-thirds a Baptist, and he has been reported as desiring to have a baptistry on the church premises for the immersion of those believers who may desire it. His colleague, Rev. Cuthbert McEvoy, M.A., of Cricklewood, declared at his ordination that he held Baptist views, but did not think the matter of baptism of sufficient importance to divide Christian Churches. And so we might go on. But most interesting news comes from America. There is to be a United Congregational Council, meeting at Boston, similar to the Council held in this country a few years ago; and the Rev. Dr. Howard S. Bliss, formerly assistant pastor of Plymouth Church, Brooklyn, and now pastor at Montclair, New York, is said to be anxious to bring forward at the Council a proposal to substitute for the present rite of infant baptism an impressive service of dedication. The grounds of his proposal are that baptism, in its true meaning, is only applicable to those who are making a personal profession of faith, and are ready for union with the Church. The proposal has already, according to report, received hearty support from many Congregational ministers in the United States, and is attracting much interest and giving rise to grave consideration. We hope our brethren will come to the discussion of the question with an open mind and an open New Testament; no one can ask for more, and surely they should seek for nothing less. The ultimate fate of the proposal will be watched with intense interest in this country by both Baptists and Congregationalists, but what would prove still more interesting and instructive would be a verbatim report of the discussion. The present ritualistic controversies should make our pædo-Baptist brethren alive to the difficulty of any real standing-ground between primitive New Testament simplicity and the claims of the priest.

THE AUSTRALIAN "SOUTHERN BAPTIST" ON PREACHING.—Our contemporary, the *Southern Baptist*, published in Melbourne and Adelaide, is one of the papers we always receive with pleasure, and which we trust is as well supported as it deserves to be. In a recent number there is a note on preaching which we heartily commend to the attention of our home pastors:

"Pastoral work takes an ever-increasing share of a minister's time, and there are few who need to-day urging to visit more and to look more carefully to the week's meetings. Has the time arrived to mention again the claims of the Sunday preaching? To get an audience of two hundred weekly is to have a splendid opportunity. Some are jaded with their week's work, and they need some message from above to refresh their souls before they battle again with daily temptations; some are heedless, and need the word of warning that otherwise will hardly reach them at all; some are restless at the emptiness of their lives, and may welcome the invitation of the Saviour. Brother ministers, do we meditate over their needs enough, and seek how to translate our messages so as to reach the average man of to-day? Reading the Bible comes first, and is never neglected; but do we read our English classics so as to clothe the Gospel message in the most persuasive words; our first-class reviews and magazines, to see the current of men's thoughts to-day? If not, we certainly limit our usefulness to the unthinking part of the people, and perhaps bring discredit on the Gospel because of the miserable equipment of its heralds. Our minds are tolerably empty at the best, and unless we mean to give out the same few thoughts in the same ordinary words, we must read the best thoughts of others till they become our own, and study the best eloquence of all times till we, too, catch some of its echoes."

THE TEMPERANCE PROBLEM.—The issue of the majority and minority reports of the Temperance Commission has followed hard upon the publication of Messrs. Rowntree and Sherwell's book on the same subject, and they demand the immediate and careful attention of those who are working to bring about a deliverance from the evils attending the drink traffic in the United Kingdom. There is presented to us a great multitude of proposed changes in the law, some of them conflicting changes, and some of them such as many earnest reformers would regard as dangerous and even impossible. But, setting these aside, there are still many proposals presented to us on which these experts are quite or almost unanimous, and in view of the terrible evils which are always with us, and which are claiming every day new victims and sowing continually the seeds of fresh harvests of crime, and moral and physical deterioration amongst the people, it is surely a great duty laid upon us, while not ceasing for a moment to work for the temperance millennium, to unite with all who are willing in order to press forward at once the points on which there is practical agreement. We cannot perhaps expect a moribund Parliament to take the matter in hand, but there is time before the next Parliament is chosen for the union of the moral and religious forces of the country on some real and worthy measure of reform, including a large reduction of licensed houses, a measure of Sunday closing, the protection of children against the corruption of the traffic, and the giving to the authorities greater power to deal with habitual

drunkards. If we cannot do all that we would let us, at least, do what we can.

WOMEN IN PUBLIC WORK.—After the decision of the House of Commons in the London Government Bill, to leave a place for women on the glorified London vestries, and in spite of an earnest and eloquent appeal on the part of Lord Salisbury, the House of Lords decided, by an overwhelming majority, to take a step backward and refuse women any longer a share in work which, on the humble vestries of the past, they have often performed with so much advantage to the proper discharge of the functions of these bodies. Lord Salisbury, who has known the value in his own home and on his own estates of a woman's tact and wisdom, declared that, in advocating the opportunity for women's service, he was pleading "the cause of right, of justice, and of true philanthropy. . . . Women are as necessary for the purpose of assisting these local bodies to provide decent lodgings for the working classes as they are for the purpose of administering the Poor Law. It is quite as essential and a far more pressing and urgent duty." But our House of Peers, while it thinks England well served by a Queen, and a woman most fit to bear the affairs of Empire, draws the line at a vestry!

PEACE.—As the Conference at La Hague is drawing to its close, it becomes possible to estimate the permanent benefits which will accrue from its meetings. That it ever met at all was in itself a great achievement. But it is perhaps a much greater cause for thankfulness that its members, who, in many individual cases, were at the beginning of their labours quite sceptical of any result from their deliberations, now feel not only that a real forward step has been taken in the proposals agreed upon for a Court of International Arbitration, but that they separate with the confident hope that a beginning has been made in the great work of securing amity among the nations; that is an earnest of far-reaching changes in the years that are to come. In the meanwhile, in the matter of the Transvaal, time has all been on the side of peace, and in all sorts of directions responsible leaders have been saying with unmistakable resoluteness, "There must be no war." President Kruger is a high old Tory of an extreme type that is not extinct, even in this enlightened country, but every day shows him more inclined to yield to reason, and to act for the obvious well-being of the country over which he rules. It is a great pity that he should have been encouraged so long in his resistance to just and inevitable reforms by men who almost monopolise the name of Liberals, and for whom the only excuse that can be made is that they do not understand the real facts of the case, otherwise they would not speak as if it were criminal for the Outlanders to seek to obtain what the Liberal leader of the House of Commons has called "the very elements of civil right and civil freedom."

LITERARY REVIEW.

SOCIAL WORSHIP AN EVERLASTING NECESSITY. By John Clifford, M.A.,
D.D. James Clark & Co. 1s. 6d.

It is so rarely that a President of the Baptist Union publishes a volume of sermons during his year of office that we receive this "small book on great subjects" with more than ordinary gratification, and devote to it more space than under other circumstances we should feel warranted in doing. Moreover, Dr. Clifford has the unique distinction of occupying the Presidential chair for the second time, and has responded to the call so unexpectedly made upon him in consequence of the death of Dr. James Spurgeon, under conditions connected with the work of the Twentieth Century Fund, which place on him a severe strain, but which equally prove how strong a hold he has on the confidence and affection of his brethren. The contents of the book—apart from all question of authorship—would, we believe, command general attention. The chapters, which are all brief and pointed, are brightly and suggestively written, lucid and compact in thought, buoyant and vigorous in tone, illustrated by choice examples, and all directed to a devout and practical end. The book shows Dr. Clifford at his best and strongest. He deals not with matters of criticism, or with the social aspects of the Gospel, but with the truths that enter into the very heart of man's relation to God and immortality. "God the Home of the Soul," "Jesus Praying," "Lives that make Music," "Strength for Tired Men," and "The Better Resurrection"—these are themes of universal interest. "How Paul thought of the Incarnation" is a delightful homily, doctrinally strong, as well as morally inspiring. Exposition, argument, and appeal are all lighted up by the glow of imagination and suffused in the spirit of poetry. We breathe—if not Mr. Balfour's "psychological atmosphere," one even more serene, bracing, and exhilarating. One or two extracts will show better than anything else the fine quality of Dr. Clifford's thinking, and reveal the secret of his power over classes which comparatively few ministers are able to reach. Take first the vindication of the Church's worship, as based on the very nature of man.

"Social worship is one of the everlasting necessities of men. They seek it as the plants of the sun. They *must*. They are made for it, and made by it. It is the food of the soul, and as the Eternal God is always moving to higher effects and more spiritual realms, so the growing and expanding soul-life of man will increasingly nourish itself in the temples of social worship and Christian ministry. Aristotle says man is 'a social animal.' He is, and he realises himself, his best and purest self, only by entering into relations with society, with home, village, city, and nation; and he the more swiftly and surely attains to that diviner self as he enters sympathetically and actively into relations with the purest and noblest society. For he is spirit, and has a body, and whilst his body attains its maturity by

the aid of fruitful earth and shining sun, the soul only reaches perfection through the aid of truth, of righteousness, and God; and therefore the circle of spiritual friends is necessary, so that he may realise his spiritual individuality, develop faith and fortitude, love and patience, meekness and self-mastery, and all the finer qualities of a Christ-like manhood."

Here, again, we are told of the service which worship renders to us in the cultivation of our spiritual life.

"The 'temple' is not only a house of prayer, it is also a place of meditation, of readjusted judgments, of clearer perceptions, of soothed feelings, and of hallowed reconciliations. Like living in a refulgent summer, it is a luxury to breathe. Faith grows, the vision clears, love expands, and the spirit is healed and strengthened in God Himself. Righteousness is our joy. The spiritual order appears in all its beauty and sublimity and mystery. The soul is awed and gladdened, calmed and quickened; the worshipper feels that he belongs to virtue, to holiness, to God. He is not his own. Sin is hated; the smallest mixture of vanity is an offence, and life and immortality are brought to light."

Dr. Clifford has a true idea of the Mission of the Pulpit, and of the work which a minister should seek to fulfil. The following paragraph is decidedly noteworthy:—

"The function of the Christian minister is to aid men in realising the love of God, and in showing love to men, and he only succeeds in the degree in which he attains those ends. He is not a builder of theologies, though if he does not know them he is likely to be led captive by many an ancient error in new attire, or a new falsehood in ancient garb; he is not merely a teacher of ethics, and yet if he does not aid the highest morality he misses his goal; he is not an engineer of charitable and educational societies, and yet he will lose many an opportunity of advancing the Kingdom of God if he does not handle all knowledge, stir generous emotions, and elicit generous gifts; least of all is he the richly-robed performer of a florid ritual? No! He is the messenger of God, as revealed in Jesus, speaking to men who have come to think on His loving kindness, and who want to find in it the solution of their perplexities, the healing of their diseases, the food for their maintenance, the weapon for their resistance of evil, and the means of their victory over death."

In relation to prayer, Dr. Clifford writes:—

"I cannot answer all the curious questions of the brain, concerning prayer and law—not half of them, indeed—and I will not attempt it; but, like Knox, I will cast my anchor here, in this revealing fact, that He, the holiest of the holy, and the wisest of the wise, He prays. Therefore I am assured this anchorage of Divine example will hold the vessel in the tossings of the wildest sea of doubts, and that I shall be safe as He was if the vessel itself is engulfed in the waves of suffering and sorrow. His act is an argu-

ment. His prayer is an inspiration. His achievements are the everlasting and all-sufficient vindication of prayer."

Finally, there is a contrast between the first and second resurrection, which is as fresh and suggestive as anything we have recently met with.

"The first resurrection was good, for it was a return to the light of the sun, to the love of the home, and to the work of life; but the second was better, for it was the advent of the spirit to the light that is never clouded, to the love that knows no sorrow, and to the work that never wearies or exhausts. The first was to corporeity and the resumption of the duties and pleasures of earth; but the second was better, for it was to the life of the spirit in its fulness and perfection. That was the renewal of a lease on property of incomputable value, but of a lease that, however long it is, is still short. This was the entrance into the house not made with hands, eternal in the heavens. That was a restoration to experiences that in their widest sweep are restricted, and in their loftiest ascents yet fall short of the eternal; but this is admission into the Father's house, with its infinite roominess and its endless stages of discovery, and of growth from age to age. The son of the Shunem widow may have died again even in its childhood; the children of Jairus and of the widow of Nain were carried to the grave a second time. Lazarus was buried again. Dorcas had to leave the poor she loved, and for whom she toiled, though at a later date; but Isaiah and Eleazar escaped to the life everlasting, and to the joys of the perfect home of the saints of God."

It would be a wise not less than a graceful act if some of our wealthy laymen would place a copy of this "small book on great subjects" in the hands of every Baptist minister in the country.

CHRISTIAN MISSIONS AND SOCIAL PROGRESS: A Sociological Study of Foreign Missions. By the Rev. James S. Dennis, D.D., of the American Presbyterian Mission, Beirut, Syria. In three vols. Vol. II. Edinburgh and London: Oliphant, Anderson, & Ferrier. 10s. 6d.

WE are not sure whether, to the desire for the best evidence of Christianity in the nineteenth century, summarised in a single word, the answer should not be its Missions. Certain it is that if it is a valid principle that we should judge a tree by its fruits, the Gospel has no reason to shrink from the test, for its fruits in every sphere of life are both abundant and good. What have been called the *Gesta Christi*, since William Carey inaugurated a new era in the enterprise and energy of the Church, are among the most remarkable of which we have any record. Civilisation—in the broad sense of the word—philanthropy, social progress, kindlier relations between man and man, owe more to Christianity than to any other force whatsoever, may we not say than to all other forces combined? In the opening lecture of the present volume Dr. Dennis discusses "The Dawn of a Sociological Era in Missions," and shows how they have created a new type of individual character in countries the most diverse and unlikely, and a new force of

public opinion. By their promotion of education and their fostering the spirit of humanity they have refined and elevated. New national aspirations have been evoked, and higher conceptions of government propounded. A higher social order has been established, and men have been brought nearer to the Divine ideal of life. Consider, *e.g.*, the one subject of the elevation of women, the check imposed on the baser passions, the introduction of social purity and worthier domestic life, the suppression of the slave trade, of cannibalism, and human sacrifices, humane ministrations to the poor, care for lepers, for orphans, for outcasts, the mitigation of the cruelties of prison discipline, and of the brutalities of war. The silent, unobtrusive influence of missionaries and their families and of the churches they form is well expressed in the following extracts. A Japanese scholar, in an article on "The Ethical Life and Conceptions of the Japanese," contributed to the *International Journal of Ethics*, writes: "The missionaries have lived good, honest lives, and have been careful not to give occasion for scandal; the native Christians, as a rule, have in their lives been consistent with their profession. All this has been an object-lesson to the people around them. Besides, during this epoch of revolutionary change, when the old structures of society were crumbling on all sides, when many young men openly proclaimed that to free themselves from all restraints of morality was a mark of enlightenment, and when, moreover, the idea prevailed that there existed no morality in Europe and America, and that those countries were powerful only because they had superior military equipments, during this time of transition it was a very great and noteworthy thing that there should be these men and women from the Far West to represent to us the ethical and spiritual side of their civilisation. By their very presence they reminded us of the importance of morality and religion in the life of a nation. In this respect their silent, unconscious influence was beyond all estimation. I have no doubt that with the further progress of Christianity in Japan, and the consequent more perfect adaptation of its teachings to the need of the people, it is destined to exercise a yet more thoroughgoing influence in the development of our ethical thought" (pp. 60, 61). Again, in one special direction the testimony of this same Japanese scholar (Tokiwo Yokoi) is very emphatic. Speaking of the influence of the missionaries and the native churches he says: "There is one particular in which they have succeeded in impressing on the mind of the Japanese people a very important ethical truth. I refer to the principle of monogamy and personal purity. I do not mean to say that the Japanese people have been as a rule polygamous, or that womanhood among them, especially in the better classes, had not a very high ideal of faithfulness and chastity. But monogamy as the only true principle of social order, and purity as obligatory upon men as upon women, were never clearly understood. If to-day our best ethical opinion has practically endorsed these truths, we must give a large measure of credit to the foreign missionaries who have been living among us for nearly forty years." The

facts which Dr. Dennis has collected from every quarter of the world and marshalled in systematic order, furnish an invaluable armoury for the Christian apologists, and afford fresh and impressive exemplifications of Christian life such as cannot fail to strengthen our faith, to enrich our character, and stimulate our zeal. A wise pastor will know how to use this volume to splendid purpose. Great pains have been expended on the illustrations, which are more numerous than in any similar work with which we are acquainted.

BISMARCK: Some Secret Passages of His History. Being a Diary kept by Dr. Moritz Busch, during twenty-five years official and private intercourse with the great Chancellor. (Condensed edition.) Macmillan & Co., Limited. 10s. net.

THE condensation of Dr. Busch's Diary is, from most readers' standpoint, a decided improvement. The full text of it—published some twelve months ago—is too long, and contains unnecessary and even tiresome details. Similarities, if not exact repetitions, in the larger work are so numerous that the process of skipping becomes inevitable. We have here, so far as we have been able to test the matter, all that is really indispensable, without any attempt to pass lightly or inadequately over essential points. Dr. Busch is not exactly discreet either in the English or Scotch sense of the word. He is shrewd, self-assertive, not over-scrupulous, and had no lack of opportunities of forming opinions. He has, we believe, been charged with recording so many "probable improbabilities," that his story is scarcely credible, but we believe that those who were best acquainted with the great Chancellor recognise the general truthfulness of his portrait. We see him in all sorts of moods, alike in full uniform and in undress. Bismarck was a man of the highest political genius—far-seeing, subtle and crafty, resolute, uncompromising. That he rode rough-shod over all opponents and knocked down all who stood in his way was doubtless "so much worse for them," but it was inevitable. The disgraceful story of the Ems telegram is typical of much else in his career. He had and used the power of securing the fulfilment of his own prophecies when it suited him to do so. His dislike to England and Englishmen, who more than all others checked his ambition, is well known. His conduct towards the Dowager Empress—largely because she was English—had no spark of chivalry in it; nor was his affection for our Queen too great. Yet his life's work was a marvellous achievement, and he was doubtless an instrument in the hands of God for carrying out an essential purpose of Providence. The unity of the German peoples is a fact for which Europe may be grateful, and one which will ultimately work for peace. There were many fine traits in Bismarck's character, noble and magnanimous qualities, and the quest for them in this record is by no means like searching for a needle in a haystack. Other than professed politicians may read Dr. Busch's pages with sustained interest and profit.

THE HEAVENLY BRIDGROOM. A Poem. By Robert Thomson. London :
Elliot Stock. 2s. 6d.

MR. THOMSON is the author of "A Dream of Paradise," a poem which on its appearance, a little more than a year ago, we had pleasure in introducing to the notice of our readers as possessing unusual value, full of striking, comforting, and inspiring thoughts. The subject of these stanzas is the relationship of Christ and His Church contemplated under the figure of a Bridegroom and His Bride, after the manner of the Song of Solomon. There are five canticles: The Call of the Heavenly Lover, The Bride's Beauty and Charm, In the Furnace, Love's Communings, and In the Valley of the Shadow. The strain is pure and lofty, the language is the fit expression of fervid and impassioned feeling, and is mostly kept within the bounds of good taste. There is a risk in the use of such language which cannot be overlooked, just as there is in misinterpreting and misapplying the words of Solomon's Song. On the other hand it needs to be affirmed that pure ideal human love is of God, and is made by Christ Himself the type of the divine and heavenly love. Of the Miscellaneous Poems we may give the following specimens—one from a graceful tribute to the late Alexander Smith. After defining the true function of the poet, Mr. Thomson writes:—

" And he was one who had the power
To bear men's captive minds along,
The genius which he had for dower
Blossomed and breathed in song.

" His strains have music like the lute,
Colour that glows like sunset sky,
The richness as of autumn fruit,
And charm that cannot die.

" Not his the minstrel's frequent fate
To pass away with hopes unblown,
Standing outside Fame's temple-gate,
Unrecognised, unknown.

" A star in Song's bright firmament,
A king, tho' with no laurel crown—
He climbed Parnassus' steep ascent,
And shares in earth's renown."

The other specimen is a sonnet entitled "Upward Flights":—

" A golden-throated bird alit one day
Upon the pavement of the smoke-dimm'd street,
Where, 'mid the rush and din of hurrying feet,
The mire of earth besmear'd its plumage gay :
Back to its airy haunt it flew away,
And soon as it had stretch'd its pinions fleet,
The dust fell off, and it began to greet
With song of joy the heavens that round it lay.

“E’en so the soul, oppress’d with worldly care
 And for a space desirous to be free,
 Mounts to the sky, upborne on wings of prayer,
 Singing : ‘ This, this is blood-bought liberty ;
 Here doth the spirit breathe serener air,
 And here doth God hold fellowship with me ! ’ ”

It is, we know, the fashion in many quarters to depreciate our minor poets, and to set their work aside as valueless. This is a mistake. Many productions which cannot be ranked among the works of “our immortal bards” yet have grace, sweetness, and melody, and do much to refresh and invigorate heart and mind. Mr. Thomson has rendered, in this respect, a real service.

THE DOCTRINE OF JUSTIFICATION ACCORDING TO SCRIPTURE AND THE CHURCH OF ENGLAND. By the Rev. W. B. Russell Caley, M.A., Plymouth. London: Elliot Stock. 1s. 6d.

WE cannot by any means take for granted that the doctrine of Scripture and of the Church of England are on all points identical. On the contrary, there are divergencies of serious import, but so far as the doctrine of justification by faith is concerned, the teaching of the Articles is emphatically Scriptural, and has about it an evangelical ring which is strangely out of harmony with the sacerdotal voices also heard in the Book of Common Prayer. Mr. Caley writes neither as a scholar nor a professed theologian, but gives a plain, simple and straightforward statement of evangelical truth, as against Romish and High Church perversions. The work is commended in an introduction (of which the title-page makes no mention) by Dean Lefroy, of Norwich.

MR. ANDREW MELROSE has published, for the Christian Endeavour Council, *The Reports of the Christian Endeavour Convention held at Belfast, Whitsuntide, 1899.* Edited by the Rev. W. Knight Chaplin. It is a record of several days’ vigorous and spirited meetings, dealing with such questions as the influence of pernicious literature upon the young, the conversion of the young, personal responsibility for soul winning, Home and Foreign Missions, Temperance work, the Quiet hour, &c. Baptists were well represented at the meetings, and several of the best papers were contributed by them. We commend the report to the attention of all who are interested in the welfare of the young.

IN the Bible Class Primers, edited by Principal Salmond, of Aberdeen, Messrs. T. & T. Clark have published *Our Lord’s Illustrations, the Metaphors, Emblems, Incidents, and Allusions employed by our Lord to illustrate His Teaching.* The writer is the Rev. Robert R. Resker, vicar of Purley. It is a terse and masterly compendium, giving in small space materials which could easily be expanded into a large volume. The classification is as admirable as it is comprehensive. We have rarely seen so good a six-pennyworth of valuable matter for preachers and teachers.

Messrs. T. & T. CLARK are to be congratulated on the high character of their two periodicals, the *Expository Times*, edited by the Rev. James Hastings, M.A., D.D., and the *Critical Review*, of Theological and Philosophical Literature, edited by Principal Salmond. For pure Biblical exposition, the former of these is far and away the best periodical of its class. The latter is not less distinguished for its reviews of the best literature, both in Great Britain and on the Continent. All the principal books are noticed in its pages. They are, of course, fuller and more detailed than we are able to give in this Magazine, but it is gratifying to us to find that in many instances the estimates here expressed have been in so competent a quarter fully confirmed.

CHRISTIAN CHARACTER: A Study in New Testament Morality. By the Rev. Thomas Kilpatrick, D.D. Edin.: T. & T. Clark. 2s. 6d.—Studies of this nature—especially in classes of young men and women—are invaluable, and should be pursued in every congregation in the kingdom. Dr. Kilpatrick conducts such classes in his church at Aberdeen, and out of the lessons thus given grew two small primers which appeared a year or two ago in Messrs. Clark's series, edited by Principal Salmond, the first on "Christian Character," the second on "Christian Conduct." These two primers are now republished in a larger and more handsome form, and make together a fairly complete treatise on Christian ethics. The two sections deal with the making and the manifestation of character—the sources of moral power and the spheres in which it is to be displayed, as in the family, the work of life, our social relations, the State and the Church. Dr. Kilpatrick is a wise and able teacher. His work is a real contribution to the intelligent study of a supremely important subject.

Mr. JAMES BOWDEN sends out, in an attractive form, a new edition of *IN RELIEF OF DOUBT*, by the Rev. E. E. Welsh, M.A., with Introductory Note by the Right Rev. Bishop of Stepney. (2s. 6d.) The work is true to its title. It deals in a frank and courageous spirit with the most common hindrances to Christian faith—both as they centre around the person of Christ and the books of Scripture on the one hand, and as they arise from the sin and sorrows of the world on the other. Bishop Ingram's commendation of the book is based on experience of its value, instances being given of the service it actually rendered. Ability, candour, and charm are manifest on every page of the book.

MR. THOMAS H. HOPKINS, of 16, Gray's Inn Road, sends out *Two Sermons* by the Rev. J. W. Ewing, M.A., B.D., on *RITUALISM: What It Is and What It Means; Its Secret Methods and How to Meet Them*. (3d.) The sermons were called forth by the crisis in the English Church, and offer an effectual antidote to the mischievous retrograde teaching and practices by which the Church is being gradually but surely brought under the dominion of Rome. Mr. Ewing is a clear thinker, an acute and trenchant logician, and the master of a pleasant style of speech. We plead for the wide circulation of this admirable pamphlet.

MESSRS. A. & C. BLACK have published, in two handsome volumes, the *Gifford Lectures on Naturalism and Agnosticism*, by Prof. James Ward, Sc.D., of Cambridge. They are a notable series, and we hope to review them at length next month.



Woodburyprint.

Waterlow & Sons Limited

Yours very Sincerely
G. Hay Morgan

THE
BAPTIST MAGAZINE

SEPTEMBER, 1899.

THE REV. GEO. HAY MORGAN, B.Sc.

IT was in April, 1890, that I first heard Mr. Morgan's name. The Church at Woodberry Down was without a pastor. As secretary, the deacons had placed in my hands the duty of arranging for pulpit supplies during the interregnum which followed the removal of our first minister, the Rev. W. R. Skerry, who to our great sorrow had accepted the charge at Denmark Place, Camberwell. It devolved upon me to make those enquiries which are necessary before inviting anyone to preach in a vacant pulpit. We started out with high ideals, and were resolved not to approach anyone unless there was reason to believe he was desirous of a change. Further, we decided to make the fullest enquiry respecting any minister recommended to us before inviting him to preach. And, finally, we determined to avoid anything like a preaching contest, refusing to allow more than one man to come before the church at the same time.

By appointment I met Dr. Booth, and asked him if he knew anyone likely to meet the special needs of Woodberry Down. Amongst others he referred to Mr. Geo. Hay Morgan, then at Cardiff University, as one of the most promising of students, advising us to invite him to preach. He mentioned that some time previously, when the church at Collis Street, Melbourne, Victoria, had commissioned him to find an assistant for the Rev. Mr. Chapman, with the possibility of becoming successor two or three years later, he had offered this position to Mr. Morgan, who only declined it because it would have involved separation from his widowed mother. This was recommendation enough. We invited Mr. Morgan to supply for us, and on the last Sunday in June, 1890, he preached for the first time in a place now

indissolubly associated with his name and work. Mr. Morgan was my guest on that occasion, and thus commenced a close friendship, which has increased year by year, though our paths have since diverged, and we have no longer the opportunities of that close personal intercourse and united Christian work which were formerly ours. The impression made upon the people was favourable. Mr. Morgan was asked to return, which he did the last Sunday in July, and, as a result, he was almost unanimously invited to the pastorate, which invitation he accepted, commencing his ministry the following December, for, in the meantime, he had to complete his College course, and prepare for what he hoped would be his final B.Sc. Examination at the London University.

There were many head-shakings and doubts expressed as to the wisdom of taking a man direct from College, without any experience in church government. Everyone regarded it as a risk—a risk for the church, and an equal risk for Mr. Morgan. But all pastorates, as all marriages, have this element of risk, as humanly defined, in them. We believed, however, that Mr. Morgan was capable of rising to the opportunities before him and the church; that he was spiritually-minded, earnest, devoted, able to preach and to lead, and especially capable of touching that young life about which we were so anxious. That the result justified our choice has been abundantly proved. Numbers do not always represent spiritual progress, but for more than two years after Mr. Morgan settled at Woodberry Down, with the exception of vacations, we had a baptismal service every month, and during the first three years of his ministry 105 persons passed into church fellowship through the waters of baptism. When his ministry commenced, in December, 1890, the membership stood at 204, and at the end of 1896 it had reached 647, and has since been maintained. With many it is a question whether the old notion that a young minister should always go, for at least three years, to a small country church to gain experience is not absolutely erroneous. Often he gains indolence, stagnating just at the time when the incentive of responsibility should call out his powers to the full. Of course, much depends upon the man.

The history of Mr. Morgan's early career is full of interest. Born in 1866 at Hay-on-Wye, he has never lost the music of that lovely

valley. His father was for many years identified with the Baptist Church at Hay as Treasurer and Superintendent of the Sunday School, and both parents, though in modest circumstances, were highly respected, as the mother still is, for Hay remains her home. Mr. Morgan was the youngest of the family, and his father dying when he was a child the mother's influence has been most marked, and to her is due much of that success which has thus far followed him. It was a struggle such as we often see under similar circumstances, and the boy was glad to help, when quite young, by running errands on Saturdays, and thus earning a few pence. Some of those to whose houses he was sent in this way have since been pleased to welcome him at their tables as an honoured guest. Evidently his promise was noted in these days, for a clergyman in the district offered to pay the cost of his education and training if he would enter the Church, with a view to taking orders. This was when he was about fourteen years of age, but he was too strong a Baptist to become a Conformist, and refused what must have been a great temptation.

Before he was ten years of age he applied to join the church at Hay. This was foreign to the then notion as to child-members, and after being subjected to the ordeal of cross-examination before the church meeting—now happily an obsolete as it was always an evil custom—he was put back and told to wait, greatly to his sorrow and pain. But the following year he was admitted, from which time forward he has been full of Christian service, sharing in almost every department of active work.

The one direction which presented the best opportunity for the future was teaching, and for several years Mr. Morgan engaged in that onerous work, first at Hay, then at Stafford, and finally at Merthyr Tydvil. At the last-named place he was for two years an earnest church worker, and, though but a youth, a most acceptable preacher. Hence it is not surprising that pressure was put upon him to enter College, preparatory to taking up ministerial work. For a long time these suggestions were declined. Mr. Morgan had then, as now, very great repugnance to accepting money for preaching, taking as the higher ideal "earning" his own living, and "giving" as his service such thought and time to Christian work as was possible. At last, however, he consented

to enter Pontypool College, under Dr. Edwards, led to this decision by the prayer of an old man, for whom Mr. Morgan had a warm affection, and who prayed one night, after an address by him, that the pride of heart which kept him from a work for which he was so eminently fitted might be taken away.

A year was spent at Pontypool. Winning a Scholarship at Cardiff University he determined to make science his chief aim, but purely as a preparation for ministerial work. Here again we find an indisposition to follow custom, because it is custom. Usually it is thought that an Arts course is the best preparation for a ministerial career and degree. But Mr. Morgan determined otherwise. He felt that Classics, though excellent as mental training, can be of no service as a direct aid in preaching, whilst Science, with its varied applications to the things of everyday life, may be made the means of illustrating and emphasising spiritual truth. That this is so no one can deny, and those who have listened to Mr. Morgan's sermons, and especially to his talks with children, will have felt that science as the study of God's work in material things, is a better illustrator of spiritual truths than the finest thoughts of man. Of course, there must be an aptitude for scientific study, which is not possessed by all. Some are alarmed at this new method of preaching, and can never reconcile themselves to hearing about physiology or botany in the pulpit, even by way of illustration. But a young minister loses half his power if he fetters himself by the notions of those who ask no other spiritual food than a repetition of that which has been served to them since their childhood.

The time at Cardiff, four years in all—for Mr. Morgan afterwards won an Exhibition enabling him to continue study there—was one of hard, laborious, constant work. Without any money other than could be earned, it meant that plain living which is said to conduce to high thinking. Happily the actual College fees were provided for by the Scholarship and Exhibition, and Mr. Morgan was in frequent demand as a preacher on Sundays. Welsh churches as a rule cannot, or do not—which means the same thing—afford high fees, and it was only with the strictest economy that he could live, and that living was more like what we hear of in Scottish University towns than is usual south of the Tweed.

Many would regard the average weekly bill of his landlady as fictitious. But such training means much and leaves its mark on the later life—a mark for good. During his sojourn at Cardiff Mr. Morgan passed through a severe spiritual crisis. Meeting men of all forms of thought, he was for the first time confronted with those doubts which come to all who think. We accept beliefs, but have to prove them afterwards. It is not in the acceptance but in the proving that our real testing-time is found. For three months Mr. Morgan did not, could not preach, and it seemed at one period as if he would never be able to enter the ministry. But the doubts planted, the difficulties raised by others, resolved themselves, and he emerged with purer faith, with clearer insight into the truths of life, and with fuller assurance than before. That time of temptation was over.

The aim of the College course was to secure the Bachelor of Science degree at the London University. The preliminary and intermediate examinations were successfully passed, and the reason why Mr. Morgan could not enter upon the pastorate at Woodberry Down for four months after accepting the position was that he might sit for the final. Here came a keen disappointment. The over-work, the long and late hours, the attempt to accomplish in two years preparation needing three, caused a breakdown, and he was unable even to write his name, much less answer any of the questions placed before him. But three years later, the church at Woodberry Down having grown considerably, afforded Mr. Morgan the time for further study, and he secured the London degree of Bachelor of Science.

So far as the work at Woodberry Down is concerned, extending over nearly nine years, it is needless to speak. The membership stands at over six hundred, in spite of those rapid changes which are always met with in suburban London churches. The activities of the church have been very great, as are evidenced by its year-books. Specially has Mr. Morgan been successful with the younger people, who have found in him one able and willing thoroughly to enter into their feelings and interests. Hence the congregation is largely composed of young men and women, though among his warmest supporters are many older in years, if not in spirit. It was almost entirely owing to his personal efforts that the debt,

which so heavily pressed upon the church, and limited its activities, was removed. Many branches of work owe their suggestion to him, but whilst a true leader he has believed in using all the talent available—a real test of leadership. At first Mr. Morgan refused to accept engagements outside, believing his first duty was to the church, and this policy was justified by the rapid progress made. Too often the advent of a new minister in any district means that he is here, there, and everywhere, to his own physical exhaustion and loss of concentrated effort most needed in one place. But in later years he has not limited his sphere of influence in this way. In 1895 he published a volume of sermons, under the title of “Knights Errant,” which was received with marked favour, and, in 1896, as President of the North London United Societies of Christian Endeavour, he threw himself into this important development with great ardour and acceptance. In 1891 Mr. Morgan married the only daughter of the late Mr. H. Lewis, deacon of the church at Pontypool, and Mrs. Morgan has proved an invaluable and devoted co-worker with her husband.

The year 1896 named marked a step taken which may have a very great influence upon his career—namely, the entry upon legal studies with a view of being called to the Bar. It would be impossible to recount all the reasons for this undertaking, but primarily it was the old wish to free himself from the necessity of accepting payment for preaching. And on June 14th of the present year he was “called.” That he will always be a preacher is the firm belief of those who know him best; but with health and strength he will probably win an influential position at the Bar. Whether he does so or not, this course of legal studies has naturally had a great formulative influence; and though he never accepts a brief, the time will not be lost. But another sphere appears to be opening to him. In 1895 he freely assisted the Liberal candidate who was contesting the Tottenham division, in which Woodberry Down Chapel is situated, and the following year was appointed Chairman of the Executive of the Liberal Association. Later he became Secretary to the Free Church Council, in which position he has worked very hard. In November, 1897, he contested for a position on the Tottenham School Board, and his popularity was proved by the fact that

he headed the poll. This led the Tottenham Liberal Association to look upon him as a possible candidate for Parliamentary honours at the next election. The invitation was unsought, was spontaneous, but was so pressed upon him that, after great hesitation, he accepted the offer. Of course, such a step would necessitate abandonment of active oversight of any one church, and even among his most sincere friends there are many who doubt the wisdom of this step. But no man can judge for another. Our lack of Christian men in politics is great, and it may be that God has a work for Mr. Morgan to do at Westminster which we do not yet realise. Christianity can be taught from the rostrum, and in the Senate House, as well as from the pulpit. But a man has greater opportunities when all these positions are open to him, and the church unanimously expressed its confidence in its pastor, and is prepared to accept the altered conditions which may result.

To know a man it is necessary to be intimate with him; we must have entered into his aims, and noted the spirit which is manifested under all circumstances. Such has been my privilege with Mr. Morgan. His abilities speak for themselves, and need not be referred to here. I never knew anyone who was more ready to listen to kindly criticism and friendly advice. But mere fault-finding, or that brutal candour which is sometimes falsely designated frankness, or patronage, he does not accept tamely, and one cannot blame him. In my judgment, one of the characteristics which has made for his success is his own perfect frankness. If he sees a difficulty, he does not hesitate to meet it. Many troubles have been avoided by the way in which he treats those who, in a large church, always to be found, are lukewarm or disaffected—occasionally to their own discomfort. Further, he has never expected the impossible, or felt personally aggrieved because he could not equally influence all men. Reference to this has already been made, but another instance may be given. A member of the congregation felt it right to remove to another church. He was astonished when Mr. Morgan said: "My dear friend, go where you can get most good, and work best. I cannot hope to preach with equal acceptance to everyone. All elements in nature do not equally coalesce." Such a spirit is a source of strength.

EDWARD BROWN, F.L.S.

AN OLD-WORLD RELIGIOUS REVIVAL.

AT the present time, when the question of "purifying the Church" is receiving such attention, even inspiring the efforts of that august body, the British Parliament, it might not be a waste of time for our legislators to take their Bibles and read in 2 Chronicles, chapters 29 to 31. They tell of an old-world religious revival, and go far to prove that in some respects the ancients were quite as capable of conducting such revivals as we can hope to be. The chapters relate one of the most striking incidents in the later life of the kingdoms of Israel and Judah. When Hezekiah came to the throne of Judah he found the national life so honeycombed with evil as to be in imminent danger of such a dissolution as was already beginning to overtake the northern kingdom. The first act of his reign was a prophecy of its later magnificence. Recognising that the only solid foundation for a national life is in its religion, he took steps to secure a revival of religion, and he conceived the splendid idea of inviting all the twelve tribes to forget their political differences for a while, that they might meet in Jerusalem and celebrate a national Passover according to the Mosaic instructions. Although his messengers received much scornful treatment, they were successful in inducing a large number from the northern tribes to accept Hezekiah's invitation. The Temple had been cleansed and repaired, all possible preparations were made, and the people witnessed a national celebration of the Passover in which the law of Moses was faithfully observed. But a difficulty arose. The laws of the Mosaic ritual had fallen into disuse, and it was not easy to make adequate provision for the multitudes who attended. Then King Hezekiah, in the further exercise of his inspired wisdom, bade them partake of the Passover, and he prayed to the good Lord to extend His blessings to all who really sought Him, though some were unable to comply with all the directness of the written law. Hezekiah showed himself to be not only a transparently good man, but also a man with a luminous insight into, and unfaltering grasp upon, the principles of a true religion, and, further, a statesman able to plan and carry out a mighty religious reform in face of the

undisguised coldness of the clerics of his day. May God raise up some modern Hezekiah at this critical time, when ecclesiastical leaders are either sitting on the fence or dallying openly with an arrogant and ignorant sacerdotalism.

I. *Consider then what is our guarantee for a revival of pure religion.*—Hezekiah did not find himself king of an irreligious people. The Jews never were irreligious. What grieved the king's heart was the adulteration of pure religion which was rampant everywhere. The worship of Jehovah had been grievously mutilated and heathen elements had been mixed freely with it. The Temple was partially closed: shrines filled the land, some of them dedicated to Jehovah, some in honour of the gods of Damascus, of Tyre, or of Philistia. Hezekiah's remedy for this was simple. He took his stand upon the written revelation of God's Word. He said: "Here is the law of God given through Moses: let us return to this. It is our only standard. Let everything which is contrary to it be destroyed: let us seek to do all it enjoins." Or, in the language of the story, Hezekiah made the standard 'as it is written'—the cleansing must be "the cleansing of the sanctuary."

In every age that is the prominent characteristic of a revival of pure religion: it is a return to the standard of God's Word. The seed of the Reformation was sown by the men who translated the Bible. The principle of the Reformation was: "Back to the Bible as our only standard of faith and practice." And always it must be true that a pure religion is a religion which is unfalteringly faithful to the teaching of God's Word. If we have received a revelation from Him, what other standard can we have? Obviously if He has been pleased to make known His will, men can go to no other source for their instruction. The one antidote for the evils of modern ecclesiastical life, and the only corrective for the false elements in teaching and practice, is a return to the unadulterated teaching of God's Word. Hezekiah refused to sanction a practice because his father permitted it, unless he could discover that God permitted it. We must get behind all ecclesiastical tradition, whether the decisions of councils or the opinions of fathers, and rest upon the solid foundation of the Divine revelation, if we would practise a pure religion.

Such an attitude disposes at once of the dangerous and degrading elements which are asserting themselves so vigorously in modern religious life. When a Christian pastor clothes himself in immaculate millinery, assumes a stupendous importance, and bids his fellow Christians recognise him as their priest, we meet him with the Word of God, and ask him to substantiate his claim by its teaching. Then he is dumb. He can quote decisions of late councils and opinions of late fathers; but he cannot quote one single text of New Testament Scripture in his favour. That New Testament convicts him at once of the blasphemous sin of usurping the sole dignity of our Lord Jesus Christ, the Great High Priest of our profession, or arrogating to himself the inalienable privilege of the humblest member in a royal priesthood. God's Word strips the priest of his robes and drives him forth naked and ashamed. When a sinful man like ourselves seats himself in a private box, and bids men and women enter and confess their sins to him, again we confront him with the Word of God, and ask him to read what is written therein. In obedience to the teaching of our one Master, who has power to forgive sins, we endeavour to overturn that devil's own device, the confessional, and beseech men and women to turn only to "the good Lord, who will pardon everyone that prepareth his heart to seek God." When the Archbishop of Canterbury, in what seems to me flagrant and even dishonest forgetfulness of the fact that he is a paid servant of the State, paid to support a certain form of Protestant worship, openly declares that Anglican clergymen may teach the pernicious semi-Romish doctrine of consubstantiation, and are able to work the stupendous miracle of mixing in some way the actual body and blood of the Lord with the bread and wine of the communion service, we challenge him to give us his authority from God's Word. We do not want to know what is permitted by civil courts; we desire to have the pure milk of the Gospel, that we may grow thereby. Think of the irony of going to barristers and judges for decisions as to what Christians may believe and teach! We prefer to go to the inspired teaching of God's Word. We have more faith in the Epistles of Apostles than in the pleadings of Queen's Counsellors, and in the guidance of the Holy Spirit than in the decisions of a

judge. No, no! Do not delay us with learned disputations as to what this or that court declared to be legal; nor even with the views of Calvin or Zwingli or Luther, except in so far as these expound the Word of God. Take us back to Paul and John and Peter, and, above all, to Jesus. A pure religion must root itself firmly in the revealed will of God. It is fashionable nowadays to talk of the Bible as a great classic. We need to hear more about it as a "supreme authority."

I shall not be misunderstood. I know well that the New Testament does not contain details for all the matters of Church government and worship, as the Mosaic legislation did. But I know, also, that the New Testament does lay down very clearly great guiding principles which are essential to Christianity. I recognise, too, that revelation is progressive; but if it is revelation, it must be the unfolding of the teaching of Jesus, not an addition to it. It is not progression to stretch out a hand further, if that means toppling off the car of truth. You do not necessarily describe a bigger circle if you move both legs of the pair of compasses. One must be kept fixed in the centre of truth. All that we believe and practise as Christians ought to be in harmony with the Word of God; and wherever that Word contains detailed teaching, its authority is final. Therefore, it is an obvious duty for all of us to study the Word of God. It is often asked how we may cope with the tendency to receive the pernicious heresies of Rome, which have so marred her beauty, and are endeavouring to destroy our English Protestant life. The one way is to saturate people with the teaching of the Bible. The light will drive out the darkness. It is folly to be angry because men are criticising the Bible. All study of it is good. Every aid to its understanding is to be welcomed. Let it be scattered broadcast. Read it; pray over it; pay heed to the exposition of it by your chosen teachers; judge their exposition by reference to it at home. If men will be obedient to its teaching, the brood of evil doings which lurk under the guise of Sacerdotalism and Sacramentalism will take their flight; the doors of the Temple will be opened; God's fresh air and bright sunshine will stream in and restore wholesomeness and sweetness to the place of His sanctuary.

II. *The teaching of pure religion with regard to inward and outward elements.*—Judaism was pronouncedly ritualistic. When Hezekiah sought to revive a pure religion by going back to God's Word, he was going back to a word with elaborate ceremonial directions. These directions he sought to carry out. But he was confronted with difficulties. He found it quite impossible to arrange that the many who came in from the outlying tribes could have the purification detailed in the Mosaic law. What did he do? He bade these join in the Passover, and "prayed the good Lord to pardon everyone that prepared his heart to seek God, though he be not cleansed according to the purification of the sanctuary." That is, Hezekiah believed that the supreme thing was to get men's hearts right with God, and that the Ritual was only useful in securing this; and that if it was impossible to have the ritualistic cleansing, God's blessing would be granted quite as readily to all who prepared their hearts to seek Him.

In a pure religion the essential thing is preparation of heart to seek God. It is the end of religion to secure our union with God, and therefore it is the aim of our worship and service to have hearts prepared to seek Him. To be busied and anxious about many external forms, and not to sit humble and expectant at the Master's feet, is to neglect the good part which secures the Divine approval. Our Lord is seeking the love of our hearts, the devotion of our lives. "Thou hearts alone wouldst move: Thou only hearts dost love." The one important thing is to get men anxious about the preparation of their hearts. Renting a pew won't save them. Baptism cannot cleanse them. Attendance at the Lord's Supper will not unite them to Christ. *Sursum corda*. "Up with your hearts." This is the immortal message of a pure religion. "Rend your hearts and not your garments!" You may not be able to repeat the Church's creed; you may not be able to participate in outward ceremonies; that will not hide His face from you. Whether you are in a richly-decked cathedral church, or in a humble conventicle, or in your own chamber, matters not! If with all your hearts ye truly seek Him, ye shall surely find Him!

And yet there are misguided men who would lead us back to

bondage to the heathenish error that the Ritual has efficacy in itself and can secure blessing which does not come through another channel. These modern miracle-mongers claim to mix the actual body and blood of the Lord with the bread and wine of the Supper, and declare that the waters of baptism wash away sin. Then they refuse Christian burial to unbaptized persons, and are anxious to administer the Sacrament to a dying person. Oh! that these miserable mimics of Rome's mummery would sit at the feet of Hezekiah and let a breeze of his sanctified common sense sweep through their natures and brush away the cobwebs of superstition. You may adorn your church with magnificent ornaments; you may call a table an altar, and light it with a thousand candles; you may fill the nave with clouds of incense; you may clothe your priests with vestments, and fill their hands with chalices and crucifixes; but unless your hearts are prepared to seek the Lord, all these will be as garments decking a corpse, and if our hearts are crying out for the living God, these will be the garments which cling about our feet, and which we will fling away that we may come to the Saviour's side.

At the same time, a pure religion recognises the value of all God-given Ritual. Hezekiah did not advocate doing away with all purification because some could not avail themselves of it. He believed that these lost something, and he made them the subject of prayer. All ceremonial which God has given has a value, else God would not have given it. To keep all the ordinances which the Word of God prescribes, and to keep them exactly as they are prescribed, is an integral part of a religion founded upon God's Word. If we find in our New Testament clear indications that it was Christ's will that His followers should gather into church fellowship, and that they should meet for worship and the study of the Scriptures; if we find definite instructions as to the Christian ordinances of Baptism and the Lord's Supper, then to neglect these ordinances, or to modify them, is to disobey the written Word of God, and is to lose some of the Divine blessing. When a man declares that he can be quite as good a Christian without attending worship, or joining a church, or being baptized, or sitting down at the Lord's table,

he is exposing himself deliberately to severe temptation. Perhaps the thing can be done; but it will need a trained athlete to accomplish the feat, and ninety-nine men of a hundred who attempt it will perish miserably. In an ideal state even this Ritual would be unnecessary. There is no temple in the perfect city of God. We have outgrown the need for such sensuous symbols as were necessary centuries ago for the Jewish people; and men who are seeking to lead this nation back into bondage to crude ceremonialism, are enemies of human progress as well as of the Cross. But we are not perfect yet. We know too well how difficult it is to secure preparation of heart. The world is very obtrusive. The material shuts in our horizon. The weights of business and sorrow drag us down. So God, in His infinite mercy, has given us just enough of aid to make it possible for us to climb the great world's altar-stairs, which slope through darkness up to Him. If our hearts are prepared to seek Him, we shall not refuse anything He has ordained; but we shall be prepared to seek Him in His own appointed way.

This brings me to the deepest truth underlying this story. There is an appointed way of approach to God; and if men are really seeking Him, they must walk in that way if they can. Why have we no need of Priest to purify us? Why is there no altar upon which we offer sacrifice? Is it because God has destroyed all need of these? Nay! It is because we have a great High Priest, who has passed into the heavens! It is because He has offered on the Cross an eternal sacrifice for sin which avails for you and me, and is offering the blood of that sacrifice continually. We can come through Jesus: we know God's way; and if our hearts are prepared to seek Him, we shall walk therein. Wouldst thou be saved? Then the message of the Gospel is clear. "Repent and be baptized every one of you in the name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Ghost." "Believe on the Lord Jesus Christ and thou shalt be saved."

J. EDWARD ROBERTS.

REASONS FOR HOPE.

“If the Lord were pleased to kill us He would not have accepted a burnt offering and a meal offering at our hands, nor would He at such a time have shewed us all these things.”—JUDGES xiii., 23.

THESE words express the conviction of a simple woman in respect to the relation in which the eternal God stood to her and to her family. It was a time of terrible depression among the Hebrew tribes. They had passed into a condition of semi-slavery, and there was no voice that spoke a word of hope, and no strong man raised up that could work the work of emancipation. There must have been many hearts at this time that pondered upon the great promises which had been made respecting the destiny of the nation, and contrasted the condition in which they found themselves with that portrayed by the great legislator who led them forth from bondage. For the present all was darkness, confusion, discord, and depression, and it is at such a time in the nation's history, and in such a condition that we find the epiphany recorded in this chapter.

There is one principle that seems to run throughout Scripture, and is found in this incident: these manifestations which are recorded so frequently were generally made to the humble. It was not to the high and mighty in society, but to the lowly, and people who for the most part occupied very humble positions. It is in this case, for example, to a simple, and, with the exception of this incident, an unknown woman. Afterwards it is to the child Samuel, then to David the shepherd boy, then to herdsmen and ploughmen, and to others who occupied lowly positions in life; and even when the Messiah of the world was to be announced, and when it was necessary to find a means for Him to be incarnated, the message was given to, and the privilege borne by a simple village maiden. Afterwards, when the kingdom which Christ founded needed to be proclaimed, and missionaries were required to declare it among the nations, it is not among the *élite*, or the schools and colleges, but for the most part among humble fishermen of Galilee that the Son of God finds His companions. It is these that He prepares, and presently illuminates by His Spirit, that they might unfold the mysteries of that kingdom which He had founded and

declare to mankind the will of God respecting redemption. So that the story we have here of these appearances is simply one illustration of what constantly takes place in regard to these matters.

The story in the chapter is that a celestial visitor or angel appeared to this woman and made a promise. Now we shall lose the whole force of that promise unless we see that the appearance of the angel and the promise made bear directly upon the welfare of the nation. It is not an individual matter, but something that concerned the whole national welfare that constitutes the force of the promise which the angel made. After this it is said that the woman was in the field, probably about her occupation, and that once more this same messenger appears to her. It was commonly supposed of old, and we have not got rid of the notion yet, that people will find God as they retire from society, either into some seclusion apart from the rest of the world, or retire into themselves indifferent to the concerns of society. The fact is, God discloses Himself to men and women in the midst of the work of life. While they are about the common duties of life, He comes and speaks; and therein He manifests Himself. Manoah, this woman's husband, directly he is made acquainted with these facts, wishes to know the name of the visitor who had made the promise. "Wherefore wouldest thou know my name, seeing it is secret?" A parallel with this occurred centuries before in the case of Jacob. You remember the night when returning to his home, after he had sent his cattle and family on, there wrestled with him an angel until the breaking of the day. Jacob cried, "Tell me, I pray thee, thy name." The name of course means the nature, and so here Manoah would know the nature of this angel who had come and spoken, but that nature was not to be declared. The name itself was wonderful or secret. Be that as it may, the sacrifice is offered, and as the flames go up from the altar it is seen that this divine visitor ascends from earth to heaven in a flame. It is then that the man cries, "We shall surely die, because we have seen God," and it is then that the wife replies, "If the Lord were pleased to kill us He would not have received from us a burnt offering and a meal offering, neither would He have shown us these things, nor at such a time have told us such things as these."

Now that simple woman, so far back in human history, ex-

presses the instincts of humanity in respect to God's relation to men. That which lies at the bottom of her conviction is very much that which lies at the bottom of the conviction of men and women to-day and through all time. "If the Lord were pleased to kill us He would not have accepted a burnt offering and a meal offering at our hands."

One can almost feel the thrill that went through the hearts of those early disciples of Christ, when the days of darkness, doubt, and despair had come to an end, and Jesus Christ once more stood among them, when they heard again Christ's voice, and were assured for themselves that the Lord had risen from the dead, and saw Him in His risen beauty. Was there aught that could shake their faith as to God's attitude toward men and the hope of eternal life with which Christ had inspired them? No, Christ was there as one who had passed through all human circumstances and trials, who had gone down to death but had come up again, and now had death beneath His feet. As He stood and spoke, their conviction was absolute that their life was bound upon Him, and, as He had entered a life on the other side of death so for them also there was a like destiny in store.

Come on some 1,500 years in Christian history and there is a noted example. A celebrated man gave utterance to his thoughts at the end of his life in very much the same way that this woman did. In the time of the counter-reformation there was a man in Paris who seems to have had almost unlimited power, about whom the *élite* of the fashionable world flocked, at whose feet sat the finest scholars of the day, a man who could sway the multitude as the corn-fields are swayed by the wind. There was nothing in this world that seemed left for this man to desire. In intellectual power and social position he was the idol of the times. Shortly after you find him with a few others bowed in the crypt of a church, for there was a second man who had set his eyes upon him, and had been constantly crying after him with the words, "What shall it profit a man if he gain the whole world and lose his own soul?" and, after being spurned and scouted and despised, the man who was at the top of power came at last under the sway of the other, and you see him bowed in the crypt of a church with a few others taking the oath of consecration to the service of Jesus

Christ. He rises from his knees and starts to work for Christ. He crosses the seas, and as year after year passes he accomplishes almost superhuman labours for what he believes to be the cause of Christ, and at last, when worn out with work and sick with fever, he laid down his head upon the barren Island of Sancian, and, with the words of the grand old hymn, "In Thee, O God, have I trusted; let me never be confounded," his spirit passed away to find that none were put to confusion who had put their trust in the Eternal One. Xavier, however we may differ from him in his opinions, may surely in the spirit of his life, in his self-sacrifice, in the depth of his conviction, in the completest surrender to Christ, offer an example to us all.

Thus, we pass from the ancient time to the time of the resurrection of Christ, and thence we span a distance of some fifteen centuries and we have precisely the same conviction in a totally different world of thought, and from men occupying entirely different positions. But, you say, what about the end of the nineteenth century? It is all very well to tell us what occurred in the childhood of the world, and what happened two millenniums ago, and even four centuries since, but what about the world in which we live? At the end of the nineteenth century we live in a totally different world. The world of thought to-day, the forces that are about man, the factors in social life, with the whole of the outlook of modern society, is about as complete a contrast to the times I have named as could possibly be instanced. Very well, when we come to the end of the nineteenth century what about this conviction that men have respecting this question? What to-day is the feeling respecting the attitude of God toward human life? I will come at once to that which professes to be the profoundest thought and philosophy of the times.

In the "evolutionary philosophy" of Herbert Spencer in regard to this matter the whole may be summed up thus: All that you see in nature, no matter what form it may take, all the ongoing of society, all the evolution of man's mind, all the products that have been produced, the whole—whether you take the great realm of inert nature, or whether you go to the sphere of man's work, of man's laws, of man's institutions, of man's life, of man's hope, and everything else that can be named respecting him—the

philosopher tells us that the whole of this vast assemblage of things, all these phenomena, are simply the result of one primal Cause, and when he says that they are the result of this Cause, at the same time he tells us that the Cause is inscrutable or unknowable; and so it comes to this: what the ancients, what the first Christians, what the middle ages, what the Christian Church to-day calls God, the philosopher calls Cause. But what about the Cause being inscrutable? Here is a man that you are brought into contact with; he is a stranger to you, perhaps you do not even know his name, and so far he is not known. But mark, directly the man begins to act he reveals himself in his deeds, no matter what the action may be. He may produce a piece of mechanism, or in the ordinary way of life may do certain trivial things, but all, whether profound or simple, will reveal the man. You don't know him till he begins to act, and directly he begins to act he proclaims himself.

Further, let such a man speak, let him write a book, or do aught in the line of human knowledge, and in the writing of that book, the thoughts that are expressed in it, or the absence of any thought, the sense or nonsense, the wisdom or the foolishness, the man has revealed himself there in the work that he has done and in the words that he has spoken. Now this is a principle that must hold good universally, and if the first Cause be unknowable according to evolutionary philosophy, can it be said to be unknowable if there is all this vast assemblage of things that are simply the product and result of its working? Can it be said to be unknown when all things on earth, all things in connection with the mind of man and with the institutions of society are simply the product, the result, or the effect of this first primal Cause? Manifestly God has written laws everywhere, has explained Himself in everything, if action, if words, if disclosures can explain and can reveal Him. Through what He has done and through what He has spoken, you can understand and read the nature of God. Of course, in regard to the Infinite Being it is impossible for us to know all. But you can know the nature of a sphere from the dew-drop, the nature of the ocean from a single drop of water, you can know something of the nature of life as you see it in the lowliest of beings about you, or where you see it exemplified in the highest;

and so, if all these are but the result of the working of God, an effect from Him as Cause, then star and worm, and man together with the whole of creation, reveal and reflect the nature of God. It may be perfectly true that you cannot tell all about the worlds that move in space from the spectra, but in the science of spectrum analysis the man who understands it knows perfectly well that in the several spectra he has the evidence of certain metals that are burning in worlds that are millions of miles away. He knows for a certainty that these metals are there just as surely as he would know them if they were lying at his feet. So then, we come to this, that this woman expressed the simple conviction or instinct of humanity. You find that same instinct expressed at the commencement of the Christian period, you find it expressed 1,500 years after, you find it expressed in another form to-day by that which is counted the highest and most profound thought that man has yet produced.

Now I proceed further, and say it is the conviction of the human race, as it was of this woman, that God has accepted a sacrifice at its hands. The woman says, "If the Lord had been pleased to kill us He would not have received a burnt offering and a meal offering at our hands." We say that if the Lord had not intended good and eternal good to the human race He would not have accepted a sacrifice at its hands, as the whole evidence goes to show that He has. You ask me for simple proof of that. Well, if historical evidence can prove anything at all, historical evidence has proved to demonstration the main facts respecting Jesus Christ, respecting the life of Christ, respecting the unique character of Christ, respecting the teaching of Christ, respecting the whole of that ministry of Christ's with which He waited upon mankind. If historical evidence can prove anything at all, One stands here whose life and ministry are simply a reflection of the life of the Eternal, and in the lineaments of whose character the character of the Eternal may be read. You walk by Calvary and ask what is the meaning of that tragedy? Surely some other explanation than that of a Jewish murder is to be found; surely we must find some other explanation than the fact that Jesus Christ simply submitted to His fate. A Man who could wield, as He did, unlimited power, a Man whose resources never failed Him, One who, as He says

had legions of angels at His beck, you must find some other explanation than that which is sometimes given of the tragedy divine on Calvary. No, it comes to this: as the life was a reflection of the life of God, as the character did but reveal God's character, so in the sacrifice of Calvary you have One who is touching the roots of human evil that He may kill it, and you have One who in His own death is seeking to ransom humanity from death. You pass on a little and you come to that unique fact of the resurrection. Directly one sees Jesus risen from the dead, as soon as one knows that a Man has survived death's shock and has come back to disclose Himself and speaks out His heart, at once there is a certainty established of a life beyond the grave. Jesus did not die, as He did not live, for Himself. Jesus died, as He had lived, for mankind. Jesus rose in connection with that federal relation which He sustained to the race, and in the rising He showed that there was a resurrection life for all who were linked with Him.

How comes it, moreover, that the Christian cause may be said to have been absolutely dead at the time Christ expired? How comes it to pass that a few ignorant fishermen were transformed into heroes and the leaders of a new era? Jesus Christ had promised that presently there should descend upon these friends of His a Divine Spirit that should illumine their nature, that should unfold and explain all the past, and that should reveal to them the things of the future. Whatever rationalistic explanation may be made of it, the fact remains that the men who were cowards, who did not understand Christ, who had not the faintest notion of Christ's kingdom, the same men at Pentecost were transformed in their natures, could stand up and face the world, and proclaim the new evangel that their Lord had given, and strike home the crime of murder that had been committed by the Jewish officials. It comes to this, that what the simple woman felt to be the relation between God, herself, and her family, is the instinct of humanity, and lies at the bottom of the deepest conviction that men have to-day respecting life. As God had accepted a sacrifice from her, so God has accepted a sacrifice from humanity in the person of Christ. "If the Lord were pleased to kill us He would not have accepted a burnt offering and meat offering at our hands."

Also one other fact; just as in the case of the narrative here, so

in the case of humanity God has undertaken to show to us things respecting Himself and the life of mankind. The woman exclaims that God would not have shown all these things. What has God done on the scale of humanity apart from the works of nature? Directly we come to the Christian revelation we find that God has explained Himself, that God has a plan of life, that in connection with that plan He has given a Divine promise of all assistance that man can possibly require in order to help him to live it, and to come into the atmosphere of thought and faith that are required to bring him into accordance with the Divine will. God has shown us Himself, has shown us a plan of life, has shown us in numberless illustrations the kind of life that He most approves of and asks us to live. God has certainly told us certain things about Himself, and made to us great promises. And if God has done all this then He has confirmed the hope of eternal life, which is one of the instincts of human nature. If God has done all this then manifestly He intends something more, and that something more can never be realised unless we survive the shock of death, and unless there be the many mansions and the life immortal that Jesus Christ spoke of.

Now there is one of two alternatives for us to choose from. The longer the human race lives, the more acute becomes its feeling; the larger the increase of knowledge, the more numerous the avenues of hope; the longer human history continues, the more sensitive does the race become. As its nature enlarges, the more numerous are its aspirations. Now, if this be so, then one has to ask himself the question: What is to be the issue of it? Is it all a piece of horrid mockery? Is the existence of humanity simply prolonged that the agony may be sustained and prolonged? Is man to grow in hope and knowledge and in enlargement of nature, and yet all that growth and enlargement to be stultified, and death, the king of terrors, to come and sweep him and his whole race into annihilation? That is the alternative we have to choose, the great alternative which God sets before us. It is following God's plan of life as Christ has disclosed it, making Christ the model of life as we see Him living day by day, having your heart filled with goodwill to mankind, seeing to it that there be purity, trust, aspiration, and the service that

Christ enjoined. "If the Lord had meant to kill us He would not have accepted a burnt offering and a meal offering at our hands, neither would He have shown us all these things, nor would at such a time as this have told us all these things." And so the whole history of humanity, the whole of the facts of the revelation in nature, after all that Christ has to say, all the instincts of the heart simply point you and me to this, the land of light, the glorious future that may be ours if we fall in with Christ. Remember the untold blessedness, the crown that fades not. Choose ye this day whom ye will serve, whether on the one hand it shall be the forces that make for despair, or whether on the other it shall be the Christ, who has pledged Himself to give the life immortal. Choose now, choose wisely, stand to your choice, and Christ will see to the completion of the work.

CHARLES BRIGHT.

MEDITATIONS FOR AN EPISCOPAL CHURCH IN INDIA.

NO one who knows India will blame me for the desire to escape from the heat of the plains during the sultry days of May and June. It is not as a persecutor, but as a robber, that the sun makes the boldest tremble. His fiery darts cause the white skin to tingle, but when he draws up the air from the scorching plain, and leaves both man and beast panting and breathless, then life itself seems to ooze away. Doubtless, through this a man may live and work, but every spark of love and commiseration turns to strong resolve when he sees his little children lie limp and exhausted round him. They, at least, must have relief. Three days and three nights in a flying mail train are not too great a price to pay for a respite among the breezes of the hills.

I am a Free Churchman, and my first Sunday morning found me among those of kindred tastes. My spirit was refreshed by a sermon about a garden. In the evening my soul was teased by a discourse of whose subject I have not the faintest recollection. If I was tempted to visit the Episcopal Church, it was in the hope that, if I heard no better a discourse, I should at least hear one of a different, and to me, more novel kind. I was agreeably sur-

prised. I had heard poor enough sermons in the Established Church to keep me from its doors for ever; but here, in this Indian hill-station, was preaching which, while it lacked mention of nearly all those grand and stirring truths which go to make the Gospel, was yet pure in style, full of fine embellishment, and consistent with the doctrines of the Book of Common Prayer.

It is not of what the preacher said that I write, however; rather of the questions that continued to rise, and to find but little satisfaction in my own mind or in the answers of my friends.

1. The church was decorated with five or six beautiful coloured windows. The pleasure to the eye in resting upon those in the chancel while waiting for the entrance of the clergy, and at times during the services, was great. The colours were rich and living, but scarcely true to life. The skies of the East are blue, but not so brightly blue; the garments of the people are picturesque, but not so full of contrast; and the buildings are less fresh and gay. In painting and in sculpture nature and art pull different ways. The controversy between them has been long, and never will be settled; but one feels that in church, at least, truth is paramount—truth not only in colour, but in surroundings, in representation of clothing, but, most of all, in the actions portrayed.

In church decorations the claims of antiquity are great and fascinating, but is not the New Testament more ancient than all the pictures of its events, and can pictures of the twelfth and thirteenth centuries be allowed to prejudice the original accounts and striking word-pictures of the Book itself? Are not camel's hair and leathern girdle sufficiently picturesque on the person of John without adding thereto a cross and scallop shell? Is the church more edified if its angels become visible than if they remain attendant but unseen? Let us have imagination, let us, if need be, have even the vagaries of a diseased fancy; but let us not have them set up before the face of the worshipper in his holiest moments, in the forefront of his church, in the presence of his present Christ. Too long the Church has bowed to the products of its own imagination; too long has tradition trampled under foot the Word of God; too long has truth, flung from her sacred shrine within the Church's walls, shivered without the desecrated temple, a stranger from her

chosen home. Let the heathen in his ignorance make to himself a god ; let him lift on high the creatures of his honoured poets' fancy ; let him seek unto the desired rather than the true ; but, as for us, may the voice of Christ sound through His temple unmarred by echoes of past and ignorant days !

2. The church was beautifully lighted. Pretty lamps, with shades resting on brass rims and hung on brass chains from the ceiling, gave a clear light and produced a pleasing effect. But in the chancel, where the choir were seated, less care seemed to be given to the lighting than elsewhere. There were lamps, it is true ; but at the far end of the chancel, where an especially good light should have been found, the place was lit by candles. The candles were fixed in two large holders with seven sockets each. The holders were handsome enough, but the effect of the candles beside the beautiful lamps was tawdry. The church in which we were worshipping was by no means a High church, and I took occasion to ask a faithful adherent of Episcopacy why these candles had not been replaced by lamps. But on this, as on so many other occasions, I found my friend at fault. I am not aware that even the poorest of the Methodists are so far behind the times as still to burn candles in their churches. Most places of public assembly have certainly left candles far behind as a means of illumination. Then why is it that a Church with a Government like the British Government at its back, with national endowments in its private coffers and tithes to help it forward, at this late date is found adhering to so obsolete a method of lighting up the decorations in the chancel ?

3. I am a little puzzled about that table beneath the painted window. Some of my friends call it the communion table ; but, so far as I could discover, no one ever sat down at that table to eat the Lord's Supper. The communicants receive the Lord's Supper at the rail enclosing the chancel. If a table is necessary, why not put it where it would be of use ? If it is unnecessary, why not do away with it altogether ? Some tell me it is the altar. An altar without a sacrifice has outlived its time. It cannot be that an altar is necessary for offering the prayers of the saints. They rise on the wings of faith. The Episcopal Church has no Christ to sacrifice on any altar. He could only be offered up on a cross,

and who would ask that He should be offered up more than "once for all"? Or can it be that on that table the clergyman offers up to God the money collected at the service from the present worshippers? I see that after the collectors have visited the pews, they wait for each other before entering the chancel, and then advance together. Meanwhile the clergyman has taken up his position at the altar. Here, before the altar, he receives his helpers, and, taking the bags from their hands, deposits them on the table, and kneeling down with his back to his congregation, spends a little time quietly in prayer. Is this money, then, a sacrifice? Is it the sacrifice for which an altar must be provided? Is not the heart the altar on which gifts are offered up to God? If it be well thus to lay on an altar the Sunday's contributions, why are not the seat-rents treated so? Are they less holy, or is the Church ashamed to mention seat-rents to her Lord? Rather, is not this altar or communion table, as disposed in the Episcopal Church, but an unnecessary piece of furniture; and, being unnecessary, is it not a root of all kinds of error and false teaching?

Why will even those men who endeavour to teach the truth with all diligence persist in retaining—and that in a place of honour—things whose very existence are associated with false doctrine, and are, in a purified church, a means of disseminating false doctrine still?

DAVID DONALD.

Chittagong, E. Bengal.

PREACHING OLD SERMONS.

AT the last meeting of the Established Presbytery of Edinburgh, when Dr. George Matheson was released from the pastoral care of the congregation of St. Bernard's, a compliment was paid to the "blind poet-preacher," which has been described as singularly high. During the thirteen years of his ministry in Edinburgh he had never—it was said by one of his elders—preached the same sermon twice to his ordinary congregation. It is a by no means uncommon joke in Scotland that certain ministers of the Established Church, especially of the older type, are guilty, not occasionally or under some exceptional press of work, but systematically and regularly, of giving their people "cauld kail het

again," and strange stories are told of the appearance after easily calculated intervals of the familiar bill of fare. "Our minister," said a sagacious sermon-taster, "has gotten near the bottom o' the barrel again." The Church of England, by its ecclesiastical calendar, or the divisions of the Christian year, facilitates the adoption of such a practice, while the three years' circuit system of the Wesleyan Methodists can scarcely fail to promote it, and was, we believe, to some extent intended to do so. We do not know how many ministers in our own denomination or among the Congregationalists can claim, in a thirteen years' pastorate, never to have preached the same sermon twice; nor are we sure that such a claim would in all cases be of substantial value, even where it could be honestly urged. The compliment is, to speak plainly, of doubtful worth, as not a few of the greatest and most fruitful ministries of this century indisputably prove. In the city of Edinburgh itself, what preachers have been more influential than Andrew Thomson in the Established Church, Candlish and Guthrie in the Free Church, or Lindsay Alexander among the Congregationalists? Yet, if report may be trusted, they each of them more than once preached some of their sermons twice to their own congregations. Neither A. K. H. B., nor Norman McLeod, nor Dr. Caird, nor—as brilliant a genius as any of them—Robertson of Irvine, could have received without a blush the compliment paid to Dr. Matheson. The same may be said of some of their most prominent English brethren, both of the present and of the past. And in our view they have no need to be ashamed of the fact. This subject is one on which an endless amount of nonsense has been spoken and on which, to use a common phrase, it is well that we should 'clear our minds of cant.' Whether ministers should or should not re-deliver their old sermons; whether it is wise or unwise, injurious or helpful for them to do so, is a question to which no rough and ready answer can be returned. It is emphatically one of those cases on which everything "depends."

Dr. Matheson's elder probably intended his statement as a tribute to his minister's remarkable fertility and freshness of thought, and to his no less remarkable industry. Few preachers are endowed with such fine intellectual and spiritual genius, such vivid imagination, and such rare mastery of a chaste and flowing

style. Of him, certainly, it may be said he adorns everything that he touches. Of his persistent industry he has given ample proof in the production of such apologetic works as "The Psalmist and the Scientist," "Can the Old Faith Live with the New," and his lectures on "Christianity, and other Religions"; in his masterly historical volumes on "The Growth of the Spirit of Christianity," and the "Lady Ecclesia"; in such expository works as his "Side Lights from Patmos," and in those invaluable devotional books "Moments on the Mount," "Voices of the Spirit," and "Words by the Wayside." An author so prolific, everyone of whose works is remarkable for its pith and suggestiveness, can have been no idler; and industry is so priceless a quality that it is impossible to set too high a premium upon it, as, on the other hand, the lack of it—even in a man of exceptional cleverness and brilliancy—is a sure mark of unfaithfulness, and is necessarily fatal to the highest success. Every minister should aim at thoroughness, vigour, and freshness, so that the interest of his congregation may never be allowed to flag. Indolence and easy-going contentment are as contemptible as they are mischievous.

But there are few ministers whose best sermons are not worth hearing more than once, and who are not frequently requested by the most intelligent and deeply interested members of their congregations to re-deliver them. If a sermon would not repay a second hearing, it must, speaking generally, be a poor thing. It is scarcely likely that a congregation can apprehend in the course of thirty or forty minutes a sermon which has cost many hours of severe and definite preparation—to say nothing of the years of reading and culture which have made such preparation possible—and the hours of quiet meditation by which the preacher has digested and assimilated its results. There must be sentences and paragraphs, arguments and illustrations from which the most attentive of hearers grudge to be hurried away, and on which for their own sake they would like to linger, or on some subsequent occasion hear again. Sermons, like poems and essays, are in their printed form read again and again, and in many cases the oftener they are read the more profoundly are they appreciated and enjoyed. There are some of us who have read not once but times innumerable Robert Hall's "Modern Infidelity" and "Sentiments Proper

to the Present Crisis," Frederick W. Robertson's "Christian Progress by Oblivion of the Past" and "The Loneliness of Christ," Horace Bushnell's "Every Man's Life a Plan of God" and "Duty not Measured by our own Ability," John Henry Newman's "Warfare a Condition of Victory" and "The World's Benefactors," and Mozley's great sermons on "Nature" and "The Atonement." Moreover, we have read them each successive time with deeper interest and greater profit. We have read them though we virtually knew every word of them, and could not forget them even if we tried. There is, as Frederick Robertson so impressively reminds us, a difference between knowing and realising, and realisation is given not to the hasty and superficial reader, but to him who thinks as well as reads, whose mind reacts on every sentence, who gazes long and intently on the fair and majestic form of truth, and is never wearied of the contemplation. It is only thus that truth can be brought into vital and permanent relation with our souls and invested with absolute control over them. The conditions of profitable reading may at least suggest the possible profit to be derived from listening to a carefully prepared sermon, which expounds and enforces some important truth, twice or even thrice. Of course, people who can go through the whole of Shakespeare in a week and be done with him; who can read Wordsworth, Browning, or Tennyson once and feel neither the wish nor the need to read them again, will be insensible to the force of our argument, and brush it aside with contempt; but less richly endowed people will understand it, and show towards it greater sympathy.

In the course of a few years congregations undergo marked changes. Old members disappear, new ones come on the scene, and to these the old sermons will be new. Even if it were not so, how few of our average hearers can remember more than perhaps the text and a bare outline of the sermon, or some special part of it? People who pencil mark the texts from which their minister preaches are often the most forgetful of hearers.

A sermon is not an end in itself, but a means to something outside itself. It must, in one sense, be judged in relation to its hearers. It will find its best justification in its power to instruct, to impress, and to stimulate them to higher things. It is an instrument for the fashioning of character, for the development of

principle, the controlling of conduct, and the perfecting of the Divine life in the soul. Its aim is not to amuse or gratify, but to convert, to edify, to bring men into more perfect fellowship with God, and sometimes this aim can be best accomplished by repetition. The preacher, therefore, not only may, but must, sometimes say with the great Apostle: "To write the same things to you, to me indeed is not grievous, but for you it is safe."

We have spoken of the preaching of old sermons, of giving again the same sermons. But to preach from an old text is not necessarily to preach an old sermon. Many preachers take the same text and deliver from it entirely new discourses. How greatly such discourses may vary, readers of the printed sermons of Beecher and Spurgeon, Liddon and Church, Parker and McLaren will at once understand. Moreover, an old sermon might after an interval of years be so greatly added to, strengthened, and enriched with fresh and pertinent illustrations as to be largely new, for no true minister, alive to his opportunities and anxious to make full proof of his ministry, will fail to weigh every sentence as carefully and to adapt it as effectively to its end as if he were delivering it for the first time.

The purpose of our article will be sadly misunderstood if it be used as a plea for either intellectual or for any other kind of indolence. A lazy man is despicable everywhere, but nowhere so deserving of contempt as in the pulpit. We are no advocates of ignoble ease either in the church or in the world. A minister's position calls for incessant watchfulness and unflinching fidelity, for strenuous and persistent effort. In the pulpit and out of it he must aim at the highest, and do his best, and if that be the spirit which animates him, it may be safely left to his own judgment whether he shall or shall not, after a reasonable interval, preach some at least of his old sermons twice.

DR. CLIFFORD'S pen is as busy as his voice, and is used to as good purpose. He has just sent out through the Sunday School Union a penny pamphlet on SACERDOTALISM AND SUNDAY SCHOOLS—a trenchant exposure of the methods and tactics of the Romanising party in the Church of England, and a repertory of wise counsel as to how best to nullify their mischievous work.

PUBLIC WORSHIP.

THE heathen historian, Plutarch, who flourished half a century before Christ, affirmed that: "If you travel through the world well, you may find cities without walls, without literature, without kings, moneyless, and such as desire no coin, which know not what theatres or public halls of bodily exercise mean; but never was there, nor ever shall there be, any one city seen without temple, church, or chapel." Now this fact bears witness, not only to the religious feeling of mankind, but to the instinctive craving for *social* religion. Whenever there is any deep spiritual movement there will be a gathering together of the men and women whom it touches. We were not created for solitude, but for society. The loneliness of the hermit is against nature. We are dependent upon one another, and have the power to help one another. As Dr. Geikie has said, in his wise and helpful book upon "Life": "In our physical wants and in our intellectual we lean on all around us, and it is the same with our higher. It helps us to pray with more fervour, to join in public services; there is a mysterious power in them that stimulates conscience, intellect, and imagination; all, indeed, that helps us to realise the present or rise to the future. Gratitude to God is deepened when a multitude joins us in expressing it as no less due from them all. Humility and regret are felt most when the Amen that confesses our shortcomings is repeated by the whole congregation. Dependence upon heavenly mercy is realised doubly when all around join in the cry for it. The glorious majesty of God rises more grandly to our thoughts when His praise goes up like the voice of many waters. Trust in Him for the future is strengthened when a throng unite to declare it. And love to each other must surely be quickened when we kneel before our common Father. To neglect public worship is to deprive ourselves of one of the greatest helps to a religious life." So that there is good reason for the apostolic precept, "Forsake not the assembling of yourselves together." Our Lord Himself was found in the synagogue on the Sabbath day. He has pledged His presence wherever two or three are gathered together in His name. And

nothing is a surer sign of declining spiritual life than loss of interest in the service of God's house. Every young Christian should attend public worship with all possible regularity. Your religion cannot be very ardent if you let trifling excuses detain you.

While I would urge the duty of regular attendance with all earnestness, and would not say a word to lessen its importance in your eyes, there are two or three common mistakes against which I would put you on your guard.

1. The first is that of supposing the sermon to be the main part of the service. I imagine this mistake is the real reason of much unpunctuality at our religious meetings. Of course, it is better to come late than to miss altogether, and when it is impossible to be in time nothing more is required than to be as early as you can. But in nine cases out of ten late comers have no better reason than a lazy habit. People who never missed the train in their lives are never known to be in time for a religious service. Then, too, many who are punctual enough seem quite careless about what are often styled "the preliminaries." They loll about during the reading; they talk during prayer; often they do not join in the hymns at all, but criticise the singing; while some even make the music a cover for louder chat with their neighbours. Now neither of these bad habits would be so prevalent but for the utterly false idea that the chief end of church-going is to hear sermons. Nothing could be more contrary to the truth. Why, the sermon is only a fifth part of the service, though it may be far the longest. There is confession, and thanksgiving, and prayer, and hearing God's word—all of which are more devotional and more directly worship than the sermon. It is incorrect to make them a pedestal on which to exalt the words of man; and it is not right to think lightly of interrupting or missing the most sacred portion of the service.

2. The second mistake is that of supposing that the service will do us good apart from our own co-operation. Perhaps this is at once the most common and the most fatal mistake possible. Almost everybody expects the minister to do everything, whereas his part is only half. There is an art of *hearing* as well as of *speaking*. Two things go together (humanly speaking) to make a

good sermon—a good preacher and a good audience. Even an Isaiah or Paul could not move some hearers, while others, by their responsive and eager listening, seem to awaken the prosiest speakers to unwonted eloquence. A congregation is not an assembly of empty pitchers whom the preacher has to fill and send away; how much easier, in that case, were his task? It is an assembly of living persons, with speaking faces and sturdy wills. He can do them no good unless they open their hearts to receive his words. And their indifference or interest will react upon his own spirit, and help or hinder his speech. I have some hearers who do more for my sermons than they can guess; to see them is an inspiration to me. So that both for your own and for the preacher's sake how you hear is of great importance. You may often come away from a service unblessed *because you have not done your share*. It was the greatest Teacher of all who said: "Take heed how you hear"; and if the caution was needed for those who listened to His perfect speech, how much more must it be needed by those who listen to His imperfect imitators! Then take heed *beforehand*. A few words of prayer beforehand would often transfigure the preacher and transform the service to you. Take heed *at the time*. Listen—listen for yourself, and not for other people; listen for the message, and not to criticise the manner; listen for echoes of the voice of God in the words of man. And take heed *afterwards*. One of the old Puritans lamented that the Gospel had very free course among the people of his time, for it was no sooner in at one ear than it was out at the other. Be not ye like unto them; rather resemble Mary, who pondered the words of the angel in her heart. Translate the lessons you learn into your life. Don't be anxious to remember the words, but be careful to practise the teaching.

3. Finally, let me caution you against looking upon attendance at religious services as a virtue in itself. Our fathers used to speak of such services as the *means of grace*. The phrase is worth reviving. They are a means of grace; let us never exalt them to be the end and aim of our Christian lives. We do not live for their sake. They are simply the channels of a Divine influence. If they help us to be better men and women, it is well, otherwise we are none the holier for deserving them. Alas! it is possible

for men to be as diligent as the Pharisees in all these outward observances, and yet to be as destitute as they were of the real spirit of piety. They rest in the means, and so miss the end. It behoves us all to take heed lest we err after the same fashion. As some one has said: "Means are not ends. Means of grace are not grace. We must look through, beyond, above them all to God Himself in Christ by the Spirit." When Queen Elizabeth had issued her penal laws against the Catholics they sent a deputation to the Pope to ask if he would allow them to attend the Anglican churches the regulation number of services in order to escape the penalties. The shrewd prelate made reply: "If you give me your hearts, I don't care what you do to please Queen Elizabeth." His clever answer may well teach us a weighty lesson. It is the heart that makes our worship of worth; unless the heart goes with it, it is naught. Nor will any diligence in outward observance atone for the absence of the heart's love and loyalty, which is what God desires of us above all. Our great adversary cares not how many services we attend so long as sin has firm possession of our hearts. And we cannot satisfy God by going to church or chapel with regularity and frequency: His demand is, "Give Me thine heart." You may forget all else that I have said if only you will remember that. For if your heart is wholly given to God you will have learnt the secret of acceptable service.

G. HOWARD JAMES.

JEWISH BAPTISM.

WE occasionally hear of baptism from Judaism into Christianity and regret that it is not more frequent. But we do not often hear of baptism from Christianity into Judaism, yet it occasionally occurs, and more frequently than is generally known. An eminent Rabbi in London informed me recently that he received several Gentiles every year. The ceremony of reception is called *Milvah*. The Talmud asserts that three things are required of a proselyte—baptism, circumcision, and oblation. In the Babylonian Gemara the relative value of these requirements is discussed, and the conclusion is that baptism is the most important. It is said to have been the first appointed, and to be sufficient in the case of

women. Reference is made to some tradition of the days of Solomon. The instructions are definite. For a baptism three Rabbis must be present as witnesses. The bath must be full of water, that the body may be wholly immersed. One immersion is sufficient. It is requisite that the baptistry should be at least a cubit in length and in breadth, and three cubits in depth; it must contain forty seahs of water—not a part of the body, even a single hair, is to remain unwashed.

I once visited a Mikvah in a provincial town. The bath is not often shown to strangers, being chiefly used by women, according to certain regulations of the Mosaic ritual. It was about five feet in depth, perhaps rather more, with a flight of steps on one side; it was narrow, the person being immersed in a standing or sloping position. There was a large tap at the top, and a vent at the bottom. Near at hand was a large copper for heating water. The room was very plain and without decorations. Some time after I had the pleasure of an interview with a fine, intelligent Rabbi, who was evidently a master in Israel, and was willing to afford me all the information I sought. In the course of conversation I remarked:

“It is believed that Christian baptism was derived from a Jewish rite.”

“Not a doubt of it,” he replied, with a smile; “converts to Judaism are always immersed in water. Jewish women repeatedly take the bath according to law. It used to be in cold water, but now they say that the present generation has become weak, so we have it warmed. The law is that there must be forty seahs; that is about 147 gallons.”

“But are there many converts at the present day from Christianity to Judaism?” I asked.

“Oh, yes. They are frequent. I do not care to receive them. We are not a proselytising people. Any that come to me I send to London.”

“And are they baptized?”

“We do not call it baptism,” he replied, “but they must be completely immersed as well as circumcised.”

“But do you ever circumcise grown-up men?”

“Certainly,” he said.

With regard to baptism, I said: "I have heard that it is important that the bath should be of running water?"

"The chief importance," the Rabbi continued, "is that forty seahs should be used. There have been cases of illness, but they are very rare, in which pail after pail has been poured over the person whilst in bed, till the full amount of water had been used, in remembrance of what the prophet said: 'Then will I pour water upon you, and you shall be clean.' The directions for the bath are given in Leviticus."

"I thought you went back earlier than that, to the case of Jacob in the thirty-fifth chapter of the Book of Genesis?"

"Yes," he said, after a little consideration, and then quoted the Hebrew of the second verse.

In an interview with a London Rabbi I learned that what takes place at the reception of a proselyte is this: the proselyte enters the Mikvah, and then one of the three Rabbis present addresses him on the witness and duties of an Israelite. On leaving the Mikvah the proselyte says in Hebrew: "Blessed art Thou, O Lord our God, King of the Universe, who hast sanctified us with Thy commands and given us the precept concerning the Mikvah."

J. HUNT COOKE.

SUNDAY MORNINGS WITH THE CHILDREN.

IX —DOVES

"Like a dove."—MATT. iii. 16.

THERE was nothing that could express the tenderness and gentleness of Christ like that dove, and I trust, young friends, that into our hearts and upon us may come the Spirit of God bringing all that is gentle in the nature and in the form of a dove.

Be like doves for harmlessness. The dove never hurts the tiniest bird with which it comes into contact. We are not exhorted to become like cuckoos, who leave their eggs in other nests, and when the young birds are hatched and strong enough, throw out the young of another mother-bird. We are not exhorted to become like the eagle or the hawk, birds of prey, but like the dove—a gentle and harmless creature. It is even so with Christ. Do you not know young people who are kept back from Christ because of a dread of God? Men dread reconciliation with God, and often shrink from the very thought of it. But

" He comes in semblance of a dove
 With sheltering wings outspread,
 The holy balm of peace and love
 On each to shed."

Let your influence be harmless; your words be harmless; your actions be harmless; your example be harmless!

Be like doves with clear vision. In the Book of Canticles we read: "Thou hast dove's eyes." Doves are remarkable for great keenness of vision. They can see afar. Jesus Christ searcheth all things. He searches out the inmost hidden depths of the human heart, and sees to all eternity. Young friends, have a keen eyesight for evil. Dread and avoid the appearance of evil. Flee from it. Pass not by it. See it afar off. As the dove dreads the hawk's feather, so dread the slightest approach of sin. "Your young men shall see visions," said the prophet. Take clear and broad visions of your life. Get a vision, at some time or other, of duty; a vision of goodness, a vision of Christ, a vision of heaven. "Be not disobedient unto the heavenly vision." If your vision is beclouded with sin, you will perish. Let your eye be fixed on the sun and not on the sand.

Be like doves as lovers of peace. The dove brought the olive leaf back in her beak, indicating to Noah that the waters had subsided, and that the deluge of wrath would soon be gone. Be little messengers bearing the olive branch of peace—peace to your brothers and sisters, peace to the home, peace to the school. You are living in glorious days, and to you will be given great opportunities in the future to advocate peace and goodwill among all nations. May you ever boldly say with the Psalmist of old: "I am for peace." Do your best, although it may seem insignificant, to hasten on the time of peace:

"Till the war-drum throbbed no longer, and the battle-flags were
 furled

In the Parliament of man, the Federation of the world."

Be like doves as emblems of mourning. "What!" you say, "do you expect young people to mourn?" The best people mourn sometimes. "I did mourn as a dove," cried Isaiah. And Jesus Himself took our infirmities and wept over Jerusalem. "Blessed are they that mourn, for they shall be comforted." It is a good thing to mourn from a sense of having offended God. There are many causes to-day why you should mourn. We cannot look upon the fierce attacks upon the sanctity of the Sabbath-day without mourning. We cannot notice the insane passion for gambling and pleasure on every side without feelings of sorrow. We cannot realise how prone we are to sin against God, to disobey His law, and grieve our parents without deep pain.

Be like doves; careful to live upon pure food. A dove will prefer to starve to death than eat unclean food. There is plenty of garbage served up to-day for young people's souls to feed upon. Feed upon the pure Word of God. There

is danger of the Book being neglected in these days of penny stories and half-penny newspapers. It is at your peril if you neglect the Bible. George Müller once laid his hand on the shoulder of Mr. Jowett, in the vestry of Carr's Lane Chapel, Birmingham, and said: "For sixty-five years I have read six chapters of the Bible daily." Is it any wonder that, feeding on such nutritious food, he grew into a giant of faith and works? The one bulwark for our Protestantism is in an intelligent knowledge of the Scriptures. Read that, young people, and there will be no danger of your falling into the hands of the priest.

Be like doves for delighting in good companionship. "Birds of a feather flock together," and doves flock with doves. It is delighted when it is in company with its mates. Young friends, keep to your own company. Cultivate the society of doves and not vultures. Remember your own character will be judged by the kind of persons you associate with. There are some companions in whose baleful presence everything pure and noble withers. Smart and clever they may be, but do you avoid them. Do not make your friendships among the cuckoos—sunshine companions. They will be gone in July and leave you alone in the bitter winter of trial and adversity.

Realise like the doves that you are defenceless. A dove has nothing to defend itself with save its wings and the rocks. The albatross plays with the tempest, and the sea-gulls find their grandest frolic in the storm. Not so with doves. At the first blow of the north-easter they fly for refuge. Try to realise your helplessness. Everyone has a besetting sin, but do not think you can alone overcome it. There is a hawk ready to pounce on every dove, and Jesus Christ is the only Rock for the helpless and defenceless soul. The doves once met in solemn conclave. They were anxious to find the safest hiding-place. One timidly suggested that they should fly into the woods. But one replied "that the hawk was at home there." Another of the company boldly advised them to fly high. But the hawk could fly as high as any. One more ventured to suggest that they should all fly into the city. But they answered in chorus: "The falconer lives there to put out the eyes of the dove for the hawk." At last, when despair almost settled down in every heart, a little dove quietly said: "Let us fly into the cleft of the rock." And amid a chorus of praise they all winged their way to the riven side of the cliffs, and there found safety from the fowler and the hawk. O, young souls! you may fly to the city of pleasure and business, or to the heights of worldly ambition and glory, or to the woods of retirement and study, but all will fail to afford perfect security. Fly to the Rock! Safe in Christ, safe for ever!

"Rock of ages! cleft for me,
Let me hide myself in Thee."

NOTES AND COMMENTS.

INCENSE AND CANDLES.—The Archbishop of Canterbury has delivered his opinion, or decision as he has called it, in the matter of the use of incense and lights in the services of the Episcopal Church. It has been formulated in conjunction with the Archbishop of York, and after a patient hearing of counsel and experts on behalf of the views of the bishops, and also of the clergy whose action had been called in question. It proves to be a clear declaration against all ceremonial innovation in the services of the Establishment, and is based on the Act of Uniformity and a straightforward interpretation of the ornaments rubric. Waving aside the great bulk of the arguments, which occupied six or seven days in their delivery, as irrelevant to the point at issue, the Archbishop bluntly declares that clergymen must stick to the book of Common Prayer till they can get it altered. All services are to be “in such order and form” . . . “and none other or otherwise.” Every clergyman has promised as much at the most solemn moment of his life, and in the most solemn words possible to him. Variations there are, indeed, which are so brief, have been so long in use, and are so unimportant, that no bishop would care to interfere or to allow action to be taken by others, but the questions now raised are by common consent of more serious import. The ceremonial use of incense, and the processional use of lights, were both ended by the Reformation; and the reasons for their abolition the decision sets forth with clearness and cogency as the desire for simplicity, for conformity with the New Testament account of the original institution of the great Sacrament, and for the revival of the ways of the primitive Church; all these converged to recommend the action which was finally taken. “Symbolism,” said the Archbishop, “kept within strict limits” (*we* suggest New Testament limits) “helps the understanding. But symbolism may easily be pushed to lengths which divert the attention from what the symbolism is intended to teach to the symbolism itself.” The writer of these notes was a few days since quite unexpectedly present at High Mass in the Cathedral at Brussels. It was a service in which the ritualistic priests of the Anglican Church find their model and their aim. Regarded from the merely spectacular point of view it was gorgeous, even sensuous and diverting. The scarlet and cloth of gold of the vestments, the simpler dresses of the attendant priests and acolytes, the resplendence of the altar, the waving of the censers, the ascending clouds of smoke, the scent of the incense, the endless genuflexions, the intricate interchanging of positions, the ringing of the bell, the reverberating notes of the organ, the sweet, strong voices chanting or singing the Latin phrases, all combined, when regarded apart from their religious significance, to present a scene always interesting and sometimes highly amusing. But when its intention was taken into primary account, and it

was thought of as an act of worship to the Father who is Spirit, and who must be worshipped in spirit and in truth, and as the fulfilment of Christ's great request: "Do this in remembrance of Me," the splendour of it was forgotten, and instead of amusement it moved to tears both of pity and of indignation. It is much to be thankful for that the Archbishops are able to declare that some at least of these things are not admissible in the Church as by law established, and have been able to lay down principles which may do much to recall the attitude of the Reformation in relation to all such things. The blow is a sharp one to the extremists. Can we hope that it will prove effective? Time only can show, but already the decision has been grudgingly received by the *Church Times* and the *Guardian*, and there is at least the promise of prolonged agitation and strenuous opposition on the part of many against its enforcement.

IN THE NAME OF CHRIST.—But there is another and a less favourable point of view from which the Archbishops' statement must be regarded. It concludes with these solemn words: "We intreat the clergy, for the sake of the peace of the Church, which we all so much desire, to accept our decision thus conscientiously given in the name of our common Master, the supreme head of the Church, the Lord, whose commission we bear." Whether it is to be accepted in the name, or is given in the name, is not quite clear; but the second meaning is essential to the first, and is a claim on the part of the Archbishops to have spoken in this matter with the authority and in the character of Christ. So be it. What, then, is the extent of Christ's authority in the Establishment as set forth in this particular case? Simply the weight of the Archbishops' opinion, an opinion which all may, and some will, disregard under the sense of a higher obligation; an opinion which has in itself no authority, and can only hereafter be made authoritative by the decision of courts of law, which recalcitrant clergy always insist on describing as secular. The *Times* says these clergy have been asking for a hearing before spiritual persons and now they have got it. But they have always distinguished between the opinions of spiritual persons and the judgment of a spiritual court, and "This is not a court," said Dr. Temple. But the point of criticism is still further emphasised when we have regard to the character of the decision. It is an appeal to Acts of Parliament which the decision itself suggests may be altered. After affirming that incense was certainly not in use in the Church for at least three hundred years from the Apostolic times, the Archbishops go on to say: "Yet it is right to observe that even now the Liturgical use of incense is not by law permanently excluded from the Church's Ritual. The section in Elizabeth's Act which allows the Crown, with the consent of the Archbishop of Canterbury, to order new ceremonies does not forbid the inclusion of the use of incense in such new ceremonies if such are ordered. It would always be possible, if some great occasion made it suitable, for the Sovereign, with the advice of the Primate, to order

a great ceremonial in which the use of incense should form a part. The question of probability need not now be raised. Many things might become probable when our toleration of one another had risen to a higher level which are not probable at present. But, meanwhile, the law requires that the clergy should wait for the action of lawful authority before bringing any additional ceremonial to form a part of public worship." Is an utterance of this kind in any sense given "in the Name of our Common Master"? Is it conceivable that such words as these could fall from His lips, or from the pen of those who wrote in His name? He spake with authority: "Verily, verily, I say unto you." Those who speak in His name can only do so when they cease to shelter themselves behind Acts of Parliament, or make weak suggestions as to the necessity of the alteration of such Acts, if what men believe is right in the sight of God is to be carried out in His Church; but instead take their stand upon His own great commanding words, and are able to say: "Thus, and thus, saith the Lord."

THE FIRST INTERNATIONAL CODE OF PEACE.—So M. de Staal has described the net result of the Peace Conference at the Hague. Regarded from the point of view of those who thought the millennium had already come when the Conference was proposed, its results must be considered disappointing; but when looked at from the position of what is immediately practicable there is indeed immense cause for satisfaction. The formation of a permanent court of arbitration for the settlement of all international disputes, in which the good offices of friendly States would be likely to be of any avail, seems now to be a certain outcome of the eight weeks' Conference; and without regarding minor points, this further great end gained must also be clearly recognised, that where there has been one Conference there may be before long a second and a third; and in the meantime the minds of the nations have had instilled into them thoughts of happier relations and of the possibility of deliverance from the burdensome yoke of excessive militarism. No small part of the success seems due to the patience and wisdom of Sir Julian Pauncefote, who has used his special experience and influence as ambassador of this country at Washington in the furtherance of his work as our representative at the Hague. His name will henceforth be associated with a great forward step in the matter of international arbitration, and no one will grudge him the peerage which Her Majesty has graciously bestowed on him. At the same time, he had the unique advantage of having behind him in this country a large body of articulate public opinion, and while this does not detract from the merit of his services or his own high character and gifts, it may well encourage all who are labouring in the cause of peace to a more hopeful and enthusiastic advocacy.

OBITUARY.

DR. WILLIAM WRIGHT.—All too soon, as it seems to us, Dr. Wright has been removed from the service which, for twenty-three years, he has rendered to missionary enterprise all over the world in his position as Editor to the British and Foreign Bible Society. But he lived long enough to see a great forward step taken in fulfilment of the Saviour's command to preach the Gospel to all the nations. More than 150 different versions of the Scriptures, in whole or in part, passed under his eye as editor; and there were perhaps few in which his advice had not to be sought, or in which he had not to decide between the conflicting opinions or even convictions of translators, and those for whose special use the version was being made. He not only "planned, guided, and counselled more translations and revisions of Holy Scripture than any of his contemporaries," but he set himself at all times to secure worthy and, as far as was possible, perfect workmanship. As a missionary for ten years in Damascus he gained one of the greatest qualifications for his position, an intimate personal acquaintance with Eastern ways of life and thought, which is often needed to save even the best linguists from foolish mistakes in transferring the Bible into a new vehicle of human intercourse. The Bible is an Eastern book, and our translations have in large measure to be made for Eastern peoples whose minds differ fundamentally from our own, and who have extreme difficulty in comprehending us or making themselves to be understood by Western thought. In all such work Dr. Wright was a real helper, and it will be hard to fill his place. But it seems that he had the highest qualification of all for his position, a heart alive with and submissive to the truth and life of God.

THE LATE PROFESSOR BRUCE.—To many of the readers of this Magazine the death of Dr. Alexander Balmain Bruce will appeal with the sense of a personal loss. Since the publication of his classic work, "The Training of the Twelve," in 1871, his name has been familiar to theological students throughout the world, even the Germans regarding him as a voice and not an echo, and referring to him as an authority. He was for some years past, taking him all round, the most distinguished theologian of the Free Church of Scotland, and had he lived a few years longer, he would, doubtless, have received the highest honour his Church could have conferred upon him in his appointment to the Moderatorship of the Assembly. He was born at Forgardenny in 1831, and was a student all his life, having entered the University of Edinburgh before he was fourteen, and winning at an early age the gold medal for mathematics. His ministry was commenced at Cardross in 1859; he removed to Broughty Ferry in 1867, and in 1875 he was called by the Assembly to the Chair of

Apologetics and New Testament Exegesis in the Free Church College, Glasgow. His publications comprise, in addition to "The Training of the Twelve," "The Humiliation of Christ" (the Cunningham Lectures for 1875), "The Parabolic Teaching of Christ," "The Miraculous Element in the Gospels," "The Chief End of Revelation," "The Galilean Gospel," "Apologetics; or, Christianity Defensively Stated," "The Kingdom of God," "St. Paul's Conception of Christianity," "The Epistle to the Hebrews," "The Synoptic Gospels" (in the Expositor's Greek Testament), "With Open Face," and the Gifford Lectures on "The Providential Order of the World." Dr. Bruce was a man who had fought his way from doubt to faith. He was as sincere and devout as he was independent; thorough and uncompromising; occasionally brusque and unconventional; not always, perhaps, sufficiently considerate of the feelings and prejudices of others, but true to the very core of his being, and hating all shams and hypocrisies. Pharisaism in every form was the object of his utter abhorrence, while, on the other hand, he had a large-hearted charity, and was ever ready to help the weak, the erring, and the unfortunate. A friend of ours heard him quote, in an address at a Communion service not long ago, in his old church at Broughty Ferry, Faber's inspiring words:

"For the love of God is broader
Than the measure of man's mind," &c.,

and was assured by one who knew him well that that was Dr. Bruce all over. This, we are not surprised to learn, was one of his favourite hymns. He may not have left any distinctively original contribution to theology. He was not the founder of a school, but he has done much to vindicate the Christian faith amid the peculiar intellectual difficulties of our age, and to secure for it the adherence of not a few who could not accept the traditional representations of it. Hundreds of young men are more firmly attached to the Gospel through his influence, and his spirit has done even more than his direct teaching. In his Cunningham Lectures he anticipated very largely the recent discussions on the doctrine of the *Kenosis* (Our Lord's emptying Himself), and laid down many valuable and fruitful positions on the Atonement. He did much also to improve the service of praise in the Presbyterian Churches. He was the moving spirit in the preparation of "The Free Church Hymnal," some twenty years ago, and acted on the joint committee of the three Presbyterian Churches to which we owe the new Church Hymnary. His knowledge of music and singing was such as would easily have gained him a chair in a school of music. Dr. Bruce was not an ecclesiastical leader, nor did he ever join the Disestablishment party of his Church; not that he was opposed to Disestablishment, but believed that it would in time come about of itself.

LITERARY REVIEW.

NATURALISM AND AGNOSTICISM. The Gifford Lectures delivered before the University of Aberdeen in the years 1896-98. By James Ward, Sc.D., Hon. LL.D. (Edinburgh), Professor of Mental Philosophy and Logic in the University of Cambridge. Two Vols. London: Adam & Charles Black. 18s. net.

THE Gifford Lectures, delivered as they are in four university cities in Scotland—Edinburgh, Glasgow, St. Andrews, and Aberdeen—though of quite recent institution, have already become somewhat numerous, and have given us several solid and substantial discussions on philosophical and theological science of permanent value. Among the lecturers are men of national and, in one or two instances, world-wide reputation—Hutchinson Stirling, Sir George Stokes, Professor Pfeleiderer, Mr. Max Müller, Andrew Lang, Dr. A. B. Bruce, Edward Caird, Master of Balliol, and the late Principal Caird, of Glasgow. Professor Ward's two volumes are by no means the least brilliant and effective of an undoubtedly brilliant series, although, as they are more thoroughly psychological and deal more largely in closely-packed thought and hard, logical reasoning, they may not be so popular as lectures of less philosophical merit. Professor Ward himself is not known so widely as are some of his predecessors or comrades in office, having done little in the way of publication. In the course of these Lectures he refers in a footnote to an article of his own in the "Encyclopædia Britannica"; but he could not say with propriety what all students of philosophy would affirm without a moment's hesitation, that that article is one of the most effective discussions on "psychology" (the subject with which it deals) that has appeared during the last twenty or thirty years. Those who have read it will need no other inducement to procure and master these two substantial volumes of lectures, assured, as they may be, that they will find here the same penetrating insight, the same strength and originality of judgment, and the same subtle mastery of the most profound and difficult problems by which the human intellect can be confronted. These are, perhaps, the most purely philosophical Gifford Lectures which have as yet been published, and in some respects they best accord with the idea of the foundation on which they were delivered—*i.e.*, the natural, by a full examination of its contents, as leading to the supernatural.

Prof. Ward's general position is indicated in the following quotation:—
 'This 'nightmare' theory of knowledge, as regards its exclusion of every-thing supernatural or spiritual, closely resembles the doctrines which in the seventeenth century they called naturalism. And the name has recently been revived. But it is important to bear in mind the difference already noted. Naturalism in the old time tended dogmatically to deny the existence of things divine or spiritual, and dogmatically to assert that matter was the one absolute reality. But naturalism and agnosticism now go

together; they are the complementary halves of the dominant philosophy of our scientific teachers. So far as knowledge extends all is law, and law ultimately and most clearly to be formulated in terms of matter and motion. Knowledge, it is now said, can never transcend the phenomenal. Concerning 'unknown and hypothetical' existences beneath the phenomenal, whether called matter or mind or God, science will not dogmatise, either by affirming or denying. This problematic admission of undiscovered country beyond the polity of science has tended powerfully to promote the consolidation of that polity itself. Release from the obligation to include ultimate questions has made it easier, alike on the score of sentiment and of method, to deal in a thoroughly regimental fashion with such definite co-existences, successions, resemblances, and differences as fall within the range of actual experience. The eternities safely left aside, the relativities become at once amenable to system."

The following is well said:—"If it be held that phenomenal knowledge, when ideally complete, will be clear of these noumenal and supernatural implications, then this position again is incompatible with a dualism between science and nescience; for if the sphere of science were so complete as to be clear of all extra scientific implications, then, as I have already said, there would be no nescience. If, however, there must be nescience so long as science is finite and relative, then *so long* the metaphysical ideas of the absolute and the infinite will transcend the limits of actual science, and yet will have a place within the sphere of science ideally complete. In other words, ideally complete science will become philosophy."

The Lectures do not profess to be a systematic treatise—so the author modestly assures us—but only a popular discussion of certain assumptions of "modern science" which have led to a widespread but more or less tacit rejection of idealistic views. They are, whether systematic or not, a vigorous, incisive, and, to our thinking, conclusive plea for the spiritual and theistic interpretation of the universe, such as we find in another form in the brilliant pages of Dr. James Martineau's "Study of Theology." Prof. Ward has not Martineau's charm of style. He does not write with a stately Johnsonian splendour—here and there he is a little difficult to follow—but his argument is, in several directions, more original as well as more compact and complete than any previous writer has given us.

The note of modern science is struck not in Sir Isaac Newton's affirmation that "the whole diversity of natural things can have arisen from nothing but the ideas and will of one necessarily existing being, who is always and everywhere God supreme, infinite, omnipotent, omniscient, absolutely perfect," but rather in Laplace's defiant reply to Napoleon, when the latter reproached him for having made no mention of the Creator in his large book on the "System of the Universe":—"Sire, I had no need of any such hypothesis." Or, if science is not absolutely atheistic it is agnostic, and the alliance between science and agnosticism (as represented, e.g., by Huxley and Spencer) is unnatural, illogical, untenable. Prof. Ward having demon-

strated that point, proceeds to a minute and searching examination of the naturalistic or purely mechanical theory of the universe.

The idea that the universe can be accounted for by the play and counter-play of material atoms, is shown to be inadequate and absurd. We must postulate a living power, such as explains all things even if it itself be unexplained. The evolutionary theory of Mr. Spencer is also shown to be defective. It is not atheistic, but there are undoubtedly points in which Mr. Spencer is less thorough and consistent than might have been expected:—“The strictly philosophical term ‘phenomenon,’ to which science has taken so kindly, is in itself an explicit avowal of relation to something beyond that is not phenomenal. Mr. Herbert Spencer, who, more perhaps than any other writer, is hailed by our men of science as the best exponent of their first principles, is careful to insist upon the existence of this relation of the phenomenal to the extra-phenomenal, noumenal, or ontal. His synthetic philosophy opens with an exposition of this ‘real Non-relative or Absolute,’ as he calls it, without which the relative itself becomes contradictory. And when Mr. Spencer speaks of this Absolute as the Unknowable, it is plain that he is using the term ‘unknowable’ in a very restricted sense.”

Again, in continuance of the above argument, Professor Ward writes: “In short, the absolute or noumenal, according to Mr. Spencer, though not known in the strict sense—that is, as the phenomenal or relative is known—is so far from being a pure blank or nonentity for knowledge, that this phenomenal, which is said to be known in the strict sense, is inconceivable without it. It is worth noting, by the way, that ‘this actuality behind appearances,’ without which appearances are unthinkable, is by Mr. Spencer identified with that ‘ultimate verity’ on which religion ever insists. His general survey of knowledge, then, has led this pioneer of modern thought, as he is accounted to be, to reject both the Humean dictum that there is no knowledge save knowledge of phenomena and of their relations, as well as the Laplacean dictum that this knowledge is non-theistic.”

There follows, after this, an examination of the theory of psychophysical parallelism, as illustrated, for instance, in Huxley’s speculations as to the conscious automaton. The refutation of Dualism forms one of the most striking and masterly sections of the book; indeed, for freshness of argument, novelty of illustration, and resolute pinning of an opponent to the point we know of nothing that surpasses this remarkable refutation. The Lectures culminate in the part which establishes the principles of spiritualistic monism. Nature is spirit. All phenomena are but appearances of our great reality, which is God.

Professor Ward takes, on purely rational and scientific grounds, a position which is not unfamiliar to our readers—viz., that mind, as such, is an essential element in nature—a part of the phenomena to be explained, as well as the power by which we reach an explanation. Of mind, the most significant element is not intelligence, but will, conation—the power of determination. Cognition, knowledge—even in its highest aspects—is not

an end in itself, but a means, subordinate to something higher than itself, which has its source and determination in the region of emotion and desire. Man knows nature that he may act upon it. The mind is the seat of active, formative energy, and is an essential, indestructible part of the universe. The unknowable power—whose existence agnosticism is, at any rate, compelled to admit, and in a sense recognise—is akin to the intelligence and will, which in man act upon nature; and though there may be a long step from this position—which can be, and here is, established on what we regard as irrefragable grounds—to the acknowledgment of a living personal God, and especially to the God revealed in Christ, it is, to us, equally evident that having advanced thus far, the way is clear for further progress, and Professor Ward has put us on such a firm vantage ground, that it is ethically and logically impossible to stop short of the Christian conclusion.

The paragraph with which we close our review deserves universal attention: "Since the theistic problem deals primarily with spirit, not with matter; since, further, it involves those fundamental principles of knowledge which science is not concerned to discuss; and since, finally, it belongs to that extra-scientific or supernatural region of 'nescience,' which science allows to be, but to lie for ever beyond its pale, we might, if so disposed, reasonably contend that the demurrer both of Naturalism and of Agnosticism is altogether *ultra vires*; we might politely request science to mind its own business, and proceed at once to our own. In so doing, too, we could safely count on the approval and goodwill of many eminent representatives of science in every department. For, after all, Agnosticism and Naturalism are not science, but, so to say, a philosophy of knowing and being, which is especially plausible to, and hence is widely prevalent among, scientific men."

THE PLACE OF MIRACLES IN RELIGION. The Hulsean Lectures for 1891.

By the Right Rev. the Hon. A. T. Lyttelton, D.D., Bishop of Southampton. London: John Murray. 5s.

THE eight years which have passed since the delivery of these lectures have not allowed the author the opportunity he desired to expand them. But this is not altogether a loss. The volume will appeal to a far larger public as it is. Many years ago John Foster remarked that the miracles of our Lord were not simply the bell which summoned people to hear the sermon, but a part of the sermon itself. This is Dr. Lyttelton's fundamental position. He is no anti-supernaturalist—quite the reverse; but the problem he sets himself to solve is—the miracles being admitted—"the rarity of any appeal to them as evidence, and the limitation, in most cases, of that appeal when it is made to the establishment of the Apostolic authority rather than the truth of the Gospel." The trend of modern thought is against the idea that our Lord wrought miracles merely to supply credentials. Evidential value they have, but it is subordinate, and the miracles are a part of the shining of the light, of the revelation of the tenderness and compassion and power of Christ. The parables are miracles of speech, the miracles are

parables in act, parables which unveil the heart of God. This view of their function is neither novel nor unfamiliar. The author conclusively proves that even in the patristic writers it is sanctioned, Athanasius, *e.g.*, holding that "the evidential force of miracles is strictly dependent on their character, not as supernatural but as beneficent, restorative, regulating, creative, the works of Him who is the only true Lord and God. They are, in short, the revelation of God, not the proof of the revelation." The same view was taken by Archbishop Trench, Dr. Bruce, Professor Laidlaw, and other modern writers. It is a very fruitful and suggestive idea, and more might be made of it than has yet been. To this end these lectures will be found specially helpful.

MESSRS. JOHN TAYLOR & SON, of the Dryden Press, Northampton, have published a small memorial volume of the *Rev. John Turland Brown and the College Street Church, Northampton*. It contains a carefully-written memoir—presumably from the pen of Mr. Taylor himself—an account of the funeral services, the sermon by Mr. Brown's life-long friend the Rev. Charles Williams, whose reminiscences contributed to the *Baptist Times* and *Freeman* are also given. There are seven or eight sermons and circular letters from Mr. Brown's own pen, which were all apparently published by Mr. Brown himself at different periods of his life—sometimes at the urgent request of friends. These all possess great value, and will be a welcome souvenir of one of the most useful and inspiring ministries of this century. It is a pity that Mr. Brown did not do more in the way of publication. His best sermons were models of popular and effective pulpit eloquence, and were far better of preservation than many which have appeared in volume form and gone through several editions. We should have liked a larger and more substantial memorial. But in the lack of what we should have liked, we cordially welcome this.

MESSRS LONGMANS & GREEN have added to their Silver Library the late Mr. Froude's LETTERS OF ERASMUS, which were reviewed in these pages at considerable length on their original appearance. They were delivered in the form of lectures from the Chair of History at Oxford, and, while they are not without the defects, they have all the merits of Mr. Froude's brilliant and effective style. In these reactionary sacerdotal days they supply an admirable antidote to the poison which is being so widely circulated. Erasmus was a one-sided and imperfect character, a representative of culture rather than of unflinching principle, but he bore conclusive witness to the need of the Reformation. He never identified himself with it, and therein failed in his duty, but he rendered service which was in its way indispensable and which no one appreciated more highly than Luther. His wisdom and wit, and his fine humour, are a source of boundless enjoyment.



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Yours faithfully
John Bradford

THE
BAPTIST MAGAZINE

OCTOBER, 1899.

THE REV. JOHN BRADFORD, OF LEYTONSTONE.

BY G. ANDREW HUTCHISON.

THE Rev. John Bradford, who was this year appointed by his brethren in the metropolis to the office of President of the London Baptist Association, was born in the heart of Devonshire in the year 1854, at a quaint little village named Lapford, on the line of the South-Western Railway from Exeter to Barnstaple and Ilfracombe. He is the second child in a family of three sons and three daughters, of whom one daughter was early called into the presence of the King.

His grandfather was a farmer living in the adjoining parish of Nymmet Rowland, a district which, under a slightly altered name, plays a pretty considerable part in one of Mr. R. D. Blackmore's romantic stories. His father was at that time a schoolmaster in the village, though he soon after became managing clerk to a well-known Devonshire land agent and surveyor. Measuring, planning, surveying, and levelling were early familiar things to the subject of our sketch, and the practical knowledge thus gained of architectural and surveying work, as well as building, has proved of very great service to him since. Mr. Bradford's more bookish education was commenced at Mr. Clark's Academy, a school of considerable importance in the village, and continued there until the family left the district.

Mr. Bradford, senior, had long been not only a member and earnest worker in the village Congregational Chapel, but he was a constant preacher in the villages around, often walking upwards of twenty miles, and preaching sometimes thrice, on the Sabbath. The village preaching was continued in connection with the outlying

stations of the Congregational Church at Barnstaple, to which town the family removed in 1864—and as the little lad was often his father's companion on his journeys, he early knew and appreciated village Nonconformity, whilst he was frequently in request as a helper in the service of song.

Mr. Bradford's education was continued at a Wesleyan School in Barnstaple, which possessed a peculiarly gifted master, who succeeded in winning the affection of almost every boy in his care.

At the close of his school career, he began business life in the office of a general merchant and manufacturer at Barnstaple. After a time he entered the office of a solicitor and land agent, in which his father was managing clerk, with the ultimate intention of receiving his articles.

It was in the early spring of 1870, through the failure of a friend to keep an appointment, that he dropped into a service in the public hall of the town. At the close of the meeting a lady well acquainted with the family pressed upon him the need for immediate decision for the Lord Jesus Christ, and though the service itself had made no especial impression, the personal ministry was blessed, and late that night in his own room he sought and found the Lord Jesus Christ as his Saviour.

Soon after this he accepted an appointment in the head office of the West of England Bank at Bristol, and there, after searching the New Testament for himself and coming to the conviction that the Baptist position was the only Scriptural one, he was baptized by the Rev. J. R. Wood (whom he had known at Barnstaple), and joined the church under his pastoral care. He there, too, became connected with an important Bible-class under the leadership of the late Mr. W. Milford Kemp, a devoted Christian with a genius for laying hold of and nobly influencing young men. Of this class he became one of the secretaries, dividing his service between it and the Bristol Itinerant Society, in whose village stations he first preached the evangel of Jesus.

Through one of the deacons of the church, he discovered that Mr. Wood and his officers had decided to suggest to him the duty and privilege of surrendering himself entirely to the work of the ministry. He was, however, so happy in his appointment and in the occasional village ministry and Bible-class work, that he

managed for a considerable time to keep out of his pastor's way, and it was not until after Mr. Wood's removal to London that the thought bore fruit.

When his decision became known to the circle of friends, he was invited by one of the Committee of the Bristol College to enter that institution. His inclination, however, led him to apply to Mr. Spurgeon, and in August, 1876, after special farewell meetings and presentations, he left Bristol for London and entered the Pastors' College. His resignation of his position (which was by that time a very good one) in the bank was accepted by the general manager with much-appreciated expressions of regret.

In the early autumn of that year Mr. Bradford began to preach as a student-pastor at Southend-on-Sea, and this work continued some eighteen months, when he had the misfortune to take infection, small-pox being then prevalent in the town, and an exceedingly dangerous and prolonged illness followed. Very little hope was at one time entertained of his recovery, and even after the first danger was past, the new hopes thus raised seemed destined to be broken by a very serious condition of blood-poisoning, which necessitated some severe operations, and the sickness and convalescence lasted for nearly six months; but, like many of such experiences, it yielded extremely valuable spiritual results.

Towards the end of his stay in the Pastors' College (of which he had now for some time been the students' secretary) he was pressed to accept the pastoral charge at Southend, while the Tabernacle Church at South Shields, and the churches at Earls Colne and Ryde, also approached him,

By what seemed quite an accident—"It chanced, Almighty God that chance did guide"—he preached in the autumn of 1878 in the newly-opened Association Chapel at Leytonstone, and soon after a church was formed, which gave him a unanimous call, and the recognition services were held early in 1879.

The new chapel at Leytonstone stood at that period almost alone in the centre of a new building estate, on the left of the railway as you come out of London, and mainly consisted of the shell of the present structure. The sole accommodation for the Sunday-school, for instance, was but a small room forming the apse of the chapel, which was seated for about 350 people, and the

church, which had been formed in October, 1878, comprised only thirty-seven members and adherents. Declining a guaranteed stipend, the pastor, with the small but earnest church, settled down to steady work, which included not only the preaching and pastoral labours, but a determined effort to reduce the heavy liabilities on the buildings.

In 1882 the work had so far increased as to make it desirable to build schools, and although a considerable debt yet remained on the chapel, it was determined to proceed with the erection of permanent and suitable school and lecture hall buildings. A lobby was at about the same time added to the chapel, in order to get rid of the draughts, which proved a cause of great discomfort to the congregation.

At the end of the first ten years, when a special church and congregational testimonial was presented to the pastor, very large additions were made to the premises. The room in the apse was thrown into the main building, and galleries were placed at the end and in the two transepts, thus nearly doubling the seating accommodation. An organ, which is considered one of the best in the district, was erected by Messrs. Conacher & Sons, and the chapel was cleaned and decorated throughout.

In 1891 a mission hall was erected in a needy district, between Leyton and Leytonstone, for the better housing of a work which had been commenced in a private dwelling, and this has been quite recently enlarged, while two other missions have been taken over, and are conducted by lay preachers of the parent congregation.

Next, a house adjoining the school and lecture hall was purchased, and considerable improvements were made, connecting it directly with the hall, thus providing a drawing-room and several additional class-rooms for school, Christian Endeavour, and other purposes.

Quite lately a further addition has been made to the chapel, and the amount thus spent since the building was handed over by the London Baptist Association has been about £6,500, making a total outlay of, say, £10,500, and this has happily been nearly all paid.

The church is "open" as to communion, "close" as to member-

ship, but there has been from the first a Communicants' Roll of those who are not eligible for membership. There are now about 75 communicants and 425 baptized members; and the church is notably a working one. Its Sunday-schools, Mission Bands, and Christian Endeavour Societies; its Bands of Hope and calisthenic classes; its cycling corps for Saturday afternoon spins into the country for village-green open-air services; its young men's and young women's unions for mutual helpfulness and aggressive Christian service; in a word, its varied organisations and operations mark it out as a busy hive of labourers "together with God." Happy such a pastor and such a people! According to their means and ability they have through all the years been ever ready to help forward foreign and home missions, and all other worthy objects, local and general. From their membership two have gone out into the ministry, and one is just sailing for China for zenana work.

And the pastor—the first and only pastor of the church—who, under God, has been the centre of all this consecrated energy, what and how does he preach, and what are his general methods? He prepares carefully in thought, but preaches purely extemporaneously, his notes being of the briefest possible kind. His voice is good and his appearance youthful, though the years are creeping on. "Christ and Him crucified" is essentially his theme, not set forth in any coldly formal phrasing, but in stirring, living tones, and words aglow with heart-felt experience of Jesus and His love. His people manifestly esteem him for his own sake, and this adds power to the message, which is ever direct and faithful.

Then as to his methods—they are obviously dominated by sanctified common sense. He has unquestionably rare business abilities and tact, and these have proved of untold value in helping him over rugged places, and in enabling him wisely to aid many a one suffering from the heat and burden of the road or unhappily fallen by the way. His sympathies are broad and his manner winsome. All in real need feel instinctively they have in him a true and trustworthy friend, which is infinitely better than a merely fond and foolish one. He is, too, emphatically a Baptist stalwart. Though not particularly robust in constitution, his physical stamina seems to have increased of late years, and he by no means spares himself.

To many a struggling pastor, groaning under the depression of neglected week-night attendance, a visit to Mr. Bradford's usual week-evening service, with its goodly numbers and cheery brightness, might appeal with well-nigh the force of a revelation. They come—the young, the middle-aged, the old—to help and be helped, and never go empty away. There is not a particle of the "priest" about the leader. He is a man amongst men; and speaks not as from musty tomes, but of and for the pulsing, hurrying life of to-day. Yet it is ever the "old, old story." And, best of all, God continues abundantly to bless his labours. Our churches could do with many such as he!

STUDIES IN THEOLOGY.—III. THE INCARNATION.

BY REV. J. H. SHAKESPEARE, M.A.

ONE of the most important movements in theological thought at the present time is the increased attention which is being given to the doctrine of the Incarnation. One reason is perhaps to be found in the strong assurances which are made to us that we cannot know God; that even if God is a personal being at all, He cannot be apprehended by finite minds, since He is infinite and absolute. The reply of the Christian Church is a very definite one. It is that, so far from God being unknowable, He has revealed Himself in Christ, His only-begotten Son, Who is the express image of the Father.

The transcendent meaning of the Incarnation to us rests upon the transcendent distinction between God and man. It was only a poor shadow of the Christian doctrine, when the Greek spoke of gods coming down in human form and walking the earth. The classical gods were so many, and they were so often represented as foolish or depraved, that there was little difference between them and ordinary human beings. But when we say that the one God, infinite in holiness, wisdom, and power, the Almighty, maker of heaven and earth, became incarnate in Christ, we are declaring a doctrine which must lie at the root of all our thinking, and that, so far as creeds are concerned, divides Christendom into two sections, those who do, and those do not, believe this.

There is, however, another reason why this question is of such

vital importance and interest. The same question was put long ago by Christ Himself at Cæsarea Philippi: "Who say ye that I am?" His miracles, teachings, and wonderful personality had stirred the whole nation to intense excitement. But even the interest then aroused was as nothing to that which is manifested in the world to-day, reflected in all human intercourse and literature. On the answer to the question, Who is Jesus Christ? the very pillars of our modern civilisation are founded. The answer which the Church gives, and has always given, is that He is the God-man—the Incarnate God.

Let us deal first of all with the human nature of our Lord, as it is set before us in the most complete and unhesitating manner in the New Testament. The dispute in modern theological controversy is entirely on the Deity of Christ. We take His manhood for granted; but it is well to remember that at the beginning it was not so, for the early heretics denied His proper manhood. The first Epistle of St. John was directed against those who denied that Jesus Christ had come in the flesh. The heresy took many forms. First of all there were those who regarded all matter as essentially evil and corrupt—the body itself, therefore, was sinful, and they could not believe that the pure Son of God was really allied with the flesh. Therefore St. John wrote: "Every spirit which confesseth that Jesus Christ is come in the flesh is of God." Others said that the man Jesus was not the Son of God; that the Son of God, the Messiah, was an emanation which came down from God at the baptism and rested on Jesus until the Crucifixion. Therefore St. John taught that there must be the confession of the man Jesus. Others said that by a continuous miracle the Divine Christ caused men to perceive a human body while He was present with them, but that it was only a delusion and an appearance. Others that, whenever Christ pleased, He clothed Himself for the moment with the human body. In the fourth century, a bishop of Laodicea gave the heresy another form—that Christ had a human body and the physical life of a man, but that there was no human mind or spirit, simply the Eternal Word. The theory amounted to this—that the body of Christ was simply a house which God tenanted for a time, but that He had no union with our complete human nature. It was called the Apollinarian heresy,

and was condemned by the Church. A later theory was that, as two metals when they are melted together make a third metal, which is neither one nor the other, so the human and divine in Christ were absolutely fused and inextricably mixed, that He was neither God nor man, but a compounded life in which all human limitations had disappeared. We refer to these old disputes to show that the early controversies were not as to whether Christ was God, but as to whether He was man.

1. Let us begin by laying a firm hold upon the facts as to the human nature of our Lord. He was born of the Virgin as a babe in Bethlehem. The Deity did not take possession of a grown man, but the body of Jesus passed through all the stages of physical growth in infancy, youth, and manhood. While He lived at Nazareth He was regarded in His outward life by those who knew Him simply as a human being. He grew in stature and in wisdom. He learned to read and to write. He would read in the Scriptures of the Nazarene synagogue. During His ministry it was made abundantly clear that He had all our physical necessities and frailties. He hungered in the early morning, He thirsted on the cross, He was weary at the well Sychar, He slept heavily on the deck of the fishing boat. His body was hung on the cross, He died, and was buried.

Now, all this is very clear and plain to us, but we come to deeper aspects of His humanity when we say that He had a human heart, mind, and spirit. With many of us, though we little suspect it, this has no place in our thought. We fall into the old Apollinarian heresy in admitting the human body, but denying the human mind. The New Testament, however, presents the picture of a complete man. Christ experienced our emotions. He loved the household at Bethany. When He looked upon the young ruler He loved him. He cherished peculiar friendships. He craved for sympathy, especially from Peter, James, and John, in the hour of trial. He was angry at the hardness of the hearts of the Pharisees. He groaned in spirit, was troubled, and wept at the ravages of death. It is equally clear that he was subject to our intellectual conditions. Some have argued that Jesus possessed all knowledge and learning without the necessity of study which is laid upon us; that if He asked questions, it was not because He

did not know, and if He expressed surprise, it was only figuratively and dramatically. But such a theory does not harmonise with the Gospel story. He expected to find figs on the tree as He walked to Jerusalem. He inquired of the weeping sisters, "Where have ye laid him?" He marvelled at the unbelief of the Jews. He was a master of the Old Testament Scripture, but He became so by constant and intense study. On one occasion He declared his ignorance on a great subject—"Of that day and that hour knoweth no man, but My Father only."

It is, however, in two aspects of His life that we perceive His intense humanity. He was exposed to temptation, and this was no theatrical representation without reality, but a real and fierce struggle which assailed His human spirit and made Him an example for us. God cannot be tempted with evil, and it was, therefore, the human nature of our Lord which passed through this trial. Again, His absolute dependence upon God in prayer was like ours. He prayed to the Father and received strength. On all momentous occasions, before His choice of the twelve, on the eve of the Transfiguration, and on the night on which He was betrayed, He spent much time in prayer. "In His spiritual life He was human." There is no part of our nature, in its frailty, limitations, perils, and struggles, no part but sin which He did not share.

2. This brings us to the other term in this union, the God-man. He was God. We are not to discuss it metaphysically or as to its nature and possibility. We have simply to take the facts and teaching of Scripture.

There are two ways in which we may discuss this, and we will take them in turn. First, there is the way of proof-texts—this is the least part of the evidence. No doubt it is strong enough, and no frank and reasonable interpretation can ever be put upon certain passages of Scripture, other than that Christ is God in the fullest and absolute sense. But the second way is to marshal the facts about Christ—the facts of His nature, claims, history, and work. These are the true arguments for His Deity. Without them the proof-texts would be of no value. With them, if there were no proof-texts, the conclusion would still be irresistible—it would be the same as that which Thomas reached when he cried "My Lord and my God."

To begin with the texts. He repeatedly spoke of Himself as the Son Who alone knew the Father. He claimed that men should honour the Son even as they honoured the Father. He asserted His unity with the Father: "I and My Father are one." In the solemn moment of His trial He accepted the title, "Son of God." Now there is reason to think that the disciples did not grasp the truth that Christ was God while He was with them in the flesh. It is true that on one inspired occasion St. Peter cried: "Thou art the Christ, the Son of the living God," and that Christ replied very significantly: "Flesh and blood hath not revealed this unto thee, but My Father which is in heaven." Yet St. Peter did not fully know the meaning of his own words, and it was not until after the resurrection that the full truth flashed upon the disciples, and then for the first time Christ was called God. From that hour, however, the title is continually ascribed to Him in the New Testament. James, His own brother after the flesh, speaks of himself as the bondsman of God and of the Lord Jesus Christ. St. Peter calls Him "our God and Saviour." St. Paul writes of Him, "God over all, blessed for evermore." He is said to be in the form of God, and to have laid it aside that He might assume our form; while John tells us at the beginning of his Gospel that Christ is the Eternal Word, who was with God and who was God.

But absolutely plain as these passages seem to us, there is something far more convincing even than they are. It has been said that we may prove that the sea is salt in two ways. When the tide recedes we may find the saline crystals lying upon the rocks, or we may dip a vessel into the sea and find that all the water it contains is salt. So we may pick out the crystal texts, sparkling here and there, or we may examine the New Testament for the doctrines of Christ, the essential ideas, the suppositions, the facts which it everywhere contains, and we shall find that it holds in solution the absolute divinity of Christ.

The argument is one of cumulative force. What are the facts about Christ?

We are arrested at the outset by His birth. We are led to expect that there is something more than the advent of a mere man, and that He is linked to humanity on the one hand but to the Deity on the other. The message to the Virgin was, "The Holy Ghost shall

come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." The miraculous conception, if this stood alone and were not followed by a wonderful and unique life, would be inexplicable, but standing where it does it is the first link in the chain.

We pass on to consider the light which is cast upon this question by the self-consciousness of Jesus, and the claims which He made for Himself, corroborated as they are by the Gospel story. The claims of Jesus are not set before us in so many words, but they are to be gathered from His actions and His silences.

(A) Begin with His sinlessness. If He were sinless, then His personality was a miracle, and there is something to account for. He was the first who had been without sin, and there was, therefore, a new beginning. The sinlessness of Christ is not only confirmed by His contemporaries, by His disciples and His judge, but also by the record of His life in public and in private, under all sorts and conditions of provocation. But, more surprising than all, it was confirmed by His own self-consciousness. He was humble, yet He claimed to be free from all fault or stain. "Which of you," He asked, "convinceth Me of sin?" And again, "The prince of this world cometh, and hath nothing in Me." He taught His disciples to pray for pardon, spoke much of the ravages of sin and of the necessity for repentance, but He never asked for pardon for Himself; in His heart there was no contrition, no sense of sin.

(B) Further, as a teacher He took the place of God. The formula of the prophets was, "Thus saith the Lord," but He declared, "I say unto you." He calmly set aside the teaching of the Old Testament with the words, "Ye have heard that it hath been said by them of old time, but I say unto you." At one stroke He abolished the Levitical distinctions between clean and unclean—"this He said making all meats clean." He spoke as one who gave the Divine law from which there could be no appeal, and if His adversaries pleaded the greatness of the past, He calmly replied that He was greater than Solomon, Jonah, or the Temple. He regarded all the Old Testament dispensation and history as simply the preparation for Himself. He took the most sacred

words of the prophets and applied them to His own action: "This day is this Scripture fulfilled in your ears."

(C) Again, He stood in the place of God as being the supreme object of obedience. He never told men to follow or to obey God, but always Himself. When He said, "Follow Me," He meant an awful and absolute surrender, in which a man gave up all his possessions, his parents, children, life, conscience, will, and heart into His hands. There was no hesitation in the demand, no apology for calling men to suffer and to serve, but the calm assurance of One who felt that all men and all things were His.

(D) Again, He claimed that all power was vested in Him. If there be any functions which must be divine, and which no angel can discharge, they must be to give life, to pardon sin, to raise from the dead, and to be the final Judge. Every one of these functions Christ claimed. "Unless ye eat the flesh and drink the blood of the Son of Man ye have no life in you." He repeatedly forgave sin. He declared, "I will raise him up at the last day," and again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." But the most remarkable of all claims was that He would come again at the end of all things to judge all men. We confess that the brain grows dizzy and the mind reels at the mere thought of the myriads of the human race appearing before that bar. We cannot see how anything short of the infinite wisdom of God can deal with the complex motives, failures, struggles, sins, and thoughts of even one human being in that day, far less with the manifold experiences of the infinite multitudes of lives stretching back through all time, of every race and every age, and every stage of development and civilisation. But Christ not only announced Himself to be the Judge, but He declared that the judgment would be determined by the relation to Himself.

(E) All this is startling enough, but there is something more startling still. Christ claimed to stand in a relation to God which was absolutely unique. He called Himself the Son, not *a* Son, but *the* Son, Who alone knew the Father. He identified Himself with man as far as He could, but He said distinctly that there was a difference here, and that no man knew the Father but the Son.

He never said "Our Father," uniting Himself with His disciples, but it was always "Your Father," or "My Father." He shared the Father's life—He was "the only-begotten of the Father."

(F) We are prepared, after all this, to learn that He existed in eternity with the Father. This is what Christ said of Himself: "Before Abram was, I am." He went back earlier than the origin of the world: "The glory which I had with Thee before the world was." This is the doctrine which Paul insisted on again and again, as in Colossians i. 15-17. He was pre-existent and self-existent. The same doctrine is taught by St. John. But St. Paul takes us a step further and connects the pre-existence of Christ with the purpose of the Incarnation: "Ye know the grace of the Lord Jesus, who, though He was rich, yet for our sakes became poor." The Incarnation, therefore, is God stooping down in infinite love to bless us in the person of His Son.

It is not too much to say that the Incarnation not only alters our conception of the value of human life in the sight of God, but supplies a new answer to the question—What is man that Thou art mindful of him?

From the scientific and materialistic point of view, the Copernican system of the universe has thrust human life into insignificance and littleness. But the Incarnation still makes it possible for us to believe in the value and greatness of human life. We see that God is not moved by vast masses, and limitless spaces and values are not determined by square miles or infinite distances. The Divine measurements are not as the measurements of a great landed proprietor. But we see that He has regard to the lowly, the contrite, and the pure heart. Into the midst of the depression which otherwise would paralyse the human heart in its contemplation of overwhelming magnitudes and irresistible law, there comes the refreshing, comforting, and inspiring truth that the infinite God has Himself become manifest in the flesh.

MESSRS. MACMILLAN & Co. will publish in the course of a few weeks the "LIFE AND LETTERS OF ARCHBISHOP BENSON," by one of his sons. Considering the part the Archbishop played in the ecclesiastical life of England, the volume will not lack interest.

THE LATE SAMUEL CHAPMAN, BAPTIST BISHOP OF VICTORIA.

MANY of our readers will doubtless have been prepared for the announcement cabled from Australia of the death of the Rev. Samuel Chapman, of Melbourne. Rumours of his ill-health have from time to time reached us, and though arrangements had been made to relieve him of the strain of pastoral work, and rest had been freely accorded to him, it was evident that his condition was critical, and the hopes of his recovery were mixed with grave fears. His removal will cause a blank which cannot be soon or easily filled.

Mr. Chapman was born at Sheffield in 1832 or 1833, where his father was a well-known and successful tradesman—a man of sterling Christian character, and a deacon of the church at Townhead Street, under the pastorate of the Rev. Charles Larom, the church which subsequently built the handsome structure in Glossop Road, and has also been a mother of churches. Mr. Chapman received in his youth a good grammar school education, and spent several years honourably and successfully in business. His determination to devote himself to ministerial work was not taken till his twenty-fifth or twenty-sixth year, by which time he was married. The circumstances were, however, in his case, so exceptional, his aptitude so marked, and the probabilities of his usefulness so great, that his friends heartily approved of his decision. As a preliminary step he spent one or two sessions at Edinburgh University, mainly in the study of the classics, and afterwards entered Rawdon College for a theological training. His first settlement was at Heneage Street, Birmingham, where he spent two or three years, after which he removed to Rochdale. Later he accepted the pastorate of Hope Street Church, Glasgow, in succession to Dr. James Patterson, the first and up to that time only pastor of the church. It was during his ministry there that the present commodious building in Adelaide Place was erected. In 1877 Mr. Chapman received an invitation to the Collins Street Baptist Church, Melbourne, which, after full consideration, and largely, we believe, in consideration of Mrs. Chapman's health, he accepted. He at once took a foremost

position, not only in our own denomination, but in the general Christian life of the city and the colony. His preaching was strictly on lines of his own, and though it could not be described as brilliant, it was direct and forcible, impassioned and impressive, thoroughly evangelical in tone and devout in spirit. It was, moreover, happy in its power of terse and telling illustration. For a year or two Mr. Chapman conducted services in the Melbourne Theatre, and gained an unrivalled popularity, the spacious building being invariably filled with an eager and interested crowd, numbering, we believe, not less than 3,000. Under his ministry the church at Collins Street attained fresh life and vigour. Various new agencies were started, old ones were strengthened, and successful aggressive work was, as we should expect, carried on in divers directions. Nor did our friend restrict his work to his own congregation. He paid frequent visits to the churches throughout Victoria, especially to the small and outlying towns and villages, and it was in this way that he won for himself the title of the Baptist Bishop of Victoria—Dr. Maclaren not inaptly described him as the Charles Williams of Australia. His advice was sought by people from far and near—by ministers and deacons, and by those in difficulty and distress. To them all he was a wise counsellor and friend. Mr. Chapman took the leading part in the formation of the Home Mission of Victoria, which is now a flourishing and effective evangelising agency. He was four times President of the Baptist Union of Victoria, and did much to consolidate and extend its work. He had also no small influence in inducing Dr. Maclaren to visit the Australian churches some ten or eleven years ago, and at the same time in starting the Victorian Baptist Fund at the jubilee of the colony. This fund reached a sum of over £66,000, and it is universally recognised that it owes to Mr. Chapman's wise and disinterested labours more than to any other cause. He acted as Chairman of the Trustees after the fund was established, and was a wise adviser as to its distribution. Another work in which he was deeply interested was that of the Baptist College of Australia for the training of colonial young men for the ministry. Of this institution he was President from its formation in 1890 until his death. He took a deep and lively interest in the

welfare of the students, and worked cordially with the Principal, the Rev. W. T. Whitley, M.A., LL.D., by whom he will be sorely missed.

To the foregoing brief sketch of Mr. Chapman's career I may crave permission to add a few personal recollections of one who was for many years an intimate and valued friend. My knowledge of Mr. Chapman dates from the old Rawdon days. In age he was eight or ten years my senior, but as I entered Rawdon a session earlier than he, I was his senior in college. Our studies were next to each other, and we were naturally thrown into close and constant contact. There were three or four of us who prepared a good deal of our class work together, and I can still recall the delight with which Chapman went over our final translations of Virgil and Horace, of Cicero and Sallust. In Latin we always deferred to his judgment, as he was far ahead of us all. We were members of a small reading club, started, if I remember rightly, by Tetley, afterwards of Coleford and Derby, for the study of books which we could only secure by purchase. Ruskin's "Seven Lamps of Architecture" was a universal favourite. Tennyson had not then fully established his position as the premier poet of England, but he had given us the "Poems," "In Memoriam," and the "Idylls," and how we delighted in them. Several times in after years I heard Chapman quote stanzas and phrases from the "In Memoriam" especially, which were "marked" in our college days. Macaulay's Essays had just been published in a cheap form, and found their way to most of our shelves. Often at nights we read long passages from them. In fiction "The Caxton's," "Hypatia," "Alton Locke," and "Westward Ho!" were not dethroned even by "Adam Bede," "Felix Holt," or "The Mill on the Floss." The "Essays and Reviews," with the various answers to them, were, of course, keenly discussed. Edward Miall's "Bases of Belief" is, I am afraid, unknown to the younger men of to-day, but at that time we were grateful for its robust and healthy influence, and, when a cheap edition of it came out, during the storm raised by the "Essays and Reviews," every member of our club and a good many other students took a copy. When Chapman was with me during his visit to England in 1892 his eye kindled at the sight of this once familiar volume,

and it led us to "fight our battles o'er again." In Homiletical literature the sermons of Fred. W. Robertson, Horace Bushnell, and John Caird held the field, and if we could not all define their specific notes and indicate "the sources of their power," it was neither from ignorance of what they had written, nor from failure to appreciate it. Bushnell's "New Life" and Huntington's "Christian Believing and Living" were held in especial honour.

I recall with peculiar pleasure a few days spent in Sheffield during one of our college vacations. There were five of us altogether. Tetley and I were guests at the house of our fellow student, Fred. Charles, while Platten stayed with Chapman. Charles was a prince of plodders, having a capacity for hard work a power of "keeping at it," which has rarely been surpassed. Tetley knew more about books than any of us, having spent several years in Heaton's at Leeds. In those days he was bright and vivacious, the master of a fluent and brilliant style which made him the envy of all who knew him. Platten's fine powers as a seer and mystic were just developing, and he often delighted us with his flashes of spiritual insight. Unfitted as he was for the details of class work, as also for the routine and drudgery of the pastorate, he nevertheless impressed us all with a sense of power, and we knew that he would, as Dr. Dale afterwards said of him, "preach divinely," for we had more than once heard him do so. On one of the days—a day of wonderful brilliance, when nature itself seemed to be revelling in the glory and exuberance of summer, and gave utterance to the delight and liberty of our longed-for holiday—we drove from Sheffield to Chatsworth, and saw over its magnificent gardens and the rooms of its stately mansion. Chapman was the one who knew more about the place, its history and its treasures, than the rest of us, and he was an admirable *cicerone*. We had no lack of innocent fun during those few days, but our graver talks and converse on high and sacred themes are what I best remember. Alas! of the five who spent together so delightful a time in the buoyancy of their college life and the eagerness of their anticipations, as they felt the years before them, one only—he who pens these lines—is left. The others—

"They all are gone into that world of light."

After we left college our paths widely diverged. We accepted pastorates in different parts of the country, from Suffolk in the South, and Gloucestershire in the West, to Fifeshire in the North. But for many years we managed to attend the annual meetings at Rawdon, and met at the spring meetings in London, and these reunions were among the red-letter days of our lives.

The last time I saw Chapman was in 1892, during his first and only visit home; but then I happily saw a good deal of him. We met at Kettering, where he was to speak in connection with our Foreign Mission Centenary. He had arrived in England the night before, after having travelled by way of India, Palestine, Italy, &c. He looked anxious and weary, Mrs. Chapman having had a serious illness at Jerusalem, and being unable to accompany her husband the whole way to England in time for the Kettering meetings. His speech was not what I expected, either in its point of view, its breadth of vision, or its oratorical fire. He certainly did not that day feel at home. His colonial life was so different from the English, and things were not as he had pictured them. "How strange it all seems," was his remark at the close of the meeting.

A short time after the Kettering celebrations we met in London, and it was arranged that Mr. and Mrs. Chapman should spend a week at Watford; but the arrangement was only partially carried out, in consequence of another failure in Mrs. Chapman's health. Her husband came alone, and for three or four days only. He took the Sunday evening service at Beechen Grove, greatly to the delight and edification of my people, and on the following day accompanied me to Hunton Bridge—one of our village stations—where we were holding the anniversary. He gave in the afternoon a simple and exquisitely beautiful sermon on the Gospel which Christ had commissioned us to preach, and in the evening a speech, racy, humorous, and practical, in which reminiscences of the old college days alternated with experiences of preaching expeditions in the Australian bush. The visit to Watford was to have been repeated in the autumn, when, as we hoped, Mrs. Chapman would have been able to join her husband; but, unfortunately, a financial crisis occurred in Victoria, which caused widespread distress in Melbourne, and affected in various ways our denominational outlook, and Mr. and Mrs. Chapman having to hasten their return,

sailed before we had returned from our summer holiday, and I saw them no more.

When, many years ago, one of my sons went to Australia he found a cordial welcome awaiting him at Mr. Chapman's, and owed much to his kindly and practical sympathy. The last letter I had from my friend was after the death of that son. He had come home from Australia in poor health, and disheartened by the commercial depression which had baulked his plans. After a time he settled happily, and with good prospects of success, near Johannesburg; but there, when no one was expecting it, "God's finger touched him, and he slept." I sent an intimation of the fact to Chapman, and received from him by the return mail precisely such a letter as his large-hearted sympathy and robust Christian faith would have led me to expect. That was the last of our direct communication, though we had various opportunities of sending kindly remembrances to each other. But now his earthly course is run, his work here is finished, and for a time death has put us far apart. But, in two of his once favourite stanzas—

“ And doubtless unto thee is given
A life that bears immortal fruit
In those great offices that suit
The full-grown energies of heaven.

“ Nor blame I death because he bare
The use of virtue out of earth;
I know transplanted human worth
Will bloom to profit elsewhere.” JAMES STUART.

HIGHLAND IDYLLS. By Ian Mackenzie. London: A. H. Stockwell & Co. We have not the slightest idea who "Ian Mackenzie" is, but there can be no doubt that he knows the Highlands. He does not to any great extent attempt descriptions of scenery, devoting himself rather to delineation of character. His sketches are life-like, and he knows how to alternate humour and pathos, keen sarcasm and winning sympathy. "The Laird's Love Story" is simple, sweet, and gracious, true to much that we have seen in life, and exquisitely amusing. "A Highland Communion" is well done, though it presents but a partial picture of such occasions, as, at any rate, we have seen them observed in the West. This is, on its own lines, a good, wholesome book, in which the characters are neither impossible ideals nor caricatures. 3s. 6d.

THE TRIAL AT RENNES, AND THE FORCES OF ANTI-CHRIST.

A HOMILY ON NATIONAL RIGHTEOUSNESS.

THE trial at Rennes, with all its painful incidents, has left a black blot on the escutcheon of the French people. Sooner will the humiliation of Sedan be forgotten than the iniquity of Rennes be expiated and wiped out. The sentence of the military judges has given a great shock to the conscience of the civilised world. To all minds not distorted by prejudice or disordered by passion a verdict of acquittal appeared inevitable. In the light of the evidence no way seemed open but to confirm the finding of the Court of Cassation, with its thirty-seven judges, and to set Dreyfus at liberty, to remove the stigma of military degradation, and to vindicate his honour. That such would have been the issue, had justice alone borne sway, is the universal conviction outside France; while in France itself there are multitudes to whom the sentence of condemnation has caused pain and shame. But for the rest, judicial blindness seems to have overtaken the nation, and it is hard to believe but that a terrible retribution will follow the crime, which, in her madness, France has wrought. Russell Lowell's lines, often enough quoted, have a living meaning to-day :—

“Once to every man and nation comes the moment to decide
In the strife 'twixt truth and falsehood, for the good or evil side,
Some great cause, God's new Messiah offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by for ever, 'twixt that darkness and that light.”

France has, through her military authorities, chosen, sadly and madly, in her delirium; Dreyfus is condemned and France disgraced.

As the melancholy drama has been worked out from the court-martial in 1894 to the latest development at Rennes, many features have presented themselves reminding us strangely of another and more memorable trial, and another and more august prisoner. There are obvious parallels in the spirit and action of

the pursuers of Dreyfus and the spirit and action of the Jews who persecuted our Lord, which are indeed striking, though as obviously points of contrast are not wanting. No recent trial has been more big with destiny than that at Rennes. The trials of Charles I. and of Louis XVI. had many dramatic elements, and the political issues involved were momentous. But in the decision over Dreyfus there have been moral issues at stake which far transcend the fate of dynasties and of forms of government. The destiny of a nation seems to depend upon the treatment of a single individual. It may be said of the French military prisoner, without irreverence, that he has in the providence of God been set for the rising and the falling of many, and that through him the thoughts of many hearts have been revealed. His trial has been a testing process for more than himself—a touchstone of character. The question has not concerned merely the fate of Dreyfus, his innocence or guilt, his liberation or punishment; it is whether justice and righteousness, or policy and expediency, shall be the ruling power in France. Thus the attitude taken up towards Dreyfus has separated men one from another, “as a shepherd divideth the sheep from the goats.” The case has been the trial of multitudes besides the prisoner. By it the winnowing fan of God has been at work separating the wheat from the chaff; or, more truly, the angel of judgment has been abroad removing the pernicious tares that have well-nigh choked the nation’s harvests. The moral condition of France for some time has caused uneasiness, distrust, and suspicion. One public scandal after another has revealed “something rotten.” The Dreyfus trial has come in like a huge wedge, cleaving French society from top to bottom. The process has exhibited some characters in a glorious light; it has unearthed some diabolical villainies that seem rather to belong to the Roman empire in its most corrupt days than to a professedly Christian country in this age of the world. Picquart and Zola (notwithstanding the latter’s coarse and often repulsive artistic realism) have conspicuously quitted themselves like men; on the other hand, there are names to be execrated as moral scum, along with Judas and Nero, men to whom no motive has been too base, no policy too sinuous, no treachery too despicable, no lie too foul. The question now is whether the French people will suffer

the powers of darkness to triumph unchecked. We do not believe they will. Conscience will yet assert its power and secure the triumph of right. There may yet be an elect remnant (alas, that it should be so little more!) by which the nation shall be saved, the few righteous men for whose sake the consuming fire shall be kept back.

I am not blind to the risk in instituting an analogy between the condemnation passed on Dreyfus and that of Jesus. About Jerusalem and Calvary there are associations sacred and solemn which must never be profaned, emotions that must never be outraged. The pathetic spectacle of Divine purity, tried before the bar of haughty officialism, will not again be witnessed. Calvary is unique in history, as Christ is solitary among men. The sufferings of Christ were from first to last voluntary. He had power to lay down His life, and power to take it again. There was, moreover, a Divine element in them as to their appointment, their aim and power, which makes them absolutely alone; but the action of the Jews, as the agents who effected those sufferings through their hatred of truth and goodness, has many parallels. I am not imputing to Dreyfus any fictitious goodness. All that it is needful to claim for him is that he possesses the virtues of a soldier—honour, loyalty, and courage; and that there is no fragment of evidence to support the charge on which he has been indicted. There is guilt somewhere, and if justice had its way retribution would fall upon the criminals. But the verdict of all fair minds is that pronounced by Pilate, before he yielded to popular clamour: "I find in him no crime at all." This man, after being degraded by his superiors and comrades, has suffered five years' torments on Devil's Island, compared with which crucifixion would be almost merciful. A just man has been seized upon and sacrificed for the unjust, the guiltless for the guilty. There were *three* crosses at Calvary, and new crosses are continually being reared; but in the midst of them, explaining all, and where there is innocence, comforting all, is the Cross of the Son of God.

In some of their secondary details, upon which there is no need to dwell, the two tragedies have marked points of similarity; so much so, that if the recent trial had been the work of a dramatist, he might have been credited with taking suggestions from the

Gospel story. The passing from court to court, from the military to the civil, takes our minds to the trial before the High Priest and the Sanhedrim, followed by the tribunals of Herod and Pilate; the ostensible charges are similar—sedition and treason; the methods of conviction—"false witnesses" in the one case, systematic plotting, forgery, and lies in the other. The threat held over Pilate, "If thou let this man go thou art not Cæsar's friend," has intimidated the judges of Dreyfus. During these days of tension we seem to have been living over again in the excitement that quivered in the streets of Jerusalem. Dreyfus, indeed, has not been without his friends, while Christ's disciples forsook Him and fled. Jesus had no clever Latori or eloquent Demange to plead in His name, and needed none; Dreyfus has had friends who would have died in his cause. But, all difference notwithstanding, we have seen in this trial, Caiaphas, Herod, Pilate, the brutal soldiery over again; aye, and Judas has not been absent from the scene.

The motives, considerations, and passions which have been exhibited recently are essentially those which led to the condemnation of Jesus. If we were to sum up the issues of the Dreyfus trial, we could hardly express it more comprehensively than in the basely selfish words of Caiaphas: "It is expedient that one man die for the people, and that the whole nation perish not." If Dreyfus is proved innocent, the stain of guilt rests upon officers high in the army; and if the army is discredited, the country is lost, "and the Germans will come and take away both our place and our nation"! With multitudes of the people, and also, it is to be feared, with the judges, the question has not been one of justice to the accused, but of defending, sheltering, and vindicating the military authorities; and if one poor Jew is sacrificed—as the Siberian traveller pursued by the wolves throws out one of his children from the sledge that the others may escape—what is he as weighed against the nation? Had there been a daily press in Jerusalem it would have written concerning Jesus as *La Patrie*, *La Libre Parole*, and *L'Intransigeant* have written about Dreyfus. The spirit of Paris through this melancholy history has been far removed from that which breathes in the ringing utterance: "Let justice be done though the heavens fall."

Perhaps the most striking analogy of all is that seen in the combination of interests, the conspiracy of passions which have put Dreyfus once more in chains. It is not merely a diabolical infatuation which has brought things to this pass. The verdict has been given to defend interests put into jeopardy, to meet class prejudices, gratify miserable passions. Race hatreds, professional jealousies, national pride, social rivalries, popular frenzy, have been seen at Rennes as at Jerusalem. Herod and Pilate, Jews and Romans, were made friends together by what took place of old; soldiers and priests, the army and the church, politicians pandering for popularity, adventurers seeking for place, judges servile to superiors, and a crowd ready to be inflamed in the name of patriotism, are all among the *dramatis personæ* in the modern tragedy. Officers dominated by an unhallowed *esprit de corps* have supported one another in systematic deception, resorting to any expedient to cover up the villainy of their comrades. The clergy (often declared Jesuits) have shaped their conduct according to the sinister maxims of Jesuitry; judges, servile to their guilty superiors, and afraid of giving a verdict according to facts, have pronounced Dreyfus guilty with "extenuating circumstances," wherein we see Pilate again washing his hands before the people. The mob have cried "Down with Dreyfus," with passionate energy, as the mob in Judea yelled round the judgment seat of the Roman governor "Crucify Him." The *men* of France are for the most part destitute of a religion; a perverted patriotism takes its place, and supplies an object of religious devotion without furnishing religious principles, aims, and motives.

The treatment of Dreyfus has been strongly anti-Christian, the act of men who would crucify Christ afresh, and put Him to an open shame. The verdict was given on a Saturday. Sunday morning found priests and people in the churches paying their homage at the cross, and hardly reflecting that their own hands were stained with innocent blood. We are apt to imagine that the crime of Calvary could not be repeated. But there has been something on a lower platform not unlike it in France, and who shall say that, given similar conditions, it might not be committed amongst ourselves? Dreyfus seems to have been guiltless of any personal offence against those who, with such passion and persistency, have plotted for his

ruin. In the army he was surrounded by suspicion, jealousy, and malevolence; these fixed upon him as their victim, and have torn him with their talons. There are those who could inflict upon him any indignity or cruelty; they are prepared not only to degrade and imprison, but to shoot, guillotine, or crucify him—anything to remove him from the scene.

We have witnessed in these latter days events wherein the violence of soldiers, the hate of priests, the treachery of comrades, the vacillation of judges, the passion of mobs, have illustrated the veracity of the Gospel narratives, and shown how men may become the tools of hell. No events could more forcibly demonstrate how sorely France needs a moral and spiritual regeneration—a regeneration which can only be effected by the power of that Gospel which, amid the atheism and superstition of that fair land is, alas! so widely misunderstood and rejected. Is it too late to hope that there may yet be something like a national conviction of sin, and that out of the present crisis light may arise upon the people that walk in darkness? For this every loyal Englishman and every true Christian will devoutly pray!

E. ERNEST COLEMAN.

A PIONEER OF THE RELIGIOUS TRACT SOCIETY.

IN the Religious Tract Society's Centenary volume, noticed among our reviews, Dr. Green refers in his opening chapter to the pioneer work which had prepared the way for its establishment. It was indirectly an offspring of the evangelical revival of the eighteenth century, as were the Baptist, the London, and the Church Missionary Societies, and the British and Foreign Bible Society. Robert Raikes, Joseph Lancaster, and Dr. Bell inaugurated educational movements which had a religious and philanthropic value. The education of poor children, and the extension of the art of reading, made it imperative that good reading material should be provided, and so the Religious Tract Society aimed "to bring into view those materials which already existed, and to stir up the ingenious to produce more."

A hundred years before it was founded, the Society for the Promotion of Christian Knowledge had been established, but it was strictly on Church of England lines, and did not meet more

general requirements. John Wesley saw the necessity of circulating religious tracts, and made provision for it in his scheme of evangelisation. But the most direct forerunner of the great institution of which Dr. Green writes was the Society for Diffusing Religious Knowledge among the Poor, formed in 1750, on the principles which have been so happily exemplified in the work of the Religious Tract Society—that “of uniting members of different Christian denominations for a common end.” A sermon was preached—to which Dr. Green refers—for the Society in 1796 by Dr. Rippon, the well-known Baptist preacher and theologian, for many years pastor of the church now meeting in the Metropolitan Tabernacle, compiler of a widely-used hymn-book, and editor of the *Miscellany*, which was in one sense the precursor of the BAPTIST MAGAZINE.

Singularly enough, a copy of this scarce and valuable sermon of Dr. Rippon's has lately fallen into our hands, and it has occurred to us that a few extracts from it may, on various grounds, be timely and profitable. It contains probably the most complete history extant of the Society on whose behalf it was preached. Its information is full and concise; its appreciations of the various books issued by the Society are sympathetic and judicious, and its tone throughout is broad-minded and generous.

The title page reads: “A Discourse on the Origin and Progress of the Society for Promoting Religious Knowledge among the Poor, from its Commencement in 1750, to the Year 1802; including a Succinct Account of the Separate Publications in their Catalogue, with the Benefit which has attended them; and of the different Modes which the Members and their Friends have adopted, in distributing the Books to Advantage: Delivered before the Society November 17th, 1796, and November 17th, 1802. To which is added a Complete List of the Treasurers and other Officers, as well as of the Ministers who have preached the Annual Sermons, and of the Gentlemen who have served the Office of Stewards. By John Rippon, D.D. London: May be Had of the Author; sold by the Bookseller to the Society, and also by Mr. Button, Mr. Conder, Mr. Williams, and the rest of the Booksellers. (Price Two Shillings and Sixpence.)”

Dr. Rippon, after alluding to the suppression of the Jacobite

rebellion of 1745, and to the consternation caused by an earthquake at the beginning of the year 1749-50, thus describes the

ORIGIN OF THE SOCIETY :—

“ While the public mind was thus solemnised, and many, from different considerations, were crying, What must we do to be saved? And many more were interpreting their past deliverance as a harbinger of approaching death, in the pit wide yawning—in this time of public awe came forward an individual to improve the alarms of Providence which persons in calmer life are so ready to neglect. The person to whom I refer was Mr. Benjamin Forfitt, the benevolent Founder of our Society.

“ This excellent person, who resided in Leadenhall Street, in this City, where he carried on the business of a caneman, was an honoured member of a dissenting church then under the pastoral care of the amiable and Rev. Dr. William Langford, and now of the Rev. John Clayton. His funeral discourse was preached by the Rev. Samuel Palmer, of Hackney. Convinced of the immense value of his own soul, and of the souls of others, Mr. Forfitt longed to furnish them with suitable means of information, and persuaded himself that Bibles and other religious books must be successful, under the Divine blessing.

“ Having made up his mind on the expediency of his object, he mentioned it at first to one friend only; he was struck with it, and these two proposed it to four others. The first six were Benjamin Forfitt, of Dr. Langford’s church; Samuel Taylor, of Dr. Gibbon’s church, now Mr. Brooksbank’s; Henry Grew and Henry Cockrell, of Mr. Hall’s church, afterwards Dr. Conder’s, now Mr. Wall’s; William Atkins, of Dr. Lawrence’s church; Samuel Sheaf, of the Bank of England.

“ These gentlemen, under the wing of the Rev. Mr. Thomas Gibbons, jun. (afterwards Dr. Gibbons), held their first meeting in the vestry of his meeting-house, in Haberdasher’s Hall, August 8th, 1750. There the outline of the infant plan was adjusted, which time and experience have since enabled the Society to reduce into a few rules, of which, as the public are in possession, it will not be necessary for me here to repeat them. Let it suffice to say that the institution seems perfectly answerable to its

description—*The Society for Promoting Religious Knowledge among the Poor.*”

The first-fruits of this benevolent enterprise were reaped by one whose name is still revered among all English Christians :—

“The very first donation of this Society was made to Dr. Doddridge, on September 6th, 1750. It may be matter of innocent curiosity to know that it consisted only of six large and six small Bibles; two dozen of the Assemblies Catechism, and one dozen bound; one dozen of Dr. Watts’s whole set Catechisms, and two dozen of the same, second set. For these Dr. Doddridge returned his thanks in a very handsome letter, which would, I think, highly please, if I had time to read it to you.”

In the same paragraph Dr. Rippon alludes to the fact that the Bible was the book which held the place of honour in the efforts of the Society. Times were then very different. Copies of the Scriptures were by no means common. Thousands of families had not one. Even Dissenting Congregations could not in all cases boast of such a treasure. Hence we can understand the force of the following paragraph :—

THE VALUE ATTACHED TO THE BIBLE.

“It is pleasing to remark that from the very formation the *Bible* was our staple article, and so it continues to this day; while Catechisms have been thought a proper appendage to the sacred Scriptures, and were meant, as sermons are, to explain and enforce them. To these valuable books, the wisdom and piety of the subscribers suggested additions from time to time. They supposed that numerous individuals to whom a Bible might be given would be ready to say, in the language of Isaiah’s prophecy, *I am not learned*. I have not wisdom enough to understand the sacred volume without suitable helps. Hence one good book after another has been taken into our service, so that now the Society list embraces a selection pretty generally suited to the numerous occasions, characters, and situations of the persons for whose advantage the Charity is designed. And it is a pleasure to add that our publications are neither polemic nor political, but experimental and practical; not one of them adapted to kindle the flame of war between Christians and their neighbours, but all of them

calculated to make the readers love God and each other, waving the olive branch of peace to all the globe."

A HEALTHY AND VIGOROUS PROTESTANTISM.

Among the publications circulated were "Books for Children and Youth," such as Dr. Watts's "Catechisms, Songs, and Prayers," Janeway's "Token for Children," and Matthew Henry on the "Pleasures of Religion." After this there follows a very significant paragraph:—

"It is not supposable that this Society, in its small pieces, has provided for every possible case that may occur in the history of man; but it would have been considerably deficient had it erected no standard against the baleful influence of vice. The four great vices of the day, Swearing, Sabbath-breaking, Intemperance, and Impurity, are faithfully exposed, and suitable directions are given for the cultivation of the opposite virtues, in four pieces, which need no other recommendation than your being reminded that they were written by the Rev. Mr. Issac Toms; though modesty has withheld his name from the title-pages. The weapons of this good man's warfare were reason and Scripture, and many a victory he has won. I can scarcely refrain from detailing, in part, the success which has attended his several publications; but I am impelled by the enormity of a cardinal vice to proceed—shall I compare it with Sabbath-breaking, profane swearing, intemperance, or impurity? a vice more flagitious than either of these; and which embosoms all that is cruel, all that is licentious, all that is infamous; I mean

"POPERY.

"This language, I conjecture, will be thought extravagant by some persons who have not read with consideration the infallible dictates of prophecy, and the roll of history, concerning this infernal system. But, in opposition to its destructive and sanguinary influence, a well-directed effort is made in one of our smallest publications—viz., 'The Protestant's Resolutions against Popery.' This is a piece worth reading at any time, but especially at this time, when it is supposed that Popery has heretofore roared and advanced as a lion, is at present coming in like a lamb. An amiable Presbyterian minister of high respectability at Exeter, who

is yet alive, writing to this Society in 1781, recommends opposition to this tremendous system, by a *national* zeal, under the regulation of wisdom, as most likely to be a defence to the Protestant religion. I cannot but ask, Is there less now than there was at that time to hold this language? It is cheerfully admitted that there are persons in this country, and elsewhere, of candour, of learning, of temper, and of benevolence, who are Catholics; but the uninitiated, the thorough Papist, is necessarily a persecutor, a bloody man. He must be so by the very genius of what is so called his religion. The title of Dr. Chandler's book, 'Popery Always the Same,' I am well persuaded needs not to be changed, though it was published many years since. If the meaning of prophecy may alter, and the nature of sin be changed, then, and never before, may we expect a change for the better in Popery. It appears to me that Popery, just as any other *sin*, is not to be bettered. An imperfect *religion* may be reformed, but you can never reform sin. It will remain to be sin, and Popery as a system will remain to be Popery, till, according to the language of the Apocalypse, it shall be destroyed, for it is not to be reformed—yes, and destroyed it shall be by the breath of Jehovah's mouth, and the brightness of His coming."

THE GENERAL CHARACTER OF THE SOCIETY'S PUBLICATIONS.

Books on the nature and necessity of the New Birth occupied a prominent place in the Society's programme, such as Allein's "Alarm to the Unconverted," Baxter's "Call to the Unconverted," Reynolds's "Compassionate Address to the Christian World." Again, there were books on family religion, such as Toms's "Humble Attempt to Assist Parents and Masters in the Instruction of Youth," Doddridge's "Serious Address to the Master of a Family," Watts's "Devout Prayers for Children," Bishop Patrick's "Devout Christian," &c. Books on the present and future state included Steele's "Religious Tradesman," Orton on the "Importance and Advantage of Looking at Eternal Things," Shower on "Time and Eternity." Under the head of Books on Personal and Progressive Religion we find mention of the once well-known treatise, the very title of which is of untold worth, "The Life of God in the Soul of Man," Dr. Doddridge's "Rise and Progress of Religion," Scudder's

“Christian’s Daily Walk in Holy Security and Peace.” In poetry, Dr. Watts’s hymns and psalms. Books on the Sacred Scriptures include Doddridge’s “Evidences of Christianity Briefly Stated,” and “The New Testament Proved to be Genuine.”

These are all the titles of works which in their day had great and deserved influence, and many of which may still be read with advantage. Several of them can never be superseded, and the Christian life of our day would be healthier and more robust if we were more widely conversant with them. We should like to quote Dr. Rippon’s “Appreciations” of the more important of these books, but must reserve that pleasure for the present. We may, however, note what he says as to methods of distributing books to advantage :—

“Bibles and Testaments have, I find, most commonly been *given* away. But other books have frequently been lent, and sometimes on the express condition that the persons to whom they have been entrusted should at a certain time, which has been named, return them, and give some account of their contents, if requested. This has been a practice not only in England but in different parts of America, particularly among the Negroes.

“Some gentlemen, with a nomination of books, have formed a little reading society, and raised or animated their prayer-meetings by them. A few congregations have converted them into a little church library, which has been very useful to serious persons, who have come from a distance to worship on the Lord’s days, and could not go home and return again between the services.”

Ministers and others are urged to support the Society, which is congratulated that its supporters live in an age of learning and printing, with liberty for all to read. The following passage shows that these staunch and sturdy Baptists were not lacking in charity, as in these more latitudinarian days many of us are apt to suppose :—

“I congratulate the Society also on its *candour*. Few are the societies in the Metropolis, if any, in which all the denominations of Protestants so generally and cordially unite. And the candour is estimable and virtuous, because all individuals are united in doing good, without a single lure thrown out by anyone in the way of another to give up the least iota of his own religious

creed. We call no man a bigot merely from his being *firmly* attached to his *own* views of doctrine or discipline. *Firm* attachment we believe is essential to sincerity, to honour, and to conscience. But then we think and let think, delighting in the image of the Redeemer wherever we see it, and affectionately saying, Grace be with all them who love our Lord Jesus Christ in sincerity."

In the list of reverend gentlemen who had preached the anniversary sermon before the Society, we find the names of Samuel Chandler, D.D., Joseph Stennett, D.D., Samuel Stennett, George Whitefield, M.A., William Romaine, Henry Venn, John Newton (twice), Samuel Medley, Rowland Hill, John Clayton, Dr. Conder, T. N. Toller, and John Rippon, D.D. (twice).

The Society had no such resources as are possessed in its centenary year by the great institution for which it has prepared the way. But in its own day it did a noble and honourable work, which ought not to be forgotten.

EDITOR.

NATURE SKETCHES—WINGS.

THE fascination of aerial flight has ever exercised a powerful influence upon the imagination of man. When stone monsters were placed at the gates of Assyrian palaces and temples they were provided with wings. When Ezekiel, by the river of Chebar, saw the vision of the cherubims they appeared every one with four wings. The record reads:—"And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty; the voice of speech as the noise of a host; when they stood they let down their wings." In Isaiah's rapture, the seraphim of the vision each has six wings. It was one of these glorious beings which flew to the seer—flew six-winged to the astonished and adoring man—having in his hand the living fire which, laid upon the prophet's lips, cleansed and consecrated the would-be messenger! In Kitto's "Pictorial Bible," among the notes on Isaiah vi. there is a representation from a Persian sculpture—supposed to date from the time of Cyrus—of a genie, with one pair of wings raised high above the head and the other pair reaching nearly to the feet, and Kitto adopts from Porter the suggestion that the mighty conqueror found the model for his seraph either in the spoils of the Temple of Jerusalem, preserved at Babylon, or from Jewish descriptions, such as Daniel would be able to give.

Into the metaphors of the prophets in their portraiture of the march of great kings, and into their visions of celestial things, the idea of far-

spreading, swiftly-moving wings enters with much impressiveness. "A great eagle with great wings, long-winged, full of feathers, which had divers colours, came into Lebanon, and took the highest branch of the cedar;" so cried Ezekiel in describing the final approach of Nebuchadnezzar. Pharaoh of Egypt is another great eagle with great wings and many feathers, and between them lies Israel, a likely prey for either. What the Lord God Himself does with the highest branch of the cedar is beautifully brought out at the end of the chapter; and here again the boughs of the tree of His setting are full of "fowl of every wing."

Over the hills of Judah, the plains of Ephraim, the mountains of the North, and the gorge of Jordan the travellers and shepherds of Bible times would see the imperial eagle hover, and the griffon vulture—far larger than the royal bird—sail high in air, scenting its prey from afar. The red kite, too, whose piercing vision Job observed in the land of Uz, and the black kite, whose gregarious habit is referred to in Isaiah xxxiv. 15, would suggest similes by their width of wing, their ability to mount on high and descend as a flash upon the object of their search. Then, even as now, the buzzard sailed noiselessly over the fields, the swifts circled round the walls of Jerusalem, the swallows skimmed the surface of the Galilean lake. What wonder that a multiple of wings, far reaching, giving almost the idea of extra hands and feet, should enter so largely into Scripture metaphor and illustration!

Nor is Scripture literature singular in this appropriation. "Poets of all nations, from the earliest times," says Dr. Hans Gadow, "have sung the 'Flight of Birds.' Homer continually uses it as a metaphor in his finest passages, and coined that happy phrase, 'the winged words,' so often used since then; words which raise the soul and waft it over distant lands, and make it soar above the clouds in its transcendental flight."

Thus the use of wings has through all history exercised an indescribable charm over the human mind. Nor is the subject less interesting now. The structure of birds, theories as to their migration, and the persistent collection of facts as to their flight, food, habits, and range, all show what a hold these "strange and enviable creatures" have on the speculating and investigating instincts of man.

By the time these lines are read the wonderful southward movement of our summer birds will have ceased, while the migration of more northern species to our own coasts from the colder continent and the Arctic zone will still be in progress. The swift, which ceaselessly circled from the earliest dawn to the twilight of the June day, will now be performing its sword-like exercises around the cities of Egypt, even to rehabilitated Khartoum. The swallow and the martin will have departed, and spread themselves over Africa from Algiers to the Cape. The cuckoo left in August. The night-jar, which swept on downy plumage round our oaks during the twilights of midsummer, soon followed the herald of spring across the Mediterranean sea. Many of the birds which filled the hedge and copse, the hill and

plain with song, such as the nightingale, the blackcap, the redstart, the marsh and garden warblers, have also crossed the sea to the land of the palm, though some stay where the olive and fig flourish, in far Southern Europe. But from us they have all flown, nor shall we hear them again till the banks are yellow with primrose and cowslip, till the scent of the sweet violet floats upon the air on moist spring days, and the May-buds show on the stems of the hawthorn.

So the birds go their apparently pathless way year after year. Very much more might be told of their wanderings than our space affords. The subject overflows with observation and incident. Many of these aerial voyagers arrive from 10,000 to 15,000 miles from their starting point. Even the reed warbler, which wings it jerky, intermittent flight over our marshes, travels a thousand miles in its migration, while the sanderling and knot, which breed within the Arctic circle, go as far as New Zealand. But during half the time of the flight of some birds the wings are at rest, pressed close to the body. Their progress is one of curves, with the tail, head, and neck acting as regulators. Very different, on the other hand, is the sustained velocity of the long-winged birds. It has been computed that the speed of the common swift is about 276 miles an hour. This pace maintained for six hours would carry the tribe from the steeples of Britain to the minarets of Mohammedan Africa. The swallow is said to travel ninety miles an hour, while the passenger pigeon of North America is believed to cover 1,000 miles a day. These may seem astonishing distances, but they pale before the statement that the dotterel, which to a great extent breeds on the boggy plains of Arctic Siberia and winters in equatorial Africa, makes its journey of 2,000 miles between sunset and sunrise. Some scepticism may be felt as to these assertions, but anyone who has tried to follow the evolutions of the swallow catching insects above the surface of the mere will not be so staggered by the suggestion as to the velocity of its migratory flight. There is an instance on record where a brent goose, flying at full speed, cut its way clean through the quarter-inch glass of the Lismore light.

The Great Creator, in bird life, as indeed in all His works, has wonderfully adapted means to ends. With many of the long-winged birds the body is comparatively light when the extent of wing is taken into consideration. And to what a width the wings of the great fliers open. The pinions of the wandering albatross expand to 17 feet. The wings of the eagle measure from 8 feet to 11 feet from tip to tip. The kite's wings expand to 5 feet, its whole length is $2\frac{1}{2}$ feet, while the weight is $2\frac{1}{2}$ lbs. This splendid bird was once common in the streets of London. The wings of the merlin hawk measure 2 feet 4 inches across; the kestrel 2 feet 3 inches, and the sparrow-hawk 1 foot 11 inches. The wings of birds of another order, such as the swift and swallow, measure respectively 1 foot 6 inches, and 1 foot 2 inches. Many of the birds that move on ceaseless pinions have forked tails. A conspicuous instance may be seen in the

common tern, so plentiful around our coasts. In the swallow the outer tail feather on each side is as long again as the others; in the swift the second quill feather is the longest. This may give a movement suited either to the position of its nest or the pursuit of its particular prey.

Into the causes that govern migration we have no space to enter. By the courtesy of the editor, perhaps we may return to the subject at some future time.

Now over the shrivelled stubbles the fieldfare flies; the redwing sings when the November sun shines mildly; the golden-crested wren darts through the reddened hedge; out of the bleached bracken the startled woodcock flushes, while the great snipe finds shelter in the cover by the marsh. As the cold lengthens strange visitors come in from the North and East. Thus will it be till "the winter is past"; till "the flowers appear on the earth"; till "the time of the singing of birds is come, and the voice of the turtle is heard in our land."

H. T. SPUFFORD.

SUNDAY MORNINGS WITH THE CHILDREN.

THINGS WHICH COST TOO MUCH.

1 Chr. xi. 15—19.

AFTER many years of trouble and danger, David had become King of Israel. We might think that now he would have no more troubles; but the new-crowned king, who at last reigned over a united nation, soon found that he could not expect to be free from care, even though he sat on a throne. The Philistines, the old enemies of his country, heard that all the people had chosen David as king, and they made up their minds that they must attempt to conquer him at once, and once for all. So with a big army they went up into the land of Israel and took its people by surprise. While the frightened Israelites were hurrying together to resist them, the Philistines took many of the towns nearest their own country, and left garrisons in them to keep them. Among these towns was Bethlehem, where David had been born, and where his family still lived.

David seems to have been taken by surprise too, for he had to flee and hide himself. He went to the cave of Adullam, where he had taken refuge before, in his outlaw days, when Saul was seeking to kill him. As he waited there for his troops to gather together, he grew thoughtful, and, perhaps, rather disheartened. King though he was, he had enough to discourage him. He had been in trouble and in danger ever since he left his old home at Bethlehem. And his mind turned back to the quiet shepherd life he had lived there, and very likely he wished he was a shepherd boy once more. He thought of the plains where he tended his flocks, and the well at the city gate where he used to drink, and how he longed to be there again. And suddenly he said, "Oh, that someone would give me to drink of the water of the well of Bethlehem, which is by

the gate." Three of his bravest soldiers heard the words, and hurried off to carry out his wish. They found the gate guarded by an outpost of the Philistines, but all the same, caring nothing for the danger, and perhaps having to fight to get to the well, they got the water. Then they hurried back to David with it. He was astonished at what they had done. He would not drink the water because it had been obtained at the risk of men's lives. He had no right to use what had cost so much, he said; it could only be used as an offering to God.

So we learn the lesson that some very simple things cost too much. Water is cheap enough, but something far more valuable than it was had been given for that flask of water that his men brought to David. If David had drunk it, he would have led them to think that he would allow them even to risk death to gratify his fancies. Now, it is sometimes right for men to face the danger of death, but not for so small a thing as this. What is valuable in God's sight must never be risked simply to gain what is of no true value to anyone. Men's lives are valuable in His sight, for He has given them to us; and we must never risk losing them for some end so small that we should be really wasting the gift and the opportunities that God has given us. Our lives may be very useful in this world. We can all do something for God, even the children. And some day we may all be able to do not only little things, but great and noble deeds for Him. But we shall not be able to serve Him if we throw away our lives now.

There are more ways of risking our lives than fighting in battle, more even than by facing death that kills the body. There are enemies that fight against our souls. Let us remember that we are not to run risks against them for prizes that are not worth while. There are a great many things in our lives which may be pleasing to us, yet bad in themselves. If we find ourselves seeking them, remember the story of the well of Bethlehem. Ask if they cost too much.

We cannot name them all here, but we can notice a few. They may be thoughts, or words, or deeds. Thoughts may cost us too much. God has given us our minds that we may think pure thoughts, good thoughts, noble thoughts, and every time we think a thought that is impure or unworthy, or base, we drive out the good thought that ought to be there. These evil thoughts cost too much. They may be pleasant at the time, but they take root like weeds, and they will always be springing up when we do not want them. The stronger hold they get in our hearts, the less chance we shall have of putting our minds to the use God meant us to make of them. So, thinking evil thoughts is like risking our lives. Mind, a thought that we think is not over and done with. It leaves its mark on our heart, like foul footprints in God's Temple. The older we grow, the harder it will be to get rid of them. The oftener we let them come in, the more easily they will come again. Every evil thought, whatever it be, however pleasant and attractive to us, costs too much. We must not risk our lives for them.

Words sometimes cost too much. They are worse than thoughts if they are wrong, for we do not speak unless we wish to. A word is a thought we choose. A wrong word is an evil thought we choose. Children are often told to count twenty before they speak. If everyone did so there would be many a thoughtless and unkind word unspoken. We should be surprised if we could count up all the harm that careless words have caused. Sometimes we are tempted to say an unkind or cruel thing. It may be very smart and please us by its cleverness, but remember if it can hurt someone else it costs too much. It hurts; it sticks like the thorns we sometimes get in our fingers. What little things they are; we can hardly see them, but if they stick they soon make a big sore. That is the worst of unkind words. We can never tell what mischief they may not do to others. But the mischief comes back to us. No man or woman, no boy or girl, can be unkind in thought or word or act without being really the worse for it. I daresay you have heard that some of the big guns on our battleships can only be fired a very few times because every shot that is fired changes the inside lining and in a little while it becomes unfit for use. Just so, every selfish and cruel word we use changes and harms our own hearts. It makes us more selfish, more cruel. That is a great price to pay. Surely unkind words cost too much.

All that has been said about thoughts and words is equally true of acts. All evil acts are dangerous to our souls. They cost too much, every one of them. But one kind of act there is which more than all others is too costly. I mean tempting others. Whether we do it by word or by example does not matter. When we tempt our companions to do what we know to be wrong, it costs them a fearful price if they yield, but it costs us more. We are deserting from God's army, where we ought to be, and are fighting for His enemies. You can never tell what sin and trouble your influence may bring to your friend, or where it will end. You can never tell what your act may lead you into. Of all sinful acts, the worst is trying to make others sin. It is Satan's work.

If you think over these warnings you will find that there are many other things than those I have specially named that cost too much. May God keep you all from them all. But remember the bright side as well. David used that water for an offering to God. We, too, can bring God offerings that He will accept. Every good thought, every kind and loving word, every true and noble act is an offering to Him. Nothing can cost too much to give to God, for He gave us everything; He gave His Son to die for us. And every time we give, He gives back still more. He gives the power to do better and to be better; to give Him the very offering He longs for most of all, the offering of our whole heart. But everything that prevents us from giving Him that is one of the things that cost too much. J. A.

THE MODEL PRAYER.

OUR Father in heaven, we hallow Thy name,
 And pray that Thy kingdom may come ;
 Thy will on the earth may it ever be done,
 As it is in the heavenly home !

Oh, give us the bread that we constantly need,
 For the body, the mind, and the heart ;
 And may we not fail to acknowledge Thy love,
 In the gifts Thou art pleased to impart.

Thy pardon we crave : oh, forgive us our debts,
 And teach us, O Lord, to forgive :
 Forgiven, forgiving, Thy peace may we share,
 And glorify Thee while we live !

From evil deliver, in trial defend ;
 Oh, grant us the grace we implore ;
 For Thine is the kingdom, and Thine is the power—
 The glory be Thine evermore !

V. J. CHARLESWORTH.

NOTES AND COMMENTS.

THE RECEPTION OF THE ARCHBISHOPS' DECISION.—The advent of the holidays has come as some relief to the Church crisis, and the informal truce that they have ensured makes it still uncertain what will be the final outcome of the decision of the Archbishops on the ceremonial use of incense and on processional lights. Some of the Bishops have sent letters to their clergy calling attention to the decision, and urging prompt and general obedience. Even the Bishop of Rochester, a notorious user of incense, has done this. Some of the clergy concerned have submitted with a fairly good grace, even the vicar and curates of St. Alban's, Holborn, having promised to discontinue the use of incense; others, notably the Rev. E. Ram, of Norwich, who appeared before the Archbishops, have announced their intention to keep the decision in the letter, but to break it in the spirit; to discontinue processional lights and incense in the Communion service, but still use them before beginning the Office. Here and there a bolder front is assumed, and there seems to be an intention to refuse obedience and let the Bishops do their worst. Lord Halifax has been deeply grieved by the result of the discussion of the questions at issue before their lordships, and has written an angry and ill-considered letter to his fellow laymen, counselling them to follow and support their priests whether they obey or refuse to obey the directions of their Bishops. Against this letter there have been many protests from members of the English Church Union,

and a few defections, amongst whom the most notable is the Dean of Rochester. In the meantime, the terms of the decision have been eagerly discussed in the *Times* and in all the Church papers, and many of the leaders of the Ritualistic party who counsel temporary obedience do so on the ground that to obey now will make it much harder for the Archbishops to go any further in a Puritan direction, while it will give a breathing space in which the Catholic party may gather strength for further progress. Such, at least, is the counsel of the *Guardian*, which is not adverse even to a friendly action before Sir Arthur Charles, and then before the Judicial Committee.

DR. SANDAY AND THE ARCHBISHOPS.—By far the most serious blow which has been struck at the decision comes from an unexpected quarter. Dr. Sanday, whose strength arises as much from his calmness and moderation of tone as from his broad and illuminating scholarship, has published a pamphlet entitled "The Catholic Movement and the Archbishops' Decision," in which he points out that the Archbishops have not decided, "could not have decided, that the use of incense was un-Catholic. It is common both to the East and to the West. It is in any case early, if not primitive." They have decided merely that it is not consistent with the Law of the Church of England, and the grounds of their decision he regards as unconvincing, most especially those which make omission equivalent to prohibition. It is, he considers, neither wise nor expedient to have decided in the sense of greatest stringency and to have narrowed the limits of liberty. Dr. Sanday is an Oxford man, and can hardly escape from his surroundings, but he is not a party man. His personal leanings are broadly evangelical, and his piety and sincerity are as unquestioned and unquestionable as his scholarship. We need not, therefore, be surprised at the delight into which his pamphlet has thrown the Ritualistic party. But all these questions of ecclesiastical casuistry are infinitely small.

MRS. HUMPHRY WARD AND THE CHURCH CRISIS.—The experiments in the direction of "Robert Elsmere" have never had even a modicum of success, and there is something pathetic in Mrs. Humphry Ward's letter to the *Times*, in which she speaks for those "who for many years, through alternate hope and despondency, have clung to the idea of an English Church truly national, free, and representative." Claiming to be in the historical succession of Maurice, Stanley, and Jowett, she affirms that those who sympathise with her have no desire whatever to drive out the ritualist clergy, or to interfere with the poetic or symbolic expression of passionately held beliefs, only they ask to be allowed themselves to come in and think and act as they please. Modern ritualism is new—the product of the last fifty years—within the Anglican Church; so, no doubt, are the critical, philosophical, and theological notions which

she represents. The Mass is a new thing in the Church of England, just as new as the blank denial of the Virgin birth and the Ascension of our Lord. But why not admit both? The appeal is seriously made, yet she foresees that it will meet with no response. "The High Churchmen now pleading for liberty. . . . during the past sixty years have been the worst offenders against liberty"; and it is only too probable that the relief in the matter of personal subscription for which those who think with her are asking will be rejected. But do High Churchmen plead for liberty? It is very doubtful. Their aim seems rather to be to make the whole Anglican Church catholic in their sense, and having made their own footing within its pale secure, to bring the rest up to their level. On the other hand, we may say with gratitude that among High Churchmen there have many been who have been most conspicuous, not only in their adhesion to, but in their masterly elucidation and affirmation of, the doctrine of the Incarnation. They, no more than we, could abide long in a Church in which that fundamental and formative Christian fact was regarded as an open question or a matter of indifference. Mrs. Humphry Ward is an exceedingly clever woman, with many instincts and sympathies which we admire. She has both expounded the claims and exemplified the charms of culture, but the institution for whose comprehensiveness she pleads is not the Christian Church, but a society whose foundation, tone, and aim are remote from the atmosphere of the New Testament, with no natural bond of coherence, and utterly incapable of doing the work for which the Church exists.

THE BAPTISMAL FORMULA IN MATT. XXVIII. 19.—In one of the recent meetings of "The Friends' Summer School" four lectures were delivered by Prof. A. G. McGiffert, of New York, two of which dealt with "the History of the Sacraments." These lectures, according to a correspondent in the *Christian World*, formed the strongest feature of the school, and were evidently independent and outspoken. But some of the Professor's statements were surely extreme, even to the point of recklessness, *e.g.*—"There is no evidence that Jesus baptized anyone or ordered it to be done." It is difficult to conceive how baptism could have been established as a specifically Christian institution, its observance recorded, and its meaning unveiled, without our Lord's express sanction. Further, Prof. McGiffert is said to have shown by "overwhelming evidence" that the passage commonly appealed to in Matt. xxviii. 19 was of very doubtful genuineness. We should like to know what that evidence is. Is it anything more than a surmise, or, at the best, a precarious inference? That the apostles did not at once preach the Gospel to the Gentiles or so understand their commission we readily allow, but does the Professor contend that that duty had never been set before them as an essential part of our Lord's plan, and that He had left it simply to their own instincts and the teaching of events? Their hesitancy is explicable on entirely other grounds. We admit that the

trine formula is not often found in early Christian literature, and that in the later books of the New Testament believers are said to have been baptized *in* or *upon* "the Name of Christ," "into Christ," &c. But this does not indicate the formula which was used, so much as the authority on which the baptism rested. It was, in other words, Christian baptism. In his profound and learned article on "Baptism," in the New Dictionary of the Bible, Prof. Sanday justly remarks: "It is a violent hypothesis to suppose that words of such importance as Matt. xxviii. 19 were never spoken by Christ, and yet were authoritatively attributed to Him in the first Gospel. . . . The baptismal formula is in all authorities without exception. It is as well attested as any saying of Christ which is recorded in one Gospel only . . . It is reasonable to believe that Christ prescribed the baptismal formula, and that His command was obeyed." Whether Prof. McGiffert had in his mind the closing section of Mark xvi. we do not know. Several of his reported arguments are opposed to this idea, but in any case he has been guilty of great carelessness. We can understand the Friends' position in regard to baptism, though we do not sympathise with or approve of it. But it is dangerous to attempt the removal of an awkward passage of Scripture by resorting to a denial of its genuineness.

THE RELEASE OF DREYFUS.—The hope expressed by the writer of the article, "The Trial at Rennes," in another part of this magazine, was happily not unfounded. With a sense of immeasurable relief we hear that Dreyfus is released. After the indescribable sufferings of the last five years he is once more free. The conscience of the nation, stimulated, no doubt, by the censure of the civilised world, and the horror felt at so hideous a miscarriage of justice, has proved too strong for the military forces. The army has, no doubt, received a crushing blow. The civil power has vindicated its supremacy, and the sacred name of justice has been redeemed from the dishonour cast upon it. The French nation has, so far, freed itself from a foul stain. Of course the end is not yet. Dreyfus himself declares that freedom without honour counts for nothing, and that he will strive continually for the reparation of the frightful error of which he is still the victim. "I shall never be at peace until there is not a single Frenchman who can accuse me of a crime which another has committed." We honour his brave resolve, and doubt not that in time he will reach the goal he has set before him. But we tremble to think of all that must be done ere then. The process will be indeed a fiery trial.

THE SITUATION IN THE TRANSVAAL.—We had hoped that before now the grave difficulties which gather around this question would have been settled, and that we should no longer, in Mr. Morley's impressive phrase, "see the fiend of war sailing slowly upon his black, expanded wings across our horizon." But unfortunately our hopes have been doomed to dis-

appointment. The situation is as acute as ever, and at the time of our writing the outlook is decidedly more gloomy than it was a few weeks ago. During the month many of our leading statesmen have spoken, and they all acquiesce in the position taken by Sir Henry Campbell Bannerman that the Uitlanders are denied the very elements of civil right and civil freedom, and that they are suffering treatment which, as Lord Salisbury has declared, no people should be called upon to endure in any country. Mr. Asquith has avowed that no one, least of all a British Liberal, can contemplate the existing state of affairs with satisfaction, while Mr. Morley affirms that there is no division in the country on the Uitlander question, that we are all for fair play for the Uitlander, and that the franchise offered to them must be stripped of every ambiguous term and dubious restriction. The latest despatch of the Government was a wise and temperate document, and it has won the approval of all save the extreme men of both sides, even Mr. Courtney declaring that he "hailed it, and was glad of it, and if he had any influence with Paul Kruger he would say, Accept the proposals of this despatch." He further described it as a great rebuke to the fire-eaters. At the same meeting Mr. Morley also expressed his hope that the Transvaal Government would accept the proposals of the British Government, and contended that they could not withdraw from the five years' franchise. Unfortunately the Boer reply is anything but satisfactory, being, in fact, a decided negative, and withdraws what had previously been conceded.

THE NEXT MOVE.—What the next move will be it is difficult to say. Her Majesty's Government reserved to itself the right to reconsider the situation *de novo*, and to formulate their own proposals for a final settlement. But this does not mean, as in many quarters has been supposed, an immediate appeal to arms. The resources of diplomacy are not yet exhausted, and a wise and courageous statesmanship should still find a *modus vivendi*. Let the independence of the Transvaal, within the limits of the Convention of 1884, be explicitly and emphatically guaranteed. The quarrel about the word suzerainty might well be dropped. If the Transvaal claims to be a Sovereign International State, its claim, as Sir W. Harcourt points out, is indefensible, and our Government is bound to repudiate it. But our right to control the foreign affairs of the Transvaal does not give us the right to dominate its internal policy beyond the points specified in the Convention, and the right and duty of every State to protect its subjects to the best of its power. This should be made clear, and then surely Mr. Kruger will see for himself that the path of duty and of safety is along the line of acquiescence. Our contemporary, the *British Weekly*, which certainly cannot be classed among the forces that make for war, says that "the Transvaal diplomatists have not acted wisely"; and further: "The policy of the eight-day clock does not mean that nothing is to be done. Those who advocate it fully believe that the Uitlanders should be in a much better position.

They earnestly counsel President Kruger to be frank and prompt with his concessions under this head. Nor does it mean that we are to say that under no circumstances will we exercise force, and that we are ready to carry on negotiations for ever. Eight days do not run out so quickly as an hour, but they do run out quickly enough, and the rulers of the Transvaal should understand that there is a limit to patience, and that even a pacific nation may be driven to arms. What it means is that we should be sure that we have done our very best for peace, and that our demands should be moderate and just. A just and moderate demand is that the Uitlanders should be admitted to a fair share in the Government of the Republic, not immediately to submerge Boer rule and take possession of the country, but to exercise the due rights of worthy citizens. This we say is just and reasonable." In the meantime, the disorganisation and stoppage of business in Johannesburg are causing terrible suffering. It is painful to read the stories of distress which reach us. We are glad to note that the Rev. W. Kelly, formerly pastor of the Baptist church at Johannesburg, is busily engaged in relief work.

PRESIDENT KRUGER AND THE TRANSVAAL CHURCHES.—We noted some months ago the presence of Mr. Kruger at the meetings of the South African Baptist Union, and expressed our hope that his favourable impressions of our brethren's character and work would make it easier for him to concede the just claims of the Uitlanders. It now appears that the meeting he addressed was held before the Assembly was formed, and that even so, the proceedings were by some of the members "deemed a disgrace to a denomination which has ever been in the van of the battle for individual liberty." The president, the Rev. J. B. Heard, of Pietermaritzburg, and others, have on this ground severed their connection with the Union. In the *British Weekly* a Wesleyan minister of Johannesburg states that not one among the thirty Wesleyan ministers of the Republic take the pro-Boer side. Previous to their going to the Transvaal many of these ministers spoke in favour of the Boers, "but years of continuous retrogression in legislation, and evidence of impotency in administering good laws that are supposed to be in force, of official corruption and judicial injustice, has led many of us to despair of internal reforms." Two years ago we directed attention to the terrible evils of the illicit liquor traffic which the Government either cannot or will not put down. All this must be borne in mind by those who desire a just and lasting settlement of the dispute. The task of the British Government is not an easy one. It has to convince the Transvaal that we have no designs on its independence, and to remove the suspicions created by the ill-starred and iniquitous raid of 1896. This can and ought to be done. And if in a simple, firm, and straightforward manner, without threat or arrogance, our position be clearly defined and misunderstanding of it made impossible, war will—in our judgment—be averted; or should it be forced upon us, the blame will not be ours.

THE BAPTIST UNION RESOLUTION.—We learn that at the Assembly in Leeds the following wise and opportune resolution on this great question of the hour will be submitted. It will, we imagine, be carried with unanimity:—
 “That this Assembly, having seen with sorrow the relations between this country and the Transvaal grow more and more strained in the course of long protracted negotiations, and fully recognising the difficulties which beset Her Majesty’s Government, and the great grievances of which the Uitlanders have long complained, yet earnestly prays the Government, in view of our great strength, and of the horrors and racial hatred certain to spring from a war with the Boers, still to be so patient and moderate that all the world may see our desire to avoid strife in securing justice; and this Assembly will pray God to give here and in the land treated in 1881 with great magnanimity by Great Britain, such a reasonable mind that our controversies may be forthwith settled without evasion or procrastination.”

INSTRUCTION IN NONCONFORMIST PRINCIPLES.—We are glad to find that in many directions more attention is being given to this important matter. Evidence of this lies before us in two publications, one from a Baptist, the other from a Congregationalist source. The first is **A NEW BAPTIST CATECHISM**, by Rev. Charles Williams, of Accrington. (Baptist Tract and Book Society, 16, Gray’s Inn Road, London, W.C.) This catechism we can cordially commend as a clear and concise statement of “those things which are most surely believed among us,” concerning, to take Mr. Williams’s own heading divisions, the Sacred Scriptures, the Creator and Heavenly Father, the Son of God, the Holy Spirit, the Doctrine of Salvation, Baptism and the Lord’s Supper, the Christian Church, and the Future Life. The questions are simply stated, and the answers are pointed and apposite. This catechism will, we imagine, be very acceptable in Sunday-schools and Bible-classes.—We also commend the wisdom of “A Committee of Congregational Ministers” alike for the conception and the carrying out so far of their project in preparing a series of **TRACTS FOR CONGREGATIONALISTS**. The first of these contains four letters on Church Membership in its general idea—its principal duties in relation to the church meeting and the Lord’s Supper. We know of nothing more timely than the appearance of these admirable tracts—terse, sensible, and Scriptural. They are issued by our own publishers, Messrs. Alexander & Shephard, Limited.

MR. HOWARD BOWSER, J.P.—The death of Mr. H. Bowser removes from the church at Adelaide Place, Glasgow, and from our denomination in Scotland, one who has borne worthily for long years an honoured name. But recently appointed an honorary member of the Committee of our Baptist Missionary Society, he had faithfully served in its counsels for many years, and had generously supported this and most other branches of denominational work. He was in his seventy-sixth year, but the end came unexpectedly when away from home, at Aboyne, for a brief holiday, on September 8th. We were often encouraged by Mr. Bowser’s kindly appre-

ciation of the BAPTIST MAGAZINE, and his assurance that it was doing a good and necessary work for the churches of our denomination. More than one minister was indebted to him for a copy. It was only his own modesty that prevented the appearance of his portrait in our pages. About a year ago he wrote: "I shall surprise you with it" (his photo) "some day, and with a sketch from my old friend, J. T. Brown, of Northampton." We offer our respectful sympathy to those who mourn the loss of a father and a friend.

LITERARY REVIEW.

THE STUDENT'S LIFE OF JESUS. THE STUDENT'S LIFE OF PAUL. By George Holley Gilbert, Ph.D., D.D., Professor of New Testament Literature and Interpretation in Chicago Theological Seminary. 6s. each. Macmillan & Co.

THESE two works, covering the greater part of the New Testament, form a distinctive and original contribution to our theological literature, though they are concerned with history rather than with theology. Dr. Gilbert does not attempt directly to ascertain the teaching either of our Lord or of the great Apostle of the Gentiles so much as to present the facts and incidents of their lives, and, in a lesser degree, of their environment, in a clear, and orderly form. This is a difficult—some would say an impossible task. Life and doctrine are closely connected. The two are in thorough harmony, and in a sense neither could be what it is without the other. The works, as addressed to students, are not written from a popular standpoint, but are nevertheless simple and intelligible in style, and can be easily "understood" by all who take the trouble to read them carefully. They are models of clear and orderly arrangement, and have the additional advantage of good indices. The introductory dissertation, on the sources of the life of Jesus, discusses, among other things, what is known as the Synoptic problem, concerning which unanimity seems still remote. Dr. Gilbert pleads on strong grounds for the mutual independence of the Synoptists. The plan of Christ's life is set before us with a distinctness that leaves little to be desired, and as a help to ascertaining the fundamental facts of the Gospel history we know of nothing superior. The investigation in both works is critical and scientific, the author's method being such as all historical science must approve, and he amply justifies his conviction that science is by no means the prerogative of an unbeliever. Supernaturalism is, in his view—the facts and conditions of the problem being what they are—self-evident; and while he admits certain omissions and even discrepancies in the Gospel story, he holds that our faith does not stand or fall with these things, and that the essential claims of the Gospel are daily established by the deepest experience of millions of souls. The earlier volume presents many new aspects of the one peerless and perfect life, whose attraction is as irresistible as it is inexhaustible, while the latter of the two is a really fresh and valuable study of the apostolic and missionary labours of Paul. The chapter on "The Vision of Jesus and the Changed Life" is especially noteworthy, both as a

study in experience and as an apologetic. Dr. Gilbert ably vindicates the historicity of the Acts, and in an interesting appendix deals with such questions as the chronology of Paul's life and the locality of the churches of Galatia. He accepts the North Galatian theory as against the South Galatian of Professor Ramsay. The volumes are scholarly and concise, and, generally speaking, satisfactory, enabling us to breathe the very atmosphere of the times of Christ and the early Christian age.

DESTINATION, DATE, AND AUTHORSHIP OF THE EPISTLE TO THE HEBREWS.

By H. H. B. Ayles, B.D. London: C. J. Clay & Sons, Cambridge University Press Warahouse, Ave Maria Lane. 5s.

ALTHOUGH Mr. Ayles cannot be said to have settled the vexed questions he here discusses, his essay is an honest, thorough-going, and scholarly attempt to reach a solution. From the very earliest ages the question of the authorship of the Epistle to the Hebrews has been debated, and agreement upon it seems as remote as ever. The Epistle has been attributed to Paul, Luke, Barnabas, Silas, and Apollos, but the claims of none of these can be said to be overwhelming and decisive. Among recent commentators not a few seem inclined to say with Origen, "Who it was that wrote the Epistle God only knows certainly." This is the position of the late Professor Bruce, of Bishop Westcott, and of Mr. Milligan, whose treatise on the Theology of the Epistle was lately reviewed. A recent writer on the subject, the Rev. A. Welch, assigns it to the Apostle Peter.

THE TEMPLE. By George Herbert. With Notes and Introduction by Edgar C. S. Gibson, D.D. Methuen & Co., 36, Essex Street, W.C. 2s.

THIS edition is issued by Messrs. Methuen as one of the volumes of their Library of Devotion. In addition to the Poems it contains the Life of George Herbert, by Isaac Walton, which is not, of course, easily accessible to all readers. Dr. Gibson's Introduction and Notes show a true estimation of Herbert's strength, without blindness to his weaknesses and limitations, whether these were personal or due to the age in which he lived. "The Temple" will necessarily appeal more closely to members of the Church of England than to Nonconformists, but we do not envy the man who has no interest in poems so pregnant in meaning, so devout and beautiful; still less do we envy the man who can read them without delight and profit. We shall shortly have more to say on the matter, but in the meantime we commend this volume as one of the neatest and most convenient we have seen.

AIDS TO BELIEF. Being Sermons preached in the Cathedral Church of Londonderry during the Sunday Evenings of Lent, 1899. By the Right Rev. G. A. Chadwick, D.D., Lord Bishop of Derry and Raphoe. **THE FOUR GOSPELS.**—By R. H. Fisher, B.D., Aberdeen. London: Hodder & Stoughton. 1s. 6d.

IN the former of these two "Little Books on Religion," the Bishop of Derry reviews the main difficulties in the way of Christian belief and the

best way of overcoming them. The religious problem, as it is called, is very fairly stated, as we are shown that we have no right to complain of the presence of difficulties, either as they exist in connection with the Bible, or with the person of Christ. The section dealing with the Higher Criticism is frank and straightforward; the services rendered to the Scriptures by this criticism are frankly acknowledged, but its excesses are no less frankly pointed out, the Bishop contending that a similar process would break up even the literature of our own time. His appendix demonstrating this is trenchant and effective. Mr. Fisher sketches the personalities of the four evangelists, stating in a few succinct phrases what we know of their lives, and trying to form an estimate of the service they have severally rendered to the Church in their separate Gospels. It is a capital little volume.

THE RELIGIOUS TRACT SOCIETY'S BOOKS.

IN the STORY OF THE RELIGIOUS TRACT SOCIETY FOR ONE HUNDRED YEARS (1s. 6d.) Dr. Samuel G. Green has made what will doubtless prove the most welcome contribution to the Centenary celebration of this great Society. He traces its progress from its origin until now—the steps which have made it not only a large publishing house, but a great missionary society. How deeply we are indebted to the Society for tracts and books, how largely it has aided our evangelistic work both at home and abroad, in village, town, and city, in church and mission hall, and in the chief centres of heathendom, few of us are aware. Baptists have always been closely connected with the Society. Its first secretary, the Rev. Joseph Hughes, was a Baptist, and we need only mention such names as Dr. Samuel Manning, a former editor of this Magazine; Dr. Green himself; Mr. Edward Rawlings, the treasurer of the Society; Mr. G. A. Hutchinson, the editor of the *Boy's Own Paper*, &c., who contributes the first article to the present issue of this magazine. During the first year of the Society's existence only thirty-four tracts were published, whereas up to the Jubilee year of the Society (1849) the total circulation, in all languages, was reckoned at five hundred millions, and at the present time it exceeds thirty-three thousand millions. The receipts of the Society during the first twenty years were over £5,000, derived from sales of tracts and from benevolent contributions. The following extract will show the general financial result: "In all, the grants for foreign work in two hundred and thirty languages and dialects during the last fifty years have reached a sum of £646,535, which, added to the grants of the first fifty years, make a grand total of £733,933. The total cost of the home work alone during the hundred years has been £848,787." The portraits and illustrations make the volume a more valuable memorial.—MEDITATIONS FOR QUIET MOMENTS, by the Rev. J. H. Jowett, M.A. (1s. 6d.), will need no commendation. The Meditations are, if anything, too brief, but careful readers will be at no loss to expand them. Though brief they are neither vague nor obscure, and they present us with the quintessence of Gospel truth.—IN THE TWILIGHT, SIDE BY SIDE, by Ruth Lamb (1s. 6d.), first series, are

condensed from chapters which originally appeared in the *Girl's Own Paper*. They are intended for young readers, and deal with the formation and upbuilding of character and the regulation of conduct, not coldly and formally, but in a bright, familiar, and attractive style.—LITTLE TAPERS, a Day-book of Verses, by Frederick Langbridge (1s.), will awaken many a bright, luminous, and helpful thought. Mr. Langbridge writes with epigrammatic terseness and in melodious phrase, e.g. :—

“God sends great angels in our sore dismay,
But little ones go in and out all day.”

“Arouse thy courage ere it fails and faints,
God props no gospel up with sinking saints.”

“Good is eternal; gentle deeds pass on, but never die,
And loving thoughts are patient seeds of immortality.”

MESSRS. MACMILLAN continue the publication of “The Eversley Edition” of SHAKESPEARE’S WORKS. (5s.) Vol. VII. contains “King Henry the Fifth,” “King Henry the Eighth,” “Titus Andronicus,” and “Romeo and Juliet.” Vol. VIII. contains “Julius Cæsar,” “Hamlet, Prince of Denmark,” “Othello,” and the “Moor of Venice.” Further acquaintance with these volumes increases our sense of their beauty and convenience, while the estimate we formed of Dr. Herford’s Introductions and Notes has received ample confirmation. It is difficult in annotating a great classic to avoid either the too much or the too little, but we have here, so far as it seems possible to attain it, the happy medium. The disquisitions on the sources of the plays are as full and detailed as necessary, while the view of their general purport is always illuminating. The way in which Dr. Herford connects the plays with the history of Shakespeare’s time is specially interesting. The following paragraph from the close of the Introduction to “Julius Cæsar” is an instance in point: “Undoubtedly Shakespeare’s wonderful intuition of the potency of Cæsarism was facilitated by positive political prepossessions. He interpreted the Rome of Cæsar by the England of Elizabeth, and the analogy was sufficiently close to supply in a measure the place of genuine historical insight. Elizabeth, like Plutarch’s Cæsar, was old and infirm, capricious and vain, her death was imminent, and the succession not absolutely sure. The failure of Essex’s fatuous rebellion may or may not have occurred when Shakespeare wrote, but in any case the monarchy itself must have seemed to him utterly beyond assault. His picture of the Roman demons is notoriously coloured by the Elizabethan’s genial contempt for the masses. Plutarch’s people, as we have seen, were far from being a *quantité négligéable* to a clever orator.”

JESUS IS GOD. Lectures Demonstrating the Divinity of Our Lord. By Frederick C. Spurr, Missioner of the Baptist Union. A. H. Stockwell & Co., 17, Paternoster Row. 1s. 6d.

A VOLUME from the pen of Mr. Spurr is always welcome. In his mission work he necessarily deals for the most part with the elementary truths of the Gospel, but behind all his simplicity there is a thoughtful, philosophical, and well-trained mind, a fine power of reasoning, and an acquaintance with the higher thought of the day. As an apologist Mr. Spurr possesses no mean power, and he has given us in these lectures a defence of the central articles of the Christian faith which possesses the welcome marks of freshness, vigour, and conclusiveness. He has digested such classic writers on his great theme as Liddon, Lacordaire, Didon, &c., but he presents the results of his reading in his own terse and graceful style. We trust that this work will have as large a circulation as its merits should secure for it.



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John Henry French

THE
BAPTIST MAGAZINE

NOVEMBER, 1899.

THE REV. JOHN HENRY FRENCH, OF FOREST GATE, E.

A REPRESENTATIVE portrait gallery such as the BAPTIST MAGAZINE aims to produce, must needs include men of the most diverse characteristics and endowments. We naturally expect to encounter therein those famous members of our Church whose renown has escaped beyond our own borders and filled the entire Christian world, for amongst ourselves it is *not* true that the prophets are unhonoured in their own country and amongst their own people. But the number of commanding figures will always be rare, for God seems very sparing in the creating of geniuses.

In an epoch like ours, when men are more than ever seduced by brilliance and "success," it is as well to remind ourselves that by far the greatest amount of work in the Kingdom of God is accomplished by men of average ability. But for them the Church could not continue her existence.

The subject of the present sketch has his proper place in the front ranks of ordinary men—the front ranks most certainly. Fresh from Regent's Park College he undertook his present pastorate at Forest Gate in the year 1882, and he has remained for seventeen years faithful to his first love. This, for a first pastorate and in an important London suburb, evidences ability which belongs alone to a man who is near the front.

As a man Mr. French is geniality itself. I do not know what secrets the deacons' room could reveal, but it would surprise me to learn that between himself and his deacons there had ever been a serious misunderstanding. Certainly there is a very real bond of affection between himself and his people—deacons included. On more than one occasion I have been witness to the family spirit which prevails at Woodgrange Church. To great numbers

of young men and women Mr. French is not the distant preacher imprisoned in his pulpit twice a Sunday and invisible during the week, but rather the friend and elder brother of whom the younger gladly and freely take counsel. This home touch in the life of Woodgrange is one great secret of its success, and it is the more remarkable when one remembers the ebb and flow and the general uncertainty of London suburban life. The Forest Gate pastor is gifted with saving humour, and this quality in him will always make him attractive. His optimism is another quality which preserves him and his people from depression.

A pastor of a neighbouring Congregational Church has favoured me with an "outside" view of our friend. He writes: "We hold him in high—very high—estimation; he is especially beloved by his brethren for his brotherliness, *bonhomie*, and sauciness. I never knew any of his brethren offended by his wit and home-thrusts, it was always so manifestly good-natured. He has deep convictions, a firm grip of fundamental truth, and the courage to avow it under all circumstances. Notwithstanding, few men could get on so peaceably with his congregation, or with outsiders of very different opinions to his own. His own church is a standing proof of his personal influence as a true lover of his kind." But behind all this the man is a real Christian, holding continual fellowship with God in prayer.

As a preacher Mr. French adheres to the expository method. None could ever say of him what was once said of a sermon of Professor Fireworks: "It was most brilliant, but what was it all about?" Mr. French is a teacher. He has faithfully read the instructions of His Master, "Go and teach," and his people are led along definite lines of Christian truth. His sermons are strongly Biblical. The consequence is, he has a strong church well trained in doctrine, and when, in the providence of God, he removes to another sphere, or death terminates his ministry, his church will not collapse, because he has been wise enough to attach men to living and eternal principles, rather than to a mortal teacher.

Mr. French's library reveals the extent of his reading. He knows all of consequence that has been said, or that is being said, about the chief questions of the day. His sermon-address delivered as President of the Essex Baptist Union, revealed an

exceptionally close acquaintance with the chief controversies of our time concerning religion, and it dealt with them in a masterly way. Dr. Robertson Nicol, the editor of the *British Weekly*, was much struck with this address on "Preaching the Cross," and referred to it in the highest terms.

As an organiser Mr. French possesses considerable power. Had he been a Methodist instead of a Baptist, we should have seen him at some great mission centre, directing its enterprise. A minister, who, during a period of enforced rest, sat under Mr. French's ministry for several months, declared to me, speaking of our mutual friend, "That man is the best church organiser I have ever come across." The scheme he inaugurated during his year of Presidency of the E.B.U. is worthy of imitation. Impressed with the need of closer union between the churches, he organised a system of visitation for that year in which the weaker churches were to receive help. A series of services were held in several centres, and great good was wrought. More than this. Mr. French was supported by his church at Woodgrange, which raised a considerable sum of money to be expended by the President wherever he perceived that a cheque would be a real help to a struggling cause. This was a most practical way of "visiting" the churches. More work of this kind would serve to wipe away the reproach often uttered, that "our exclusive independency makes us very selfish," while it would be an elixir of life to many an isolated and jaded minister.

As author Mr. French has not ventured far beyond the boundary of his own church magazine. But the one thing he has done for the denomination in authorship is a very good thing. His booklet entitled "Our Testimony in Relation to Baptism: How can we make it more Effective?"—published by the Baptist Tract Society at one penny—is a really fine statement of our position, and it ought to have a great circulation. Its style is very fresh and captivating.

A minister to-day is almost compelled to be a public man in the larger sense, and this our friend is, being intimately associated with social and educational work in his district. Lacordaire described himself as "an ancient Christian in a modern man," and the same designation will apply to Mr. French,

for, widely read, master of both sides of modern controversies affecting religion and social life, and actively engaged in benevolent enterprises, he yet remains an "ancient Christian" in the best sense of that word. His preaching has a "certain" ring about it. He does not belong to that miserable fraternity of gaseous orators who consume all kinds of mental viands and then give their congregations the benefit of their indigestion.

Husband and wife being "one," it is not foreign to the purpose of this sketch to mention that Mrs. French is admitted by all who know her to be the very *beau ideal* of a minister's wife. Having no children, this lady devotes herself with ardour to the work of the church. The church really possesses in her a co-pastor, and the chief pastor is the first to gratefully acknowledge his debt to his colleague. Mrs. French is a member of the Board of Guardians, an ardent temperance worker, and an accomplished singer.

In the church at Woodgrange we have a splendid example of a living Christian community active in good works. In Mr. French we have a man for whom we are all grateful to God: he has done a remarkably good and enduring work. That best of all ministerial trainings—some years in a business house—has no doubt enabled him to organise so well and thoroughly in the church. At college he had a very good record, winning the Davies' Semitic Prize, and during his pastorate he has as far as possible retained his student habits. His preaching bears every trace of hard study.

At the present moment, but a trifle over forty years old, he has his best work before him. The chapel seats 800 persons and is well filled. Owing to increased applications for area sittings some internal alterations are necessary to the main buildings, while on account of the overcrowded state of the school the enlargement of the schoolroom has been rendered imperative. At the commencement of the Woodgrange work there was no schoolroom at all, the chapel being used as a schoolroom *pro tem*. Between seventeen and eighteen thousand pounds have been raised by the church since the commencement of this first pastorate. Altogether the whole work is more flourishing than ever.

Such a pastor as Mr. French, it will be conceded by all, deserves a prominent place in the picture gallery of the BAPTIST MAGAZINE.

FREDERICK C. SPURR.

THE JOHN RYLANDS LIBRARY.

THE opening of this magnificent institution in Manchester on Friday, October 6th, was an event not merely of local but of national interest. The man in honour of whom it has been erected by the touching and beautiful devotion and large-hearted generosity of the donor was one of the foremost merchant princes of Manchester—if not the very foremost of his day. He was a man of simple and unostentatious character, clear-sighted, resolute, energetic, and persevering—one who had the power both to labour and to wait. In the best sense of the word, he was an opportunist who knew how to “take occasion by the hand and make the bounds” of his influence, wealth, and beneficence “wider yet.” He exemplified in all his actions the spirit of that plain living and high thinking which are an invariable mark of the best and highest culture, and all who came into intimate contact with him felt that he was a devout and God-fearing man. In an exceptional degree, he was “diligent in business, fervent in spirit, serving the Lord.” He was too great a man to despise trifles or to leave details to chance. He had a wonderful capacity of taking pains, and that capacity was never allowed to slumber. He had in all business matters an imagination, a foresight, and a tact which amounted to genius, but these unique powers were not more conspicuous than his industry, his patience, and his perseverance, which would no doubt have surprised and did surprise many lesser men. To him business was the sphere of a Divine calling in which, to use Sir Thomas Browne’s quaint phrase, he had to “make good the faculties of himself,” to prove his fidelity to God, and to serve his day and generation. He was a merchant, a successful merchant, but most of all a Christian merchant, whose whole life was lived as in the presence of the Unseen.

Mr. Rylands was by early association and personal conviction a Baptist, and in his younger days was a member of the church which at that time met in York Street or Moseley Street. He afterwards united himself with the Congregational Church at Cavendish Street Chapel, under the pastorate of the late Dr. Halley, and subsequently of Dr. Parker, now of the City Temple,

for whose rare gifts, by the way, Mr. Rylands had a profound admiration. As he lived at Longford Hall, Stretford, some three or four miles from Manchester, he rarely went to Cavendish more than once a day, and, when a movement was set on foot by a number of Baptists and Congregationalists to build Union Chapel in Edge Lane, Stretford, Mr. Rylands heartily fell in with it and gave it his generous practical support—the more readily as he was strongly attached to its first pastor, the late Rev. Fitzherbert Bugby. He was a regular worshipper in this chapel every Sunday evening, and, during the last three or four years of the pastorate of Mr. Bugby's successor, he ceased to go into Manchester altogether on Sundays and worshipped at Edge Lane both morning and evening. Mr. Rylands never renounced his Baptist principles or lost his interest in our denominational life and work, though he regarded all sectional differences as of minor importance, placing the Gospel itself before any human interpretation of it, and longing for the day when all Christians should be manifestly one. As a convinced Nonconformist he deplored the existence of a State Church, and regarded it as an invincible obstacle to Christian union. His best work was done, not through societies or in public, but privately. His almshouses and orphanages, his house of rest for ministers, his numberless grants of books—which were of real and lasting value, his editions of the Bible, and his fine collection of hymns, revealed the dominant bent of his mind. Christian ministers and workers in all parts of the country were aided by his friendship and generosity. His interest in the evangelisation of Italy is well known. He published at his own cost an edition of an Italian New Testament, purchased property in Rome for evangelistic and philanthropic purposes, and proved a true friend to our missionaries, Mr. and Mrs. Wall and Mr. and Mrs. Shaw, who at different times were guests at Longford Hall.

Of Mrs. Rylands it would be unbecoming to say more than that she is in every way worthy of the honoured name she bears. The monument she has erected to the memory of her distinguished husband will be a memorial to all time of a noble wifely devotion, a tribute to the sanctity of domestic life which cannot fail to raise our ideals and quicken the best affections of the heart.

The stately Gothic structure which forms the home of the

library has been nine years in building. It is an addition of rare value to the architectural wealth of Manchester. Its large central hall, with its reading recesses on either side, its lofty, vaulted ceiling, groined throughout in stone, its spacious, vaulted vestibule and massive staircases, its cloistered corridors, its conference halls and reading rooms, have an old-world, academic air, as if remote from the whirl of machinery and the eager speculations of the Exchange. We go "far from the madding crowd" to quiet and dignified atmosphere, in which literature and art are supreme.

Of the books it is impossible at any length to speak. The library has, indeed, a pre-eminence over all other provincial libraries, excepting only the similar foundations at Oxford and Cambridge. The Althorp Library, which forms the nucleus of the collection, was renowned as the finest private library in the world. When this library came into the market some years ago, the authorities of the British Museum were unable to purchase it. There was great risk of its being scattered. An American syndicate was, we believe, about to be formed for its purchase, when Mrs. Rylands, by her generous and patriotic action, saved it to the nation. To this magnificent collection of books—which we cannot here even attempt to describe—Mrs. Rylands has added some twenty thousand other volumes of books equally rare and valuable. Of these many have been removed from the library at Longford Hall; others have been purchased at a great cost; and it is to us gratifying to know that in the work of completing the library Mrs. Rylands has been assisted by our revered friend, Dr. Green, and his son, Mr. Arnold Green.

One feature of the institution calls for special commendation—there will be nothing sectarian about it. No church, denomination, or sect will have the slightest advantage over another. There is to be perfect religious equality. The trustees are selected in equal numbers from each of the denominations and from other interested corporations, educational and municipal. Our own denomination will be represented by Dr. Maclaren and Rev. Arnold Streuli.

At the opening ceremony there were present, in addition to Mrs. Rylands, the Lord Mayor of Manchester, Principal Fairbairn, Dr. Green, Dr. Maclaren, the Dean of Manchester, the Roman Catholic Bishop of Salford, Rev. F. W. Macdonald, President of the Wesleyan

Conference, Dr. Vincent Tymm, Principal Marshall, Dr. Simon, Dr. Paton, and representatives of literature, art, science, and religion from all parts of the kingdom. Dr. Green conveyed, on behalf of Mrs. Rylands, a cordial welcome to the assemblage. "The formation of this library (he said) and the preparation for it of a not unworthy home, has caused much thought and anxiety through several years, but the founder's satisfaction in her complete work is greatly enhanced by the presence here to-day of so many visitors from different parts of the country, representing various schools of thought, and eminent in different walks of public, social, and academic life. It may be confidently hoped that the John Rylands Library, perpetuating an honoured and beloved name, will long remain the chosen resort of scholars of all classes, and the means of assisting their best thought and noblest work for many years to come."

The inaugural address was delivered by Principal Fairbairn, and as comparatively few of our readers are likely to have seen it, we transcribe several of its more important paragraphs, both because of their fine delineation of the character of Mr. Rylands, their description of the contents of the library, and their admirable setting forth of the relations of literature and commerce.

A MONUMENT OF A GOOD MAN.

"There can be no more fitting monument of a good man than a good library. In it dwell the immortals who by communion with mortal men ameliorate their lot and refine their lives. The man whose name this library bears was a man of simple, unadorned goodness. John Rylands was a typical Manchester manufacturer, merchant, and citizen. He loved the city where he had made his wealth, the trade by which the city achieved its name, and the honesty which was the honour of its sons. His name went everywhere as the synonym of large and successful enterprise, but still more as the symbol of the honourable merchant and the truthful man. Integrity was the very breath of his life, and there lived in his words and acts a truth so simple as to seem a thing of nature, so spontaneous that it seemed to come from his soul unbidden and unchallenged. John Rylands lived more than sixty years in the fierce light that beats upon the Manchester merchant, built up from the lowliest beginnings a business of unparalleled magnitude, and left behind him a name for industry that never hasted or rested, and a probity that knew no stain. These qualities were but the visible and manifest fruits of faith in an invisible order. He lived as in the presence of the Eternal, ever as in the great Taskmaster's eye. Those who knew him did not think of him simply as an indefatigable man of business,

but as a doer of good, a lover of truth. In the retrospect of a long life he could say that in the sacred Scriptures he had found the strength to bear many troubles, consolation amid many sorrows, and hope and peace for his soul. But the character of the man is best seen in the impression made upon the heart and imagination of the woman to whom we owe this marvellous creation. . . . The ideal created in her imagination by the memory and character of her husband was one she alone could realise. And she proceeded to realise it with the results that we this day behold. Nothing was too immense or too intricate to be mastered, nothing was too small or insignificant to be overlooked.

THE PROVINCES RAISED TO METROPOLITAN RANK.

“The architect has proved himself a man of genius. He has adorned Manchester and enriched England with one of the most distinguished and the most perfect architectural achievements of this century. But he himself would be the foremost to confess that every point had to be judged, criticised, and approved or dismissed by the one controlling mind which could never forget the great purpose for which the building was being reared. The decorations, within and without, the windows, the statues, the coats of arms, and the mottoes, the bronze work, every item and every detail, passed through the same mind, was singly studied, and each as part of a great harmonious whole. The library itself was so organised as to incorporate the mind of the man it commemorates, and illustrate his character and its sources as they appeared to the person who knew him best. And all was done with a patience and a masterliness that only those intimately acquainted can know or appreciate. . . . London is full of incalculable literary wealth. She has at the British Museum and at South Kensington wealth vaster than her own people can reckon up, or inquirers from all the world can estimate or use. It is impossible by a munificent gift so much further to enrich London as to make her exceptional and conspicuous. But what is not possible to the capital is possible to the provinces; and everything that raises a great provincial city to metropolitan rank makes for higher order, sweeter life, and purer manners. The opening of this great library calls for national jubilation. All citizens who desire to see England illumined, reasonable, right, will rejoice that there came into the heart of one who inherited the wealth of this great Manchester merchant the desire to create for him so seemly a monument as this.

JOHN RYLANDS A GREAT FREE CHURCHMAN.

“But these features, taken alone, would not make this library an appropriate monument of John Rylands. He loved literature, and he cultivated it to the extent of his opportunity. But he was far more eminently a man of religion than a man of letters. By education and conviction and lifelong association he was a Free Churchman. In the Free Churches his character was formed. The faith that held his reason and governed his conscience was of their making. The causes he loved and

served, the benevolences he cultivated, were those they inspired and encouraged. The character we associate with the Puritan of the seventeenth century had in him its modern embodiment. He had the high principle and unbending will, the vigorous conscience and gracious domesticity, the belief in the sanctity of the secular and the sovereignty of the Divine which distinguished the typical Puritan; and he had the imagination capable of turning the highest ideals into the realities of his own life which gave us Milton and Bunyan in letters, Roger Williams and Harry Vane and Oliver Cromwell in statecraft, Col. and Lucy Hutchinson in the poetry of conduct and the home affections. The qualities which marked him in this respect may be summed up in two simple terms. In religion he was on the one hand Biblical, and on the other hand he was marked by the sweetest and largest catholicity. These had two very fit literary expressions. He edited and published a paragraph Bible with index and notes, which testify to the faith that was in him, and he edited and printed a hymn-book which summarised the great points in which all the churches in the supreme act of praise were united and agreed. Now this library, interpreted by the mind of his widow, incorporates and impersonates these two distinctive features of his character. It expresses a belief in Biblical religion which, he confessed, gave to him the only answer to many questions and was a sure relief in innumerable cares. While he was in his heart a religious man, there never was a man who had less of the sectarian, or who was more purely and personally catholic.

THE LIBRARY DEDICATED TO BIBLICAL RESEARCH.

“This library, therefore, is dedicated to Biblical research as well as to literature. The Althorp collection came in, as it were, by the way. The great, fundamental, the essential character of the library is that it is Biblical and theological, a great means for educating men in these respects. In one room in this building, and that room not large, there is perhaps the most marvellous collection of Bibles in the world; they make a great appeal to the literary and æsthetic sense; they speak of English style and the art of printing throughout the world. They have immense historical interest, for they tell of the revolution which printing brought everywhere. Not only was he, as I have said, a man deeply devoted to Biblical study, he was no less devoted to practical and personal religion, and the library that commemorates him is meant to be not a mere collection of books, but an institution so constituted as to make for religion, and especially for religious unity, for it is the heirloom of no particular denomination, it is to be the possession and the property of no single body, it is to stand at the service of all the churches. No single sect will be able to claim it as its own. No single or collective body will be able to take from it its catholic and œcumenical character. Three things seem to make most of all for unity. First, the intelligence of the clergy, or the reign of reason in the ministry of the churches; secondly, mutual regard, or that tolerance which can differ without despising, and

serve one Church without feeling disagreement turned into dislike; and thirdly, brotherhood, or the absence of the exclusive claims which alienate by their affirmation of peculiar privileges and rights. And these are the things which are to be here cultivated. This is to be a home for the student, the made student and the student in the making. This library will stand open and will say to all, 'Come and see how vast is the full-orbed circle of truth; dwell with the immortals near the heart of things, and you will find it easy to differ generously and graciously with the mortals who walk on the outward rim of the vast circumference.' And as it will make for knowledge, so I hope it will make for mutual regard and brotherhood. This will not be a Church-house or a memorial hall, full of ancient feud and modern strife. It will be, as it were, a spiritual exchange, where men, without the use of a shibboleth, will be able to come to give thought and to get it, and add to the common utility of common life by drinking at the fount eternal. . . .

COMMERCE ALLIED WITH CULTURE.

"This library enters into the life of the community, and is intended to accomplish for the life of that community a new, a noble, and a permanent thing. It seeks to benefit the sons of toil, for it ever has been the case that the men who have seen visions and dreamed dreams have not been the men of leisure, the moneyed, the retired, the class who could, as it were, command all time as their own; the men who have dreamed great things have been men like the herdsman of Tekoa, who leads the great army of literary prophets, or that tentmaker who leads the great army of literary apostles. They have been men like Socrates, the sculptor; Epictetus, the slave; Augustine, the teacher of rhetoric. They have been men like Piers the Ploughman, whose vision almost inaugurated the reign and the course of English literature. They have been men like Shakespeare, the English yeoman; John Milton, the son of a London scrivener; or Robert Burns, the northern farmer; or Walter Scott, a lawyer's son; or John Keats, an apothecary. Here, amid toil, great ideals may be borne. Idealism is the heritage of those who labour; it is the heritage that redeems them from that which seems to soil and begrime. Wealth is great when the men that make it are animated by a great purpose, inspired by holy and consuming passions. Fear not to cultivate in your midst a large and generous idealism. Your factories and your exchange will keep you practical enough. Then your city will stand proudly alongside the great merchant cities of the world. She will bear a name which will make her as honoured in letters, in art, in the achievements we call culture and refinement, as in those that adorn the secular life. And when one asks, 'Whence came this home?' let the answer go back: 'It was made by a son of Manchester, a merchant who loved her, who loved letters; who loved, above all, religion, and who had no greater heritage to leave, out of the wealth he had amassed, than to create this centre of light and home for learning.'"

JAMES STUART.

THE LORD'S SUPPER.

IT is highly probable that in the near future there will arise again a discussion on the subject of the Lord's Supper, and a demand be made from religious teachers for a more accurate definition than any which is now prevalent. A controversy has commenced, somewhat vigorously, in the Anglican Church, and promises to pervade all Protestant Churches. A brief review of the whole subject may therefore prove both interesting and of value.

In the golden morning haze of the writings of the early fathers, the references to the subject are numerous, but the light is uncertain. Many passages might be quoted which apparently affirm that Christ is present in the elements, but mingled with these there are definite statements that the bread and wine remain unchanged. One statement denying any miraculous change fairly weighs down many to the contrary. For these old writers used a wealth of imagery and illustration which was doubtless suited to those days, but is confusing to us. It is most unscholarly—we need not say unfair—to bring out their extreme rhetorical statements on the miraculous effects of the water of baptism, and the bread and wine of the Communion, and pass by other assertions which clearly point to a belief that the efficacy was in the mind of the recipient and not in the ceremony otherwise. It is a poor reasoning to “transubstantiate” the fervid utterance of a highly imaginative speaker in an hour of spiritual elevation into a cold definition. It is questionable if the orthodox fathers ever uttered any statements more extreme than may be found in some of the hymns we sing to-day at the table, or the warm-hearted address of the average Nonconformist pastor at the holy hour of communion.

Still, there is no doubt that in the early Church very serious pagan errors at times crept in. Transubstantiation is so precisely the doctrine of idolatry that it was certain to have arisen. In every age and clime the belief is innate that the Deity can enter certain objects of sense, and be worshipped in them. It is seen alike in the beautiful statuary of Greece, the fetishism of Africa, and the “artolatreia” of the Anglican High Churchman. To speak

of the "Real Presence" was natural to the fervid preacher. To invent it as a doctrine was natural to the half-instructed convert from idolatry. Its entrance into Christian theology was through that gateway of many errors—the heresy of Docetism.

There is a very curious passage in Cyprian (Epis. lxii.), who is claimed as an advocate of the dogma of transubstantiation, in which he draws an analogy from the miracle of changing the water into wine at Cana. But then he speaks of the mixed chalice :

"For if anyone offer wine only, the blood of Christ is dissociated from us; but if the water be alone the people are dissociated from Christ; but when both are mingled, and are joined with one another by a close union, there is a spiritual and heavenly sacrament."

Clearly, then, if the wine was changed into the blood of Christ, the water was changed into the Church !

While, as a matter of rhetoric, the real presence has been asserted in every age of the Christian Church, as a matter of logic we only go back about one thousand years to the age of the Emperor Charles the Bold, when a monk, Radbertus (A.D. 830), published an argumentative treatise affirming a real change in the elements of the Lord's Supper. But that this was not the unquestioned belief is proved by the fact that the Emperor engaged another monk, Ratramnus, to prepare a treatise in reply. And the controversy has ever since divided Christendom. Yet it should not be forgotten that it was not until two centuries later that transubstantiation became an article of faith in the Romish Church, and not until two centuries later still that the word transubstantiation appeared. The first definition was at the Council of Lateran, A.D. 1250. It arose in an age when philosophy was at its wildest, and piety at its lowest; when the Church of Rome was in its most degraded state, and priestism was insanely rampant in Europe.

Transubstantiation is very clearly defined by the Council of Trent. The Catechism teaches that :

"Not only the true body of Christ, and whatever appertains to the true mode of the existence of a body, as the bones and nerves, but also that the entire Christ is contained in this sacrament." Canon 3 asserts: "If any one shall deny that in the venerated sacrament of the Eucharist, entire Christ is contained in each kind, and in each several particle of either kind when separated—let him be accursed."

The essence of the doctrine is to place more faith in the word of a priest than in the evidence of the senses or the reason.

This doctrine exists, in a weak form, in the Anglican Church, with no special name or definition. Not a few of her clergy assert that the bread and wine are changed into the body of the Lord; the priest is to be believed rather than other evidence; the elements are to be worshipped, and it would be sin to use them after consecration for any common purpose. But the gross view of Radbertus, such as described by Bishop Taylor, is repudiated :

“ Sometimes Christ hath appeared in His own shape, and blood and flesh hath been pulled out of the mouths of the communicants ; and Plegilus, the priest, saw an angel showing Christ to him in the form of a child upon the altar, whom first he took in his arms and kissed, but did eat Him up presently in His other shape, the shape of a wafer. Said Berengarius: ‘ It was but a Judas kiss.’ ”

Consubstantiation is the name given to Luther's view, so far as it can be defined. Once he said :

“ Christ is in the bread, or is the very bread, or is there where the bread is, or as He like. We will not quarrel about words, but merely insist upon keeping to the literal meaning—viz., that it is not simply bread of which we partake in the Lord's Supper, but the body of Christ.”

The idea is that, after consecration, it is bread and wine plus the Lord's body, so that unworthy recipients actually take something more than the elements. The illustration he elsewhere used is that of adding heat to a piece of iron.

John Calvin opposed the notion of consubstantiation as well as transubstantiation. He says :

“ If anyone asks whether the bread is the body and the wine the blood, I answer that bread and wine are visible signs called flesh and blood because they are instruments by which the Lord Jesus imparts these to us. This mode of speaking agrees with the thing ; since we can neither with the eyes nor with the mind comprehend the communion which we have with the body of Christ, yet is this exhibited to the eye.”

Zwingli gave the clearest note in antagonism to Rome, asserting most definitely that the Communion was in the faith and not the elements, in the heart and not the hand. He asserted that the fleshly presence was an invention of the devil, a lie of six hundred years' standing, and a disgraceful idolatry.

Thus the manifold statements on the subject, when mists are

rolled away, are reduced to three. First, that the bread and wine are changed to something else: Transubstantiation. Second, that they are not changed not all: Zwinglianism. Third, that they remain the same, but something is added: Consubstantiation. It is a sad thought that this ordinance of our Lord, one grand design of which was to exhibit and promote the unity of believers, should have been "consubstantiated" into the most cruel and uncompromising variance.

The varied views held in regard to the elements are connected with varied views in regard to the design of the Lord's Supper. In the Roman Catholic Church it is regarded as a solemn propitiatory sacrifice :

" For the Lord appeased by the oblation of this sacrifice, granting grace and the gift of repentance, remits even great crimes and sins. There is one and the same victim, and the same person who now offers by the ministry of the priests, who then offered Himself upon the cross."

This is the teaching of the Council of Trent. With the majority of Evangelical Christians it is considered to be simply a commemorative service, in which, by symbol or an object lesson, the death of Christ is remembered, or "shown forth." This is what is termed the Zwinglian view of the ordinance. Luther, in his book, *De vera et falsa religione*, wrote :

" The Supper is nothing but a commemorative feast, by which those who firmly believe that they are redeemed by the death of Christ, bear witness of the death to which they owe their life, thank Him and praise Him. At the same time they testify that they are members of one body, and pledge themselves to live according to the doctrine and example of Christ."

They who agree with this view may still differ as to the way in which their end is attained, what proportion of the blessing comes by touching the bread and wine, and what is dependent on the faith of the recipient.

Surely the simple commemorative idea is the fundamental one, and covers all that is taught in Holy Scripture in relation to this ordinance. For see what this necessarily involves. The observance is a definite act of simple obedience to Christ, and hence a profession of discipleship. It must be in the name of Christ, and hence there is the real presence of His promise: "Whosoever two or three are gathered in My name, there am I in their midst."

To touch the bread and the cup, when commanded to do so with a thought of Christ, has a spiritual force. The bread is bread still, and may be used for any common purpose without sin; but he who eats it in this solemn prescribed way must be dead indeed if his faith be not quickened to some spiritual discernment through the words by which it comes to him. We do not regard the elements as altogether *inania symbola*, for they are incandescent with spiritual associations. The monument is not of cold marble. The question has been asked: Would not another form of rite do as well? and a two-fold denial reveals the truth. For, first, discipleship is shown in implicit obedience; and, secondly, none other would have the same significant associations.

The attempt to add something mysterious to the simple act, with its overwhelming associations and suggestions, is an error. A mistake of this kind appears to underlie the statement of the great Dr. Dale:

“The elements are the key surrendering possession of the city; the book conferring his dignity on the abbot; the staff transferring authority to the bishop; the ring ratifying the vow of marriage; the ‘seal,’ to use the language of our fathers, of the covenant of grace.”

Nay. There is no other seal than faith. The elements are signs of facts, but not the facts themselves; nor is their reception, without the reception of what they signify, of any power. The desire to find something mysterious in what is a clear, simple command is one of the effects of that mediæval Romanism which has so obscured the simplicity of Christ. Luther, in one of his letters, wrote:

“Blessed is the man who hath not walked in the counsel of the Sacramentarians, nor stood in the way of the Zwinglians, nor sat in the seat of Zarickers.”

Yet surely the clear view that the service of the Lord's Supper is a commemoration, with all which that involves, is more blessed than to have it confused by the admixture of some undefined subtlety.

Spiritual forces are conveyed to the souls of men by the medium of symbols. A certain arranged series of sounds brings the Gospel, and it is the faith of him who hears and believes that makes the words efficacious, otherwise they are common words.

Or the same Gospel may come in a series of ink marks on paper, in themselves unmeaning enough, but, when understood, they become a heaven-sent message. The efficacy is not in the printed page, but in the intelligence and faith of him who reads and believes. The breaking of the bread and the pouring of the wine are symbolical, and the efficacy is not in them, but in the faith of him who understands and believes. The appearance of the bread and wine in the special manner of the ordinance is simply a signal that those who take part should remember the Lord's death. And this solemn act of remembrance is a perpetual memorial. To accept transubstantiation, or even consubstantiation, calls for a long chain of proof of which link after link is wanting. For first, the evidence is wanting that when our Lord said: "This is My body," He meant anything beyond His ordinary form of figurative speech. Then, even supposing that He used the words literally, there is no evidence that He conferred the same power to those who were His apostles. Or supposing that He did, can we be sure that the succession of this more than miraculous power has reached the priesthoods of to-day, who deny it to each other; or that the magic formula has passed from the language our Lord spoke to the Latin tongue; or that the change can only be effectively made by means of a ceremony wonderfully dissimilar to that of the upper room in Jerusalem; or that it should continue in a form contrary to all reason and the evidence of the senses, so much so that occasionally the body and blood of Christ is said to be made the vehicle for malicious secret poisoning?

To him who accepts the New Testament teaching on the Lord's Supper, nothing supernatural in the materials employed is desired. Neither transubstantiation nor consubstantiation can add to the true glory of the ordinance. They degrade rather than elevate. The Lord's Supper is no act of fetish worship. It brings home to the soul not some supernatural incident of the hour, but the most important fact of all eternity. The death of Christ is not simply the hope of a salvation of inconceivable magnitude, but a revelation of the grandest attributes of God in their most perfect harmony, and hence the sublimest exhibition of the glory of God. Compared with this, the loftiest vaunt of the Romish priest

is poor. We think, however, that we understand *him*, and wholly repudiate his view. But we want to know what Protestant divines mean when they assert that there is a something in the service of the bread and wine more than what is given to the worshipper by faith in the truth symbolically stated. We deprecate haze in matters of religion. From heaven there comes clear light, from earth clouds and mist. Here especially there should be no uncertainty. Nor need there be to those who accept the heaven-sent light of Scripture and reject the earth-born fogs of Rome.

J. HUNT COOKE.

OUR AUTUMNAL MEETINGS AT LEEDS.

OUR good friends at Leeds had the honour and the responsibility of entertaining the largest number of ministers and delegates that has ever attended the Autumnal Session of the Baptist Union, and it is impossible to speak too gratefully of their generous and warm-hearted hospitality. All the arrangements for receiving the guests—numbering 1,500 in the aggregate—and carrying through the programme of the week, were made by the local committee with a care and forethought that anticipated every contingency, and thus contributed very materially to the enjoyment and success of what all felt to be a most helpful and inspiring series of gatherings. The various meetings and services, both of the Baptist Union and of the Missionary Society, were characterised by unanimity, earnestness, and enthusiasm; they have left behind no memories that are not gracious, helpful, and stimulating.

The first words of welcome were spoken on Monday evening in the venerable South Parade Chapel by delegations from the Leeds Free Church Council and the Leeds Temperance Council. The Rev. J. Martin, Presbyterian, President of the Leeds Free Church Council, read an address of welcome, in which generous mention was made of the work of English Baptists—William Carey, Andrew Fuller, Robert Hall, John Foster, Charles Haddon Spurgeon, among those who have passed away; and Dr. Clifford, whose work on behalf of the Free Church Federation was cordially recognised: "He is yours, he also is ours, and in himself shows how fully we are brethren." The reading of the address was followed by two earnest and hearty speeches by the Rev. Professor

J. S. Banks, of Headingley Wesleyan College, and Mr. Councillor Minchley, which were suitably responded to by the Rev. W. Cuff. In connection with the delegation from the Temperance Council reference was made by Dr. Clifford and Mr. W. Harvey, President of the Council, to the interesting fact that the Band of Hope movement was first started in Leeds by the Rev. Jabez Tunnicliffe, and that the first united meeting of Band of Hope children was held in South Parade Chapel fifty-two years ago. At the close of these proceedings the brethren adjourned from the chapel to the spacious buildings of the Art Gallery, where the Right Hon. Alderman T. W. Harding, Lord Mayor of Leeds, on behalf of the citizens, accorded a public reception to the ministers and delegates of the Union. After the reception there were refreshments and music, and a walk through the galleries afforded a pleasant opportunity for friendly greeting and kindly intercourse between hosts and guests. During the evening a brief meeting was held in the Central Court, presided over by his Lordship, who gave a short address of welcome, to which Dr. Clifford replied. It was a happy arrangement to have this ceremonial part of the week's proceedings concluded on the first evening, so that there was no interruption of the more serious business of the sessions.

On Tuesday all thought and interest were concentrated on the work of our foreign missions, and the day was crowded with engagements. There were two early morning services, both well attended, at which sermons were preached to young men and women—at Burley Road Chapel by the Rev. J. M. Logan, and at North Street Chapel by Rev. G. Hawker. At ten o'clock there was a designation and valedictory service in Oxford Place Wesleyan Chapel, to bid farewell to departing missionaries. It was a matter of regret that Mr. W. R. Rickett, the Treasurer, to whom the Society owes so much, was unable to preside, but his place was well supplied by Mr. E. P. Collier, of Reading, who opened the proceedings by a cheery and interesting address. The whole service was characterised by a fine hopeful spirit; the departing missionaries, one after another, speaking of their work in India, in China, and on the Congo, with deep conviction of its importance and greatness, and a glad confidence in the ultimate triumph of the Gospel. The valedictory address, by

the Rev. J. G. Greenhough, was as wise and tender as it was eloquent and impressive. It was lit up by some flashes of humour, which relieved the tension of feeling without lessening its solemnity and impressiveness. He gathered some wise counsels and kindly expressions of fraternal sympathy around three prayers quoted from the Epistles: "Beloved, we wish above all things that you may prosper and be in health, even as your soul prospereth"; "The Lord make you to increase and abound in love one toward another, and toward all men"; "Now may the God of hope fill you with all joy and peace in believing, that ye may abound in hope." The service was closed by a valedictory prayer, commending the departing missionaries to God, in which the congregation was led by the Rev. T. M. Morris.

There was a crowded congregation in the afternoon, when the missionary sermon was preached by the Rev. R. J. Campbell, B.A., of Brighton, who selected for his subject "Spiritual Autonomy." The leading thought of the sermon may be indicated by the sentence: "Spiritual autonomy, resulting in spiritual experience—the reproduction of life from life—has been the truth on which Christians have stood since Christ came." Mr. Campbell seemed to have a fondness for clothing religious truth in philosophical language, which, in the judgment of many of his hearers, lessened the force of his utterance. No doubt the larger part of his congregation knew what he meant by the statement that "spiritual autonomy is theonomy"; but the same truth might have been expressed far more effectively in simpler and more scriptural language. It was widely felt that one leading thought on which he laid a good deal of stress was open to grave question. He maintained that Christ is in every man, and that regeneration is simply the awaking of the soul to the consciousness of the Divine indwelling. "The Divine Word slumbers in the heart of the unbeliever, which wakes in the saint." Is it not rather the clear teaching of New Testament Scripture that the indwelling of Christ is the distinctive and peculiar privilege of the believer? The strongest part of the sermon was the parallel drawn between the "character-type" of modern evangelical Christianity and that of the church of the ante-Nicene period. Members of the Free Churches need not fear an appeal to the Fathers, provided the

appeal goes far enough back. "Ante-Nicene Christianity is characterised by a habit of mind amazingly modern." "The ecclesiastic had not yet made his appearance, and in this free and open expression of the Christian life we read something very distinctively like our spiritual experience to-day." "In those days every church was a missionary centre, and every Christian a missionary." It was on the whole a noble utterance, showing the result of wide reading and careful, earnest thought, but it could hardly be regarded as a model missionary sermon.

The missionary meeting in the Town Hall was a most gratifying success. There was a crowded audience that completely filled the immense hall, and the speakers had no easy task to make themselves heard. No man better qualified for presiding at such a meeting in Leeds could possibly be found than Sir John Barran, who has been closely identified with Baptist work in that city for a long lifetime. The hearty greeting which he received on taking the chair proved how warm a place he has in the esteem of his brethren. There are but few men now in the possession of equal bodily and mental vigour who can say as he said in his opening speech: "I have been connected with this Society for considerably more than fifty years, and I have seen and taken part both in a jubilee and a centenary celebration." The Rev. John Bell gave a hopeful account of the work upon the Congo. "We can speak not only of the sowing, but of the reaping; not only of the cloud, but also of the sunshine." He was followed by the Rev. Hugh Price Hughes, who took the opportunity of delivering a trenchant philippic against Jesuitism, which he showed deliberately aimed at destroying the conscience. His address was, without doubt, the most forcible and eloquent of the evening, and roused the audience to a high pitch of excitement; but, judged as a missionary address, it was, sooth to say, like Mr. Campbell's sermon, a good deal wide of the mark. In a much quieter manner the Rev. C. E. Wilson gave an interesting description of his work at Serampore College.

On Wednesday morning the first session of the Baptist Union (preceded by a sermon in Blenheim Chapel by the Rev. John Bradford) was held in Oxford Place Chapel, which was crowded to its utmost capacity. Dr. Clifford's address from the chair was every way a wonderful utterance. His subject, "The Christ of the

Coming Century; or, the Primitive Christian Faith in its application to the Institutional Life of Men," was treated with an elaboration and fulness that expanded the speech into a treatise. It would be impossible to summarise in a brief space an address that covered so wide an area, but its key-thought may be put in the sentence: The chief work of the Gospel is to redeem and re-make the individual man, and through the individual man to redeem and re-make all human institutions. It was full of bright optimism in its forward look into the coming century, scanning the whole horizon of human institutions and discerning everywhere the signs of the growing Kingdom of Christ, and as the good Doctor's rushing eloquence swept along like a torrent, carrying everything before it, he evoked from the delighted assembly repeated and most enthusiastic applause. The remainder of the session was spent in passing a vote of thanks to the friends at Leeds for their generous hospitality, and in the discussion of some public questions. Resolutions were passed on the Transvaal difficulty, the Dreyfus Court-Martial, and the Liquor Licensing Laws.

In the afternoon there was a crowded congregation, that filled every available inch of standing room, to hear Dr. Parker, of London, who preached a characteristic sermon on the words, "Our Lord Jesus Christ," laying the principal stress on the word "Our." "We are pledged men, and we do not want any men amongst us who are not pledged." The two leading thoughts were: "We have accepted the discipline of Christ," and "We have accepted the consolations of Christ." In the evening there were two public meetings, one in the Town Hall, for working men, presided over by Mr. A. E. Hutton, M.P.; and the other for young people, in South Parade Chapel, at which the chair was taken by Dr. Clifford. The chapel was so crowded that an overflow meeting was held in the schoolroom.

It was a rare intellectual and spiritual treat at the second session of the Union, on Thursday morning, to listen to the beautiful address by Professor W. Medley, of Rawdon College, on "The Consecrated Life." Though Mr. Medley's voice is not strong it is singularly resonant and clear, and as he unfolded his theme that "The Consecrated Life is simply the life proper to a Christian by virtue of his Christianity," with devout thought clothed in

transparent language his message came, as a word from the inner sanctuary, with a power and impressiveness that will not soon be forgotten. This was followed by an interim report on the Twentieth Century Fund by the Secretary, who dwelt mainly on the arrangements made with a view to gathering in the Fund and the generous promises already given by some of the leading churches. His statements were received with hearty demonstrations of approval by the assembly, and a resolution pledging the Union "to put forth every possible effort to raise the proposed quarter of a million pounds" proposed by Mr. Henry Wood, the treasurer, seconded by the Rev. J. B. Johnston, M.A., of Worcester, was unanimously and enthusiastically adopted. The session was then closed by an address from the Rev. J. G. Greenhough on "Denominational Loyalty."

On Thursday evening the Town Hall was again crowded by a meeting held for the "Exposition and Enforcement of Free Church Principles." The chair was taken by Mr. Alderman J. C. Horsfall, J.P., of Crosshills, and addresses were delivered by the Rev. W. Cuff, the Rev. C. H. Kelly, president-elect of the National Council of the Evangelical Free Churches, and Dr. Maclaren. It is no disparagement of the other speakers to say that the interest of the meeting culminated in the incisive and brilliant address of Dr. Maclaren. When he rose to speak he had a most impressive reception; the whole of the vast audience rose to their feet and greeted him with prolonged applause. He was evidently in robust health, and perfectly at home both with his subject and his audience. "I want," he said, "to bring out as clearly as it is in my power to do the four great principles on which, as on four foundation stones, all our Free Churches have built their various structures. There is a quaternion of great principles underlying every one of our Free Churches, and on these four principles we stand four-square to every wind that blows." They were, "the supremacy of Scripture, and its sole authority in the doctrines and practices of the Christian Church," "The spirituality and consequent freedom of Christ's Church," "The bond of union between Christ and His people," and "The universal priesthood of all believers." As he developed these four points Dr. Maclaren seemed at his very best. His penetrating voice carried every

word of the strong, incisive sentences to the farthest corner of the great hall, and every hearer in the vast audience seemed to be thrilled with sympathetic enthusiasm. It was a magnificent climax of what was from first to last a magnificent demonstration.

Two other interesting meetings were held on Thursday. In the morning there was a breakfast to celebrate the ministerial jubilee of the Rev. Charles Williams, of Accrington, when Dr. Clifford presented him with an illuminated address of congratulation, and warmly appreciative speeches were delivered by Dr. Maclaren and Mr. H. P. Gould, of Norwich. In his reply Mr. Williams mentioned some suggestive facts illustrative of the progress of the denomination during the fifty years of his ministerial life. In the afternoon there was a meeting of the Zenana Missionary Society presided over by Mrs. Rickett, when farewell was taken of the lady missionaries who are about to leave England. The South Parade Chapel was well filled, and the short addresses of the departing missionaries were listened to with rapt attention.

On Friday the proceedings of a busy week were fittingly and happily closed by two well-attended meetings on behalf of the Missionary Society. In the morning a breakfast and conference was held, at which the Rev. J. W. Ewing, M.A., B.D., read a very suggestive and practical paper on the question, "How best to increase Missionary Enthusiasm in the Young." This was followed by a helpful conference, in which many brethren threw out hints as to the best means for developing the missionary spirit in our Sunday-schools and in Christian homes. In the evening His Honour Judge Bompas, Q.C., presided over a Young People's Missionary Meeting, at which addresses were given by missionaries on our work in India, in China, and on the Congo. Thus ended a series of gatherings which were distinguished in a very high degree by unanimity, enthusiasm, deep spiritual fervour, and earnest resolve to continue in and extend the work of the Lord. From first to last there was no jarring note. Whatever the twentieth century may bring, the close of the nineteenth finds our denomination growing in unity, in resources, in power for usefulness, and, if visible signs may be taken as adequate evidence, in spiritual fervour and in whole-hearted loyalty to the cause of Him whose we are and whom we serve.

W. H. KING.

WEEK-EVENING SERVICES.

THE theme of the present paper needs no apology. The order of religious service which it proposes to discuss has claims of sufficient importance to merit thoughtful attention. There is reason, however, to apprehend that not a few whose names are inscribed upon the roll of the Christian Church either fail to understand these claims or are chargeable with the neglect of sacred privilege and with the violation of holy vow.

It may be well, at the opening of our inquiry, to deal frankly with the meaning of the words. The phrase, "week evening services," is very much of a solecism. It has a slipshod appearance. Its language is a species of *patois*. It is quite true that some of our dictionaries have warranted its use. It has, nevertheless, a misshapen figure and an untutored voice. The word "week" tells of the complete measurement of seven consecutive days. It follows, therefore, that every evening of every week is, of necessity, a week-evening, and that a service held on a Sunday evening is as much a week-evening service as a similar service on the evening of Monday or Saturday could possibly be. Against the common employment of the phrase, however, there is no need to protest. It is like a footway the right of which has been established by the law of long-continued usage. As a conventionalism it has a warrant to stand and to enjoy the freedom of the vogue.

Week-evening services—they must not be confounded with meetings and aims which, being different in their appointment and in the objects they contemplate, belong not to the same category. Christian people have often to assemble on church matters relating to bricks and mortar, to finance, and dozens of other objects which, to say the least, are semi-secular. At such times the material joins hands with exercises that are spiritual, but such a meeting is not, in the generally accepted sense of the phrase, a week-evening service. That which now claims our attention is a convocation with exercises avowedly and exclusively spiritual, including the worship of God and such meditations as concern the health, the growth, and comfort of spiritual life. It

is a season not of uncertain but of appointed weekly recurrence, and its aim is to draw the soul nearer to God, and to fit the worshipper for the service of God upon earth, and for the enjoyment of His presence in heaven. Such is, *par excellence*, "the week evening service."

Let us contemplate such a meeting as it ought to be—as it everywhere might be. It is an assembly of Christian people. The place—some consecrated part of the public sanctuary. The hour—that of the early evening, after the toil of business, or travel, or, perchance, of lawful recreation. The exercises—prayer, praise, reading, hearing, meditating together on some portion of the Word of God, followed, as the assembly separates, by mutual Christian greeting. It is a hallowed season. It is a golden link between the precious and pearly Sabbaths. An oasis springing and blooming amid the dreary desert of mercantile, professional, mechanical, domestic, and other and necessary toil. It offers to the footsore and weary pilgrim a healthful resort, a refreshing which the world, even when it is most generous, cannot possibly bestow. Holy impressions made on the preceding Sabbath are there profitably revived. Feelings preparatory to the Sabbath which is to follow are happily evoked. Opportunities are afforded for the exercise of gifts which might otherwise degenerate into feebleness or rust into dishonour. Members of the church who, on the Lord's Day, are pewed or galleried away from each other to points of unapproachable remoteness are brought into nearer and warmer fellowship, and worshippers, socially reckoned as belonging to the masses, and those who live and walk in the ranks of the classes grow better acquainted, and become thereby more mutually helpful more confiding, and more happy.

Many of our readers will no doubt demur to the foregoing picture. We shall be reminded of the paucity of the attendance, of the slowness and dulness and coolness of the exercises, of long hymns dolefully sung and long prayers irreverently offered, of events in church life and at week-evening services which efface some of the fairer lines and bespatter some of the more attractive features we have attempted to portray. In some cases there is, alas! too much warrant for such disparagement. "When the sons of God came to present themselves before the Lord, Satan came also

among them." (Job i. 6.) Our picture, nevertheless, is in many places a true delineation, and, in every church, it may become and ought to become a blessed reality.

It will be needful at this point to anticipate certain questions. With regard to the constraining influence of the love of Christ as prompting to such fellowship, and also with regard to the fervid desire of the true Christian for the communion of saints, as thus manifested, there can be but one enlightened opinion. The questions which now present themselves are as follows:—(1) Is attendance at week-evening services an unqualified obligation? (2) Does New Testament Scripture anywhere enjoin such devotion? (3) Is there in New Testament record any example of such assembly which it behoves us to copy? All these interrogations are pertinent and seasonable, and are entitled to frank and thoughtful response. The reply to each and to all is a carefully-considered and broad negative. We know of no such obligation of no such command, of no such example. We are not here overlooking the promise of the Lord Jesus. Matt. xviii. 19, 20. When, however, we look at this promise in its fulness and in its conditions we perceive at once that it is ensured to those who "agree" as touching anything that they shall ask, &c. Neither are we unmindful of the Apostle's direction: "Not forsaking the assembling of yourselves together, as the manner of some is, but exhorting one another," &c. (Heb. x. 25.) While this language of the Apostle does not exclude the idea of a week-night service, it manifestly does not enjoin such a solemnity. The absence of Divine command, however, with regard to such a service does not mean that, under given conditions, the members of a Christian community are free from obligation.

We must here look at the question in two important aspects. In the first place, we will assume, in a given locality, a properly constituted Christian Church. Its entire membership is reverent and devout and faithful in the observance of the weekly Sabbath and the claims of the public sanctuary. It is, however, unanimous in the conclusion that, because of the peculiarities of the locality or the special circumstances of its members, a regular week-night service shall not be instituted. Does this mean the transgression of any holy command? Does it merit the charge of worldliness

and spiritual neglect? In the name of such church and of every member of it the answer is—No!

We must now look at the question from the other side. Again we assume the existence of a Christian Church. A lawful meeting is lawfully convened. It is numerously attended. Those not present being members, and being aware of the object, are pledged to what may be agreed upon. Prayer is offered for Divine direction. Deliberation is open and free. The vote is taken. It is decided that, in connection with the church, there shall be a week-night service on a given evening in each week for the worship of God and for holy Christian fellowship. The thing is done openly, intelligently, unanimously, prayerfully, and in the name of Christ who, in fulfilment of gracious promise, is in the midst of them. Events may possibly, thereafter, transpire which may justify the free rescindment of such decision. But for the time it stands. In the name of the Church and in the name of the Lord of the Church it stands. It is a holy vow—a vow with one another. So far as the world becomes acquainted with it, it is a vow in the face of the world. A vow witnessed in heaven—ratified in the presence of God. As such it is binding. Those already in membership are thereby solemnly pledged. Those who thereafter come into the fellowship of the Church come into the fellowship of the vow and into the sacredness of the obligation. It will, of course, be understood that where attendance for any lawful reason is impracticable, the obligation at such time ceases to press, and the operation of mercy rather than sacrifice is the will of Heaven. Outside this obvious limitation the pledge sacredly abides. It is a precious obligation. It tells of lofty privilege. It betokens unspeakable dignity. It binds with the cords of blessing, and those cords we should not seek to untwist. "When thou vowest a vow unto the Lord, defer not to pay it; for He hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay." (Eccles. v. 4, 5.) "I will pay my vows unto the Lord; yea, in the presence of all His people, in the courts of the Lord's House, in the midst of thee, O Jerusalem." (Ps. cxvi. 18, 19.)

There is to-day, in many sections of the Church, a class of religious services which are arbitrarily protracted to a series of days

and evenings extending to eight, sometimes to fifteen, sometimes even to more. In the course of a fifteen days' mission, so-called, twelve of the services may be held on week evenings. These, however, being special, are not within the area of our present inquiry. Such services, though holy in their design and sincerely devout in their method of procedure, awaken reflections mixed with some amount of regret. They are meteors in the religious firmament—not steady and regularly recurring luminaries. Their very institution implies spiritual decline and something of failure in the ordinary provisions for assembly and worship. Were the services of the Lord's Day, in the pulpit and in the pew, honoured as they *ought* to be and as they well *might* be, and were the covenanted week-night service generally and conscientiously regarded, the spasmodic and feverish excitement of such missions would seldom be required, and the life of the Church would not suffer from the reaction which so frequently follows sensation and spasm. The steady and periodic flow of the ocean tide is grand and salubrious. It comes at its season. It rises to its expected level. It flatters not with any speciality of promise. It leaves behind no disappointed hope. But different—far different is the sudden bursting of a broad and deep reservoir, which, though it makes a sensation and draws to the scene a multitude of beholders, spreads disaster in its sweep and leaves desolation in its rear.

Where attendance is necessarily divided by the appointment of a distinct prayer meeting and a distinct preaching service on two distinct evenings of the same week, it must be every way preferable to gather the two assemblies into *one* larger, brighter, warmer, more enjoyable, more profiting convocation. That Christ is present with "two or three gathered together in His name" is blessedly true. It is no less true that He walks in the midst of the seven golden candlesticks which represent the Churches in their several entireness, and the manifestations of His presence in the devotions of the many cannot fail to increase the profit and augment the joy of the few. In any case, much depends upon the order and spirit of the exercises. Ought the time, at such season, to be occupied largely in the preaching and hearing of a well prepared and well delivered Gospel sermon? To such a question there are two answers: (1) Where two such sermons are preached every Lord's

Day, a sermon in mid-week is more of a luxury than a necessity. (2) It can scarcely be needful to institute a mid-week sermon service in order to meet the necessities of those who voluntarily and habitually absent themselves from one of the public solemnities of the Lord's Day. Even if such persons, by way of doing penance, should sometimes attend this sermon service, the thrown-away opportunity of the Sabbath would still reckon to them as a reprobable neglect; and the sackcloth-sanctity of the Wednesday would confer but a limited honour and afford but a discounted joy.

Assuming now that the members of a congregation have the privilege of two edifying and comforting discourses with their devotional accompaniments on each Lord's Day, with an arrangement for only one public service during the week, it may, without the enactment of an unbending rule, be expedient that the week evening service should take the form of a well and wisely conducted prayer meeting. But here, we are obliged to confess, there is much, very much, to be deeply desiderated. Such meeting should never be left to chance superintendence—should never gravitate to a low spiritual level. The young disciple and the grey-headed saint—the Christian whose skylark spirit warbles high and gladly, and the believer bowed down and crouching beneath a load of affliction—the brother whose coffers are heavy with wealth and the sister whose cupboard speaks only of scanty fare, may each, under wise and holy guidance, have opportunity for free and seasonable and profiting utterance. But the spot where they assemble is holy ground, and the spirit of reverence ought to pervade every heart and govern every life. There are occasions not a few when, to say the least, the prayer meeting misses its lofty aim and fails of its contemplated result. Let those upon whom it devolves to conduct such service seek the wisdom that is "profitable to direct." Be not uncharitable towards those who are less mentally or less spiritually endowed, neither be partial in your favours towards any. For yourselves, pray for the light and the guidance of the Holy Spirit, and with a warm heart, a winning voice, and a smiling countenance exert your utmost to make the week evening service healthful to the Church, pleasing to God, and a blessing to all who assemble. JOHN HANSON.

SUNDAY MORNINGS WITH THE CHILDREN.

XI.—THE JOURNEY OF LIFE.

“In all thy ways acknowledge Him, and He shall direct thy paths.”

PROVERBS iii. 6.

MY DEAR BOYS AND GIRLS,—I want this morning to give you a motto which shall be helpful to you for all future days. Life is often spoken of as a journey. It is as if we were walking along a road, and in this way every birthday becomes a milestone marking the course which we have trod.

Sometimes the road is hard, and apt to grow wearisome, and therefore God has given to us a “motive power” to enable us to overcome the difficulties, so that we may not give up too readily. When I hear a boy saying, “I shall be a carpenter when I grow up,” or a girl, “I shall have a nice house and be like mother,” then I know that this motive power is at work.

But sometimes this motive power or ambition is turned into a wrong channel, and then there comes failure instead of success. Once upon a time there was a young soldier. It was in the olden days; he was called a squire, and his duties were to wait upon a knight. One afternoon, having little to do, he took a piece of wood, carved out a shield, and painted on it a fancied coat-of-arms, an azure sky, with a golden eagle soaring right above the sun. His motto was this: “I follow fame.” But an older, wiser man came by—

“And speaking not, but leaning over him,
He took his brush and blotted out the bird,
And made a Gardener putting in a graff,
With this for motto, ‘Rather use than fame.’
You should have seen him blush; but afterwards
He made a stalwart knight.”

Now, that is just what I wish to do. If any one of you has an unworthy ambition, if you have any wrong idea of the journey of life written on your heart, I want it to be removed, and in its place I should like this motto written: “In all my ways I’ll acknowledge God, and He shall direct my path.”

There is one place in the roadway of life where you will need all the advice of this great guide-book, the Bible, and all the help of prayer that you may take the right step. It is the place where the road divides into two—the parting of the ways as it is often called. Some of you have passed that point; others of you have yet to come to it. It is the place of decision where you should yield yourselves to Christ. When you come to the spot you will know it. On the left hand there is a large gate which swings backward and forward so easily that the least breath of wind seems

to move it. It is the gate of yielding to temptation. When we look through the bars of that gate we can see great, green fields of pleasure. There are trees, too, with tempting fruit upon their branches. Do not go through that gate. Those who have passed through tell us that those green fields soon change to dreary deserts.

The fruit, pleasant as it is to the eye and taste, brings disease and death when eaten. And the little rippling brook which could be heard near the entrance grows into the big, dark, polluted river of sin. Travellers who go far upon that road find that it ever runs downwards; that the farther you go the more the mists collect, and the more unwholesome is the fog which arises from the river. As to the end of the road both the travellers and the Guide-Book agree. Its end is destruction.

Near the swinging gate there is a little door—a wicket. Over it is written in letters of gold, “Knock, and it shall be opened unto you.” God keeps the key of that door, and it only opens from the inside.

No knock, however feeble and trembling, has ever failed. God is always listening, and always ready and willing to open the door. It is the gate of the new birth. A welcome awaits all who are willing to enter through that door. Do you ask what is found on the other side? Such a pleasant path. The daisy of contentment, the rose of love, and the lily of purity are all to be found there. Sometimes the path runs over hills of difficulty and through valleys of humiliation, but it leads to a city whose maker and founder is God. Did I hear someone say: “But I am walking on the downward path; what can I do?” My young friend, take the first turn to the right and keep straight on, and it will bring you back to the wicket gate. Then if you knock you will hear one like unto the Son of God say: “Come in, thou blessed of the Lord; wherefore standest thou without?”

DAVID CARTER.

ST. PAUL, THE MASTER-BUILDER: Being Lectures delivered to the Clergy of the Diocese of St. Asaph in July, 1897. By Walter Lock, D.D. London: Methuen & Co., 36, Essex Street, Strand. 3s. 6d.—The Lectures comprised in this volume are an attempt to popularise the results of recent research into the life and work of the great Apostle to the Gentiles, especially as that research was carried on by Professor W. M. Ramsay and the late Dr. Hort. Mr. Lock regards the Apostle in a three-fold aspect—as the missionary, the ecclesiastical statesman, and the ethical teacher. The two most valuable sections are those dealing with the ethical aspect of the Pauline doctrine and the significance of justification by faith on the one hand, and the essential and undying authority of the moral law on the other, showing, for example, among other things, that there is no contrariety between Paul and James. Mr. Lock's positions as to Paul's ecclesiastical statesmanship can, we think, be realised in our Free Church system. His lectures are clear, forceful, and devout.

FOR THE TWENTIETH CENTURY FUND.

THE following hymn was written by the Rev. Walter J. Mathams for the demonstration in Birmingham on behalf of the Congregational Twentieth Century Fund. Our readers will be glad to see it and apply it to a fund in which as Baptists they are still more directly interested.

Lord Jesus Christ! For love of Thee,
 And by Thy grace enduring,
 They fought of old the goodly fight,
 Our larger life ensuring ;
 For Thee with soul of sacrifice
 Iniquity assailing,
 They did Thy work, they wrought Thy will,
 And left Thy Cross prevailing.

Lord Jesus Christ! For love of Thee,
 With that same grace inspiring,
 We take Thy banner from their hands,
 To higher deeds aspiring ;
 For Thee we front the force of sin,
 With faith and hope unfailing,
 Grant us our fathers' blessing still,
 To see Thy Cross prevailing.

Lord Jesus Christ! For love of Thee,
 With that same grace sustaining,
 Behind us beats the heart of youth,
 Each tempting truce disdain ;
 For Thee with flashing eyes they move,
 Thy future glory hailing,
 O, let them win the golden dream,
 And see Thy Cross prevailing.

Lord Jesus Christ! For love of Thee,
 And by Thy grace abounding,
 Our triumph song through earth and heaven
 At last shall be resounding :
 " *Glory and Honour to the Lamb*
For all His sore travail,
Forever and forevermore
His Cross shall be prevailing."

NOTES AND COMMENTS.

DR. MACLAREN ON A LEARNED MINISTRY.—In speaking at the opening of the John Rylands Library, Dr. Maclaren said: “I have the melancholy distinction of being the senior minister of religion in Manchester, and on that account it will not be unfitting that I should, on behalf of clerical students of all denominations, re-echo the acknowledgments which have already been made so eloquently by Principal Fairbairn, of the lovely devotion and magnificent generosity of the donor of this building, and of the high appreciation in which we shall hold it as an aid to our studies. Some of us can remember the very humble germ out of which this great building has grown—I mean the little library which long ago, in the suburb of Stretford, Mr. Rylands watched over with fostering care, and which, in its measure and time, was of incalculable benefit to many a struggling minister and clergyman. The same spirit, transfigured and glorified, was to be seen in this magnificent building. I heartily rejoice to second the wise words of Principal Fairbairn in speaking of the immense advantage, nay more, the vital necessity, for coming generations and for our own time that the ministry of all the churches should be, much more distinctly and strongly than I am afraid we can flatter ourselves it is to-day, a learned and cultured ministry. It is because of the *res angusta domi* which unfortunately mark the domestic arrangements of clerics of all orders, and make it almost impossible for a struggling clergyman or minister to keep himself abreast of the growth of learning and of theological and Biblical science, that we are to a large extent dependent in this respect upon the generosity of others. We hail the opportunity of finding in this library the precious books which our narrow purses prevent us storing upon our own shelves, and which we hope to thumb here for many a day to come. There is one other aspect of this library on which I would like to say a word. Here we can all unite—my friend the Dean and the dignified order which he represents, and those who represent the democracy and what I may for the moment call the vulgar side of English religion—forgetting all differences in the one common attitude of scholars and learners, helpers together to a fuller apprehension of the truth. I will not venture upon more sacred ground, but we must all feel that this magnificent structure becomes still more rare and precious when we think of it as the outgrowth of a woman's heart, the memorial of a lifelong treasure and a lifelong sorrow. I venture, on behalf of a not unimportant section of our great community, to voice to Mrs. Rylands the gratitude of all students—and especially ministerial students—of Manchester for this noble edifice and its still more precious contents.”

THE TWENTIETH CENTURY FUND.—An unreported meeting in connection with our Autumn Assembly was held, under the presidency of the Baptist Union treasurer, Mr. Henry Wood, at which the district secretaries gave a verbal report of what so far had been done in the way of organisation. From their reports it is evident that the net is being slowly but carefully drawn over the whole country; that the returns up to the present time are most encouraging; and that if there is only hearty co-operation on the part of pastors and deacons during the autumn and winter it may be possible to announce at the Spring Meetings that the end is already in sight. Here and there local difficulties present themselves. Sometimes they are financial, and then it is wonderful how soon, when they are fairly and resolutely faced, they get themselves out of the way. Sometimes they are of another sort, and only a deep flood-tide of awakened spiritual fervour can lift and float the good vessel on the tide of success. There must be consecration indeed if she is to find her desired haven; but she will also bring with her a fresh flow of spiritual energy, and we confidently anticipate that our Twentieth Century Fund, wherever it touches at all deeply the purses of God's people, will be the prelude of a great religious revival in the coming years.

THE LATE DR. R. W. DALE ON THE FREEDOM OF THE CHURCH.—In an appreciative review of "Essays and Addresses," by R. W. Dale, LL.D., our valued contemporary, the *Guardian*, quotes with approval the following passage as peculiarly applicable to the present crisis: "Will anyone say to Christ: 'Thy servants in whom Thy Spirit dwells are fanatical and unjust; if the government of the Church is left to them, they will be guilty of tyranny, and no freedom will be left for those to whom Thou art revealing truth which Thy Church has not yet received or understood; it will be better to remit all questions concerning the character and doctrine of the pastors of Thy Church to men who, though they may not be taught of Thee, are familiar with human laws, and who, though they may have no love for Thyself, love justice and liberty better than Thy most ardent friends; whether Judas shall continue an Apostle is likely to be determined unjustly by his brethren; it will be safer to consult Pilate or to appeal to Cæsar?'" It is certainly a striking passage—more applicable to passing events than our contemporary is aware of. It occurs in a series of paragraphs, in which Dr. Dale contends that, where Christ is regarded as the actual King of the Church, nearly all the arguments for ecclesiastical establishments are answered, and that it is not possible to state the case to Him. Immediately before the words quoted these sentences occur: "Will anyone venture to say to Christ: 'There is not love enough in the hearts of Thy friends to bear the expenses of maintaining Thy worship and of preaching Thy Gospel; the cost is heavy; they will not, or they cannot, bear it; but we will use our political power to compel the unwilling to take their share of the burden'? Yet this is one of the chief arguments for a National Establishment!" Then, later on, Dr. Dale indicates the chief duty

of Nonconformists in this respect. It is not to conquer the advocates of ecclesiastical establishments in political struggles, but to convince them by the force of Christian truth. "We must preach Christ till all our brethren in all Churches, whether bond or free, shall feel it a humiliation for them to rely for the wealth they need on anything but the love and loyalty which Christ inspires in Christian hearts, and till they shall feel it to be the worst treachery to permit any human power to come between the Church and Him." We can but hope that some of this humiliation is being felt by the nobler and more spiritually minded High Churchmen, and that they will in this way be led to see that the Headship of Christ over the Church can only be fully maintained, and independence of the secular power claimed, when the Church is no longer a State institution. It is useless to conceal the fact that the dreaded word Disestablishment must be spoken,

BOSTON INTERNATIONAL CONGREGATIONAL COUNCIL.—This seems to have been in numbers, and, as far as can be judged from brief reports, in the high quality of the papers and discussions, a complete success. The chief honours appear to have lain with our English brethren, and amongst their services the paper by Dr. Forsyth, of Cambridge, on the seat of "Authority in Religion" takes a high place. It has already appeared in the *Contemporary Review*, and is worthy of a permanent position in the library beside Dr. Dale's "Living Christ and the Four Gospels." The publication of the proceedings of the Conference in book form will be looked forward to with unusual interest, and will, no doubt, have a large circulation on this side of the water. As far as one can see, the resolution on the abolition of infant baptism did not find a place!

COMPREHENSION IN THE CHURCH.—Mrs. Humphry Ward has followed up her letter to the *Times* with a long article repeating her plea for comprehension of non-miraculous Christianity in the Church of England. "You have let in the Ritualists, revivalists of mediævalism in religion; why not let us in also, the representatives of the only free and scientific theology?" Mrs. Ward proceeds to set forth the grounds upon which orthodox belief must be set aside, and in so doing shows clearly enough that the scientific theology of Robert Elsmere is already antiquated and altogether behind the times. So-called Christian doctrine arose, not as the critics used to maintain in the two centuries after Christ, but in the two centuries before Him, and were the product of the later Jewish imagination; while the thirty or forty years that followed the ministry of Christ before our New Testament documents saw the light are quite sufficient for the further development of doctrine and belief away from the actual historical facts. Mrs. Ward not only dismisses the Virgin birth and the Ascension of our Lord, but in a foot-note suggests that the belief of the first Christian generation as to the Resurrection of Jesus Christ was not essentially different from a modern belief in the imperishableness of Christ's life within the life of the world. We are hardly

surprised afterwards to read that among the few and ample directions that He laid down as to the outward rites of His society one is to bring our children to baptism, unto God, in the name of the Lord Jesus. Where is this recorded? In spite of all her denials, Mrs. Ward claims to be a Christian still, and desires not to be excluded from the Christian Eucharist. It may be; and we would be the last to judge harshly the convictions of any man or woman whom modern research and speculation has overwhelmed with intellectual difficulty; but the real point of the case is here—if the Church—and by that we do not mean simply the Established Church—makes room for opinions like these in the pew, tolerates them in the lay members of the Church, she must also find a place for them in the pulpit, and we have then to ask ourselves what sort of a basis they will provide for the evangelisation of the world. The teaching of the Gospels we know, and its influence we know; Paulinism we know, and its power has been seen in the lives of myriads, but what is this new teaching and what is its power? “By their fruits ye shall know them.” “Every spirit that saith Jesus Christ is come in the flesh is of God,” but not otherwise.

THE CHURCH CONGRESS.—Meeting for the first time in London, the Congress had an exceptionally large attendance. It was preceded by a crowded meeting of the English Church Union at St. James's Hall, and by an all-day “Christian Conference.” Lord Halifax, in a speech of considerable moderation, repudiated the “opinion” of the Archbishops on incense and lights, and, together with Canon Gore, Father Dolling, Canon Knox-Little, and Canon Body, proved himself to be a thorough-going Nonconformist, declaring that it was impossible for the Church to be bound by a clause in an Act of Parliament more than three hundred years old, and the attempt to bind her produced in their minds surprise, consternation, and the sense of betrayal. A reference to Disestablishment as a solution of the present *empasse* was greeted with enthusiastic cheers. The Christian Conference was not sufficiently representative to attain any great success, and the day is still far distant when the Dean of Ripon's suggestion that for the nonce the Free Church Congress and the Church Congress should meet in common session can be realised.

THE CONGRESS AND NONCONFORMISTS.—The paper read by Dr. Wace must have come as a revelation to a large proportion of the delegates. The President, the Bishop of London, in the eloquent address with which he opened the Congress, spoke of the imperial character of the Church of England, which founded its claims to universality on the ground that it was rooted in the minds and hearts of the English people. But Dr. Wace showed that in the last two centuries Dissent had increased from a twentieth of the population to a fourth, or even a third of the whole. In the returns

of the Dissenting Churches he showed that there were nearly as many communicants as in the Church of England, nearly twice as many Sunday-school teachers, a third more Sunday-school scholars; while, when he turned to the "imperial character" of Dissent, he found as besides $3\frac{1}{2}$ millions of Church of England communicants seventeen million members of Free Churches. These statements were received with a silence that could be felt, at any rate, as far as the reporters' table, and it was not alleviated when those who have talked of the 275 Dissenting sects realised that more than half the English Dissenters are represented in the Free Church Federation, and found their common Christian faith expressed in a catechism which, Dr. Wace affirmed, "stated clearly and forcibly what all must acknowledge to be the fundamental truths of our religion." Other speakers followed, and Methodists, Irvingites, Salvationists, Quakers, Unitarians, all came in for a share of recognition and praise, but the only cheer that has got itself recorded, so far as we have been able to see, was when Rev. W. H. Hutton maintained that unity could only be attained under the shelter of the Historic Church. Dr. Creighton, in closing the discussion from the chair, far better represented the temper of the Congress when he laid the blame of the unpleasant relations which existed on the ministers who freely criticise the purse-proud prelates, and denounced from the platform the Bishop of London! In as far as the Congress is representative of the religious life of the Church, it helps rather than hinders the growth of the Free Churches by leading quiet religious people to go where they will find an experience of God and of Christ kindred with their own. But on the whole the Congress represents only one section, the most noisy and aggressive, it is true, and in any deep sense the least Catholic section of the Church. This accounts for the fact that while Lord Halifax, in setting forth the limits of Ritual from the High Churchman's point of view, was received with marked favour, Prebendary Webb-Peploe, in following him as the exponent of Evangelical convictions, was received with constant interruption and derision. Truly the divisions within the Establishment make those of Nonconformists invisible, and seem to reveal an incompatibility of religious sentiment, as well as of opinion, which must be well-nigh intolerable.

THE VENEZUELA ARBITRATION AWARD.—It is a matter for profound congratulation that the Tribunal of Arbitration appointed in the matter of the boundary line between the United States of Venezuela and British Guiana has arrived at an unanimous conclusion, and one which gives general satisfaction. It is well to recall the circumstances under which the commission was appointed—the angry feelings excited in the United States of America and the rash assertion of extreme Monroe doctrine by President Cleveland and Mr. Secretary Olney barring Europe from any voice at all in the concerns of the great American continent, the consequent strained relations and the talk of hostilities between this country and the States, these

followed by the outburst of indignant protest from the Christian pulpits of both countries against any rupture of amicable relationships, an expression of Christian feeling which made it easy for Lord Salisbury, without any surrender of principle or loss of national honour, to accept arbitration as the best means of settling once and for ever a question that had vexed several generations of statesmen and that might have proved at any time a source of friction and irritation with our English-speaking brethren across the sea. The line of demarcation which they have drawn is almost the same as that drawn by Sir Robert Schomburgk in the year 1841, surrendering, however, the mouth of the River Orinoco, but with the important qualification that a free waterway should be allowed to all nations. The award is of less territory than our maximum claim, but it gives us more than we should have had if the compromise suggested by Lord Aberdeen in 1844, or that proposed by Lord Rosebery in 1886, had been accepted. It is a distinct triumph for the cause of Arbitration, and will take its historic place on the roll of fame which records the triumph of Christian sentiment over the barbaric methods by which nations are still tempted to soothe their pride and maintain their honour.

THE OUTBREAK OF WAR IN SOUTH AFRICA.—In our last issue we expressed our belief that gloomy as was the outlook in South Africa the resources of diplomacy were not exhausted, and that a wise and courageous statesmanship should still be able to find a *modus vivendi*. Unhappily our hope has been falsified, and war has actually begun. Had there been no questions at issue but those which appeared on the surface, events would have taken another course. There may have been faults in the manner in which Mr. Chamberlain conducted these difficult and delicate negotiations, but we cannot hide our conviction that if the Transvaal Government had been sincerely anxious for peace, on an understanding that its internal independence would be amply guaranteed, its offensive ultimatum would never have been sent. The responsibility for the war rests with it, and its best and most generous friends in England have declared its action to be deserving of condemnation. All we can hope for now is that the war will be short and decisive, that it will be restricted within the narrowest possible limits and not involve a rising of the native tribes. The victory of the British troops, which we all anticipate, will be used for the establishment of just and righteous government, and of that absolute equality between the white races which already prevails in every part of South Africa except the Transvaal, while at the same time the condition of the natives will be greatly improved.

THE Sunday School Union are the publishers of "The 'F. B. Meyer' Birthday Book" (1s. 6d.), compiled by Florence Witts. The brief extracts for successive days of the year are bright and pithy, admirably suggestive and helpful.

LITERARY REVIEW.

INTRODUCTION TO THE NEW TESTAMENT. By F. Godet, D.D. The Collection of the Four Gospels and the Gospel of St. Matthew. Authorised Translation from the French by William Affleck, B.D. Edinburgh: T. & T. Clark. 6s. net.

"THE Epistles of Paul" were, so far as "Introduction" is concerned, dealt with by Dr. Godet in a very masterly and brilliant style some five or six years ago. "The Gospels and the Acts of the Apostles" come next in point of order, but the ground is so extensive that the volume devoted to it has had to be divided, and we have here only the first part of it. The writings of the great Swiss theologian have gained a footing in England such as few other Continental works have secured. Everything which reaches us from his learned and graceful pen is sure of a welcome—even when, as in the treatise before us, he opposes the most widely accepted theory as to the sources of the synoptics. In Germany, France, and England, Mark is generally regarded as the authority for the narrative parts and Matthew for the didactic. It would be too much to claim that this hypothesis removes all the difficulties of the problem, or that it raises no new ones. Dr. Godet is well within his rights when he subjects it to a searching examination. The main interest centres, of course, around the Gospel of Mark, and Dr. Godet's treatment of this is reserved for the second division of Vol. II. He will there take a position which the majority of scholars have abandoned. In the meantime, we are glad to note his refutation of Renan's idea that the Canon was formed by a sort of happy accident, without discrimination and providential direction. His analysis of the contents and plan of St. Matthew's Gospel—to which he assigns the first place—(A.D. 50-60) is a careful and incisive piece of work, and is of great value from an hermeneutical point of view. The note on the Second Coming of the Lord is especially wise and suggestive. We shall look forward to the next division of the work with eager interest.

THE SPIRIT AND THE INCARNATION, in the Light of Scripture, Science, and Practical Need. By R. W. L. Walker, Laurencekirk (formerly of Glasgow). Edinburgh: T. & T. Clark. 9s.

THERE is a deep and pathetic interest about this book which ought to secure for it more than ordinary attention. It is not only an exposition of Christian doctrine, but a sort of spiritual autobiography, the record of the struggles of a soul through darkness, difficulty, and doubt to the light and assurance of faith. Mr. Walker's sense of the difficulties in the way of Christian belief, especially in regard to the Incarnation and Atonement of Christ and His essential deity, were so great that he adopted the theistic or Unitarian position, and for years preached the doctrine of the Divine Fatherhood in the Unitarian sense. But the result was bitterly

disappointing. The "simple gospel," as he deemed it, was shorn of power, and led not to the promised land, but to a cold and bleak wilderness of agnosticism. There was nothing for it but for the author to study afresh and with new earnestness the Biblical writings and ascertain what they really teach. His method was simple, direct, and thorough-going, and resulted in his return to the Evangelical faith, though he holds it in a form of his own. He proves that the great distinctive thing in Christianity is the gift of the Holy Spirit to men, spoken of as the Spirit of God, the Spirit of Christ, or as the Spirit simply. The Spirit has manifested itself throughout all time, and of its operation the Incarnation was a necessary result, a culmination of it. Mr. Walker saw that the word "person," as applied to the Trinity, is used in a special sense, and that the Incarnation is a process—an eternal process—by which God was increasingly entering the world, and at the same time a new personal entrance of God into the world. It is difficult, in the space at our disposal, to give a clear and full idea of the nature and force of Mr. Walker's reasoning; nor are we quite sure that he avoids conceptions which have been generally condemned as heretical. Some of his pages are akin to the Monophysite doctrine, and need to be further qualified. But a more original and suggestive contribution to theological science we have not received for long. Its general line of argument relieves us of some of the keenest and most widely-felt difficulties in regard to our Lord's real deity, while its teaching as to the nature, not less than the necessity, of the Atonement, is worthy of universal attention. There is, however, an insufficient recognition of the Divine side of Our Lord's sufferings. The cup was one which the Father gave Christ to drink, and the cry, "My God, why hast *Thou* forsaken *Me*?" represented not only a subjective feeling, but an objective fact. There is a depth of insight, a sobriety and reverence of tone, and a resolute facing of the truth which we cannot too greatly admire. The style generally is clear and graceful, though Mr. Walker has a singular manner of omitting the relative "who" or "that" from his sentences.

TEXTS EXPLAINED, or Helps to Understand the New Testament. By F. W. FARRAR, D.D., F.R.S. London: Longmans, Green, & Co. 6s.

DEAN FARRAR'S busy pen has produced for us another volume which, from a popular standpoint, should be by no means the least useful of his books. It is not a continuous commentary, but a collection of remarks on verses which have presented difficulties to many. It ranges through the whole New Testament. While readers of the Greek text will find little with which they are not conversant, those who are unable to read Greek will come upon suggestions of great value and helpfulness on every page, though doubtless the Dean's explanations are here and there coloured by his peculiar views. Instances of the value of the work are furnished by the following notes, selected at random—Matt. xxv. 8: "Our lamps are gone out." The true rendering of the present tense is, "Our lamps

are going out"; literally, if English idiom permitted the rendering, "are being extinguished"; or, in older English, "are a-quenching." Here the wrong rendering adopted in our familiar version involves a positive theological error. The torch of Divine grace in the human soul may slumber into an almost invisible spark, but on this side the grave it can never be wholly extinguished. The light of God's Holy Spirit within us is a gift which a man may "waste, desecrate," but never in this life wholly lose; and, again, on Philippians i. 27: "Only let your manner of life be worthy." Rather, "Only play your part as citizens worthily." It is interesting to find that the idea of "citizenship," not found in the other Epistles (but see Acts xxiii. 1.), occurs twice in this Epistle (see chap. iii. 20), addressed to those who were specially proud of that privilege of being *Cives Romani*, which they shared with St. Paul (see Acts xvi. 12). It is a valuable and inspiring truth that the Christian life is "a citizenship," and not mere "selfishness expanded to infinitude." It has public as well as private, corporate as well as individual, duties, and so in innumerable other instances the suggestions are pertinent and fruitful.

CHURCH AND FAITH. Being Essays on the Teaching of the Church of England. William Blackwood & Sons, Edinburgh and London. 7s. 6d.

THIS is one of the most important books produced by the so-called Church crisis. It is really a Protestant manifesto, written by men whose scholarship, candour, and influence are sure to command a respectful hearing. There are in all eleven essays, and an Introduction by the Lord Bishop of Hereford. Dr. Wace, Dean Farrar, Canon Meyrick, Professor Moule, Dr. C. H. H. Wright, Sir Richard Temple, &c., are among the writers. The Bishop of Hereford is, as we should expect, bold and decisive in showing that the cleavage between the Ritualists and the Protestant party in the Church of England is deep and fundamental. The Ritualists are bent on undoing the work of the Reformation and on taking us back to an unenlightened, unscriptural, tyrannical, and dangerous system. Dr. Wace deals effectively with the principles of Protestantism, and insists that it is not simply a negation, a mere protest against particular doctrines and practices of Rome, but an assertion of great fundamental principles which the Romish position endangers and denies. Dr. Wright deals with "The Voice of the Fathers" in a wise spirit, and points out that there is little ground for yielding to voice unqualified obedience. There are some welcome truths in Mr. Bartlett's essay on "The Catholic Church," involving a recognition of Nonconformity, which is all too rare in Episcopal circles. The Rev. Frederic Meyrick's article on "The Confessional" amply vindicates the Evangelical position on this great theme, showing how mischievous to national, social, domestic, and individual life the Romish practice has proved to be. This is one of the ablest essays on the true and false Confessional with which we are acquainted, and should certainly clear the atmosphere. Equally large-hearted and valuable, as we should

expect, is Dr. Moule's discussion of "The Tests of True Religion." In Sir Richard Temple's essay on "The Church as by Law Established" there is an assertion which causes us surprise—namely, that Disestablishment must mean the complete severance of the civil and religious, a practical confession of atheism on the part of the State. How an intelligent man, with Ireland, America, and the English Colonies before his eyes, can write in this way we cannot conceive. Much more truly does Dr. Rashdall say in his essay in the book entitled "Good Citizenship": "A state which has no established Church is not necessarily godless. It is not necessarily indifferent to the religion of its subjects or indifferent as to what that religion should be." And though he is not in favour of Disestablishment, he sees that it involves none of the terrible consequences which the faithless fears of men so eagerly conjure up. The closing section, by Mr. Blakeney, on "The Philosophy of Religion," is a brilliant apology for Christianity, partly, though not without important modifications, on neo-Hegelian lines. There is a good index in the volume, but no adequate table of contents.

MISSIONARY TRAVELS AND RESEARCHES IN SOUTH AFRICA. By David Livingstone, M.D. New edition. With Notes by Frederick Stanley Arnot. Map and Illustrations. London: John Murray. 5s.

MANY of our readers can doubtless remember Dr. Livingstone's return from his first expedition to Africa, and the excitement it aroused throughout the country. He, more than any other, is the man who opened up the Dark Continent; and whatever progress has been made by more recent research, our obligations to him can never be forgotten. How great that progress is the perusal of this book enables us to see. Even in Africa there could now be few such adventures as are here described. Much has been done to civilise and Christianise the native races, but how much still remains to be done! This modest missionary was a great naturalist, whose botanical and zoological observations proved of the highest value. Dr. Livingstone, as is well known, found his work as a missionary continually thwarted by the Boers (whom he distinguished from the Cape colonists), and had to discover a region where they could not interfere with him. These Boers fled from English law because they resented the emancipation of the Hottentot slaves, and wished to go where they could pursue without molestation "the proper treatment of the blacks." That treatment Dr. Livingstone denounces as infamous: "It was long before I could give credit to the tales of bloodshed told by native witnesses; but when I heard the Boers either bewailing or boasting of the bloody scenes in which they had themselves been actors, I was compelled to admit the validity of the testimony. They are all traditionally religious, and trace their descent from some of the best men (Huguenots and Dutch) the world ever saw. In their own estimation they are the chosen people of God, and all the coloured race are 'black property' or 'creatures' given to them for an inheritance. . . . The direst vengeance (against the

blacks) seems to them a simple measure of self-defence. However bloody the massacre, no qualms of conscience ensue." They were long neglected by their own church, and became "as degraded as the blacks whom the stupid prejudice against colour leads them to detest." This touches upon one of the oldest and deepest causes of the strife between Boer and Briton, and goes far to explain the present unhappy war.

GOOD CITIZENSHIP: A Book of Twenty-three Essays, by various Authors, on Social, Personal, and Economic Problems and Obligations. Edited by the Rev. J. E. Hand. With Preface by the Rev. Charles Gore, M.A., D.D. London: George Allen. 6s. net.

THE drift of these essays is, as Canon Gore avows, "an appeal to Englishmen to take their citizenship more seriously." The aim is a worthy one, and happily there has been, during the last few years, a growing apprehension of its importance, and a deepening sense of responsibility in regard to it. All sections of the Christian Church are more fully alive to the fact that Christ's lordship covers the whole area of human life, and that His Spirit should permeate all occupations, pursuits, and actions. Politics and business, literature and art, are all under the dominion of our Lord, and must be Christianised. The subject is large, and branches out into many details, all of which are firmly treated in this volume. Dr. Rashdall's essay on the general functions of the State furnishes, in its Aristotelian conceptions, a good starting-point for the discussions which follow, *e.g.*, on Capital and Labour, the Housing of the Poor, Old Age Pensions, the Treatment of Criminals, the Relations of Men and Women, the Obligations of Social Service, &c. The writers are, generally speaking, Christian Socialists of Canon Gore's school. Their essays, though containing some things we cannot endorse, are sensible and practical, and written as "in the great Taskmaster's eye." The book ought to be read far and wide. It will certainly tend to promote the virtues connoted by its title.

THE FIRST EPISTLE TO THE THESSALONIANS. Analysis and Notes. By Rev. G. W. Garrod, B.A. Macmillan & Co. 2s. 6d. net.

A YEAR ago we had the pleasure of commending Mr. Garrod's "Analysis and Notes on the Epistle to the Colossians," and we are sincerely glad to find that he has followed up the work by another on similar lines. "The First Thessalonians" has neither the difficulty nor the fascination of the "Colossians," but as the earliest of the Pauline letters it will always have an interest of its own. Mr. Garrod's Introduction is comprehensive in its scope, his detailed analysis is thorough and invaluable in its suggestions, while his brief notes are pithy and full of seed thoughts. Of these notes the following is a good example:—Ch. iii. 8. "We live if ye stand fast in the Lord." The Apostle lived for his churches, and he lived with his churches. The spiritual life and growth of the churches he had founded meant for him an increase of life which was life indeed. His own persecutions and sufferings were forgotten when he heard that his children in Christ were standing fast "in

the Lord." The present passage comes with peculiar force. Before Timothy had been sent the Apostle's fears had so wrought upon him that he could "no longer forbear." Even solitude was preferable to continued uncertainty. During Timothy's absence from him his fears and anxieties must have been ever increasing. Then came the return, and the glad tidings that everything was as he could have wished. This for the Apostle was life indeed. Of the language of St. John—"I have no greater joy than to hear that my children walk in truth" (3 John iv.). Indolent minded men, who are known as "skeleton hunters," will rejoice as in a discovery of great spoil in Mr. Garrod's analysis of a chapter. Wiser students will find in them stimulus to vigorous and independent thought.

THE CATHOLIC AND APOSTOLIC CHURCH. Letters to his Son. By Roundell, First Earl of Selborne. Macmillan & Co. 3s. 6d.

THE letters contained in this volume are a sequel to those on "Religion," issued a year ago. They are of less value than those other, as dealing with subjects of more restricted interest, and on which a greater diversity of opinion prevails. The late Lord Chancellor scarcely grappled with the real difficulties of the problem, and he wrote throughout as a partisan of the Church of England. The three Orders of ministry are not among the things that can be taken for granted, nor is it by any means clear that the "English Nonconformist bodies" have adopted a new and self-chosen Church system. They have rather reverted to the New Testament type, and to say that they are not in any sense "pillars" or "grounds" of truth is absurd. There is a closer consensus of doctrine among evangelical Free Churchmen to-day than is found among the members of the Episcopal Church, with its varied and antagonistic types of High and Low and Broad. The quotations from the Pauline Epistles, and from Justin Martyr on the import of baptism, all imply that that baptism was preceded by faith.

STALKY AND CO. By Rudyard Kipling. Macmillan & Co. 6s.

It would be unreasonable to expect a fresh surprise with every succeeding volume of Mr. Kipling's. But "Stalky and Co" is as vigorous in conception and masterly in execution as anything he has written. It is a story of school life, with a large admixture, probably, of the autobiographic element. The characters are real, devoid of everything flabby and sentimental, plucky, dashing, and riotous. They indulge too freely in horseplay. That they are typical English lads Mr. Kipling can scarcely believe. We certainly do not admire their language. A good deal of it can only be described as detestable slang.

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS. Explained by A. W. Robinson. London: Methuen & Co. 1s. 6d. net.

THIS is the first number of the "Churchman's Bible," under the editorship of the Rev. A. W. Robinson, B.D. There is a capital and comprehensive introduction, the most elaborate part of the volume, though the short,

paragraphs, explaining not indeed every word and phrase in the text, but the divisions of the chapters, are terse, scholarly, and helpful. The series has made an admirable beginning, and opens with a study which is in every view timely.

THE SOCIAL REFORMER'S BIBLE: A Manual of Selections from the Old and New Testaments and the Apocrypha. Compiled and arranged by M. L. Hart-Davis. London: Simpkin, Marshall, & Co. Reading: Green-slade & Co. 1s. net.

It is an axiom of ethics that character can neither be revealed nor perfected in a vacuum, but needs for its manifestation and development the various relationships and duties of life. Hence the Gospel, which is primarily intended to effect our individual regeneration, must take cognizance of the different spheres of human activity and of the relations of men one with another. The "Social Gospel," often a misleading phrase, is very real, and those who have not specifically studied the question will be surprised to find how much the Scriptures have to say in regard to capital and labour, wealth and poverty, avarice and generosity, righteousness and unrighteousness, and other kindred subjects. The compiler of these selections has displayed in his task undoubted skill and judgment, and to read the book through would in itself be an education in Christian sociology and the duties of Christian citizenship.

THE CHILDREN'S PACE, and Other Addresses. By the Rev. J. S. Maver, M.A. James Clarke & Co., 13 and 14, Fleet Street. 1s. 6d.

THE title of Mr. Maver's book is taken from the first address, based upon the expression found in Genesis xxxiii. 14: "According to the pace of the children." The successive chapters of the book have, no doubt, been delivered as Sunday morning sermonettes. Most of them have the advantage of being an exposition of some text of Scripture, and are indeed sermonettes, and not vague, general addresses. They are extremely good both in substance and in form, and must have captivated the attention of the little ones who heard them.

THE APOSTLES' CREED: A Sketch of its History and an Examination of its Contents. By Theodor Zahn, Doctor and Professor of Theology at Erlangen, Hon. Litt D., Cambridge. Translated by C. S. Burn and A. E. Burn, B.D. London: Hodder & Stoughton. 6s.

MR. A. E. BURN is, if we mistake not, the author of a recent work on the Creeds in Messrs. Methuen's Theological Library, which was duly reviewed in these pages. The subject is one that he has virtually made his own, having carried on extensive investigations on it in most of the great public libraries of Europe. Certain chapters of this work from the pen of Professor Zahn have already appeared in the *Expositor*. Theological students will find the Professor a sound and competent guide, liberal in spirit, scholarly in method, and evangelical in his conclusions. His estimate of the value of the so-called Apostles' Creed is on the whole higher than our own,

though with very few reservations we can accept his summary of the results of his researches as given below:—

“Judging from its contents our Creed has a full right to the title Apostolical. It does not contain one sentence which cannot well be derived from the history and teaching of Jesus, and the explanatory and illustrative teaching and preaching of the Apostles. It answers also in a remarkable manner to its original use as a baptismal confession, and as a plain, popular confession of the Christian faith of the community. For it does not contain a single sentence which does not correspond with an event in the historical revelation of God essential for sanctifying faith. It contains, in classic brevity, in rhythmic melody, and with a completeness attained by no other confession, all that a Christian ought to remember if he would find all his consolation and his joy in that which God has done through Christ—in this must be included the creation—and in all that He has promised yet to do for our complete redemption through Christ.”

BORDER LINES IN THE FIELD OF DOUBTFUL PRACTICES. By H. Clay Trumbull. London: Hodder & Stoughton. 2s. 6d.

DR. TRUMBULL, well known as an Oriental traveller and a Biblical scholar of original and suggestive power, has also done good work in connection with the reform of our Sunday-schools. Here he addresses himself to young people in relation to questions about which differences of opinion undoubtedly prevail, but a false decision upon which may be fatal both to manly strength and Christian principle. Drinking, smoking, card-playing, theatre-going, social dancing, and the like are here discussed, mainly in the light of ethical principle, and not simply on the ground of expediency. It is our duty to choose the highest, and Dr. Trumbull shows that the highest side is the safe side, and that by taking it a man's personal character will be best developed and his influence increased. The chapters are sensible and forceful.

STRENGTH AND BEAUTY. By J. R. Miller. Hodder & Stoughton 3s. 6d.

THIS is another of Dr. Miller's delightful volumes on the practical everyday duties and privileges of life. The two words of the title are each exemplified and their qualities enforced throughout the volume, while the sources from which they are derived are fully pointed out. The best chapters are those on “Finding One's Soul,” “The Ministry of Hinderances,” and “The Duty of Laughter.”

OBJECT ADDRESSES for Church, School, and Home. By Rev. A. Hampden Lee. Oliphant, Anderson, & Ferrier. 1s. 6d.

MR. LEE is one of our own ministers at Walsall, where his preaching has won for him general esteem, and proved a power for good in the neighbourhood. He has devoted special attention to the children of his congregation, and sought to interest them in the Gospel, on the side alike of its promises and its precepts. He has been persistently on the look-out

for illustrations whether in nature, incidents of every-day life, the pursuits of manufacture and commerce, games and pastimes, &c., and by discoursing on such objects as a bunch of keys, salt, or a lighthouse, he conveys instruction in a pleasant and impressive form.

THE ANDREW MURRAY YEAR-BOOK. Compiled by M. J. Shepperson. James Nisbet & Co. 2s. 6d.

THESE brief extracts from Mr. Murray's numerous works cannot fail to secure wide acceptance. They are valuable seed thoughts—the precursors, in instances innumerable, of a valuable harvest.

LIFE PROBLEMS. By Rev. G. Campbell Morgan. Morgan & Scott. 1s. THE Minister of Tollington Park Congregational Church is known far beyond the limits of our own country, and at Mr. Moody's Northfield conferences is one of the most popular speakers. He is at the same time endowed with literary and philosophic gifts of no mean order, and discourses on such problems as Self, Environment, Heredity, Influence, and Destiny, with an incisiveness which arrests, searches, and convinces.

THE RELIGIOUS TRACT SOCIETY'S BOOKS.

IT is, of course, impossible for us to give any account of the full and varied contents of the Religious Tract Society's principal annuals. The four together constitute a library of no mean excellence, such as will supply to their readers intellectual exercise and entertainment of the healthiest kind. They traverse the realms of imagination, poetry, history, politics, science, art, and story with light and graceful step, and whoso, of ordinary readers, possesses them will, in a sense, lack no good thing. Hence we most cordially commend the LEISURE HOUR (7s. 6d.), SUNDAY AT HOME (7s. 6d.), GIRL'S OWN PAPER (8s.), and BOY'S OWN PAPER (8s.). The *Leisure Hour* starts an entirely new series with November. The size will be altered to the popular super royal 8vo. The make-up will be considerably changed, and it will be a still more thoroughly up-to-date, high-toned periodical. Sir Walter Besant is to contribute the leading serial.—“I BELIEVE.” By the Most Rev. James Edward Cowell, Lord Bishop of Calcutta. 1s. 6d. Simple, sensible, and masterly talks on the great truths and facts of Christianity. So written as to give to young people a clear idea and strong grasp of their meaning.—THE HARVEST OF A QUIET EYE. By Rev. J. R. Vernon, M.A. New edition. With beautifully etched Frontispiece and Title-page by Francis Walker. 5s. This is an old favourite. All lovers of nature delight in its descriptions. All lovers of God and of His righteousness and grace delight in its suggestive symbolism. No book has done more to awaken men to a sense of the spiritual side of the natural world.

MESSRS. MORGAN & SCOTT send out THE PILOT'S WARNING, and Other Readings—being the “Herald of Mercy” Annual—an old and ever-welcome periodical, well adapted for lending to cottagers.



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Faithfully yours
G. Holman Peuley

THE
BAPTIST MAGAZINE

DECEMBER, 1899.

THE REV. W. HOLMAN BENTLEY.

TWENTY-ONE years have passed since Thomas Comber, returning home after his successful pioneer expedition to San Salvador, undertaken with Mr. Grenfell, sounded forth his clarion call for Congo reinforcements. One of the three young men who heard in that call the voice of God is the subject of this sketch. At that time he was twenty-four years of age, having been born at Sudbury, in Suffolk, in 1855. Looking back upon Holman Bentley's early days, it is not difficult to trace how his steps, with a view to his future life-work, were being ordered of the Lord. The effect upon his character of the influence of his father, the late Rev. William Bentley; his training in the Bishop's Stortford Grammar School; the varied experiences gained in City offices—mercantile and banking; his association with the Downs Church, Clapton, with its advantage of the then ministry and friendship of the Rev. T. Vincent Tymms, and its facility, eagerly embraced, for manifold Christian service—upon all these formative and preparatory processes, we might dwell; but enough to say that when the vision and the summons came there was the prompt and loyal response, "Here am I, send me."

In the time of the initial stages of the Congo Mission to have been able to penetrate from the River to San Salvador was deemed a remarkable achievement, but a task still more important and difficult awaited the new missionaries. To reach Stanley Pool from the coast—an effort which no European had attempted—demanded not merely courage and devotion, but great resourceful-

ness—in short, the qualities of leadership; and this feat, so necessary to work hereafter on the Upper Congo, with Mr. Crudgington as his comrade, Mr. Bentley satisfactorily accomplished.

It is, of course, impossible, in the brief space allowed for these biographical remarks, to set forth adequately the great services rendered by Mr. Bentley at the founding, and during the progress, of the mission with which his name will ever be associated. Apart from ordinary evangelistic and school work, the general counsel and assistance naturally looked for from the oldest—excepting Mr. Grenfell—missionary, there are certain services which, on account of their invaluable nature, require special recognition.

In 1887 the Dictionary and Grammar of the Congo language appeared, a monument of prodigious and most patient toil. What was involved in the production of such a volume may be conjectured when we remember that an alphabet had to be determined, vocabularies collected, shades of meaning carefully noted, idioms mastered, the relation of the language in question to other tongues to be ascertained—in a word, the proper and thorough application of the fundamental rules and principles which must govern all satisfactory linguistic research. The laboriousness of the undertaking may be realised as we state that 25,000 slips of collected words, measuring between nine and ten feet in thickness, had to be corrected and revised, and along with this task was the formulation of the Grammar, without which, for purposes of literary production, the publication of a dictionary would have been of little use.

Eight years later the appendix to this work was issued, adding 4,000 words to the 10,000 contained in the first volume.

The value placed upon this particular publication may be judged from the following opinion expressed by Dr. Cust, honorary secretary of the Royal Asiatic Society:—

“ The scholars of Europe and North America would indeed be dead to all feeling did they not feel gratitude to missionaries like Mr. Bentley, who have revealed to them new worlds and helped them to enter in and admire the beauties of hitherto sealed gardens. The Congo language takes its place by the side of the Swahili, the Zulu, and the Pongwe, as one of the typical languages of the Bantu family. Differing from each other in many

particulars, they still have such ineffaceable affinities as indicate their common stock. The mechanism of one often explains misunderstood anomalies in the others. Mr. Bentley has been able to get to the bottom of many knotty points, which will, no doubt, throw a reflected light on unexplained features in sister languages, of which the study is only now commencing. I heartily congratulate Mr. Bentley that he has been permitted to render a service to the great cause, which will be lasting and pave the way to services, whether performed by himself or by others, which will be still more enduring, still more acceptable, and still more blessed."

The production of the Dictionary and Grammar contemplated as its chief end the translation of the Scriptures into the Congo tongue, consequently that high and holy purpose had ever been kept in view, and in 1893 Mr. Bentley had the unutterable joy of seeing successfully through the press the complete sheets of the Congo New Testament, and it is his hope and intention in due course to do the same with respect to the whole Bible. In these great literary achievements Mr. Bentley has ever been desirous and thankful to acknowledge the important aid given by Nlemvo, a native who, at the age of twelve, becoming his personal boy, has for twenty years been his faithful helper.

Other works, such as the Congo Hymn Book, are from his pen, the last being a reproduction in the Congo tongue of "The Tales and Wonders of Jesus," one of the books in the "Bairns" series, by Mr. W. T. Stead, which consists of a compilation of the parables and miracles of our Lord, told in Bible words.

On behalf of English readers, Mr. Bentley also wrote, a few years ago, "Life on the Congo," issued by the Religious Tract Society. And during his present sojourn in the homeland he has been spending his days of enforced retirement, owing to sickness, writing a much larger and substantial volume, which will be published by the same Society next spring.

These literary services, the potent bearing of which upon the development of the Congo Free State cannot be estimated, have been very properly recognised by its Sovereign, King Leopold having conferred upon the missionary the distinction of a Chevalier of the Royal Order of the Lion of Congo; while he also holds a diploma and a gold medal, awarded by the Brussels Exhibition of 1897.

Though it must not for a moment be supposed that the literary

services are the only services Mr. Bentley has rendered, for he has by no means been wanting in zeal in direct evangelistic labours both at his own station and in his journeyings in the surrounding districts, the last important missionary extension in the Zombo country being indeed originally due to a visit he paid as far back as 1896. Yet when a missionary rises up possessing remarkable linguistic and literary abilities, and uses his powers for the enlightenment of the spiritually degraded in heathen lands, we cannot but see in such an individual one of the Saviour's highest and most precious gifts to the Christian Church.

Generally speaking, Mr. Bentley has enjoyed more than ordinarily good health; he has, however, known times of trying sickness, but throughout them all has been most patient and cheerful. At one time, owing to the close application the dictionary work demanded, an inflamed condition of the eyes was set up, giving much anxiety, and it was feared very serious consequences to the sight might ensue: happily those fears were not realised; and more recently chest trouble has occasioned not a little solicitude; but residence at Bournemouth under special medical treatment has wrought wonders, so much so that with the doctor's sanction he is intending to return to the Congo next month.

This fragmentary sketch would be sadly incomplete were there no appreciative reference made to Mrs. Bentley, in whom her husband has found a most devoted and efficient "helper in the Gospel." A daughter of a former missionary of the Society, the Rev. H. Z. Kloekers, of China, and herself the authoress of several Congo works, such as "More About Jesus," "Story of the Bible," she has, over and above her own special work amongst the women and girls, very materially assisted Mr. Bentley in the publication of the great works mentioned above.

In conclusion, it remains for us to wish Mr. and Mrs. Bentley a safe return to Wathen, and to pray that God in His great goodness may spare for many years to come lives so valuable for further useful and honourable labour in the land of their adoption.

JOHN BROWN MYERS.

STUDIES IN THEOLOGY.—IV. THE MEANING OF THE CROSS.

BY REV. J. H. SHAKESPEARE, M.A.

IT is natural that the human mind should desire a certain measure of simplicity in its theological thinking as in everything else. We are not satisfied in dealing with any fact unless we are able to explain it, and to assign its cause and meaning and its relation to other facts. The Cross is, first of all, a fact—it is an awful, ugly fact; that beam of wood with its nails and crossbar, with its Victim hanging upon it, assures us that, first of all, the death of Christ is a very real experience of agony and shame, and that the blood of Christ has first of all a literal and a physical meaning. We are sometimes told that we can get no further than the bare statement of the fact, and that it is a mistake to try to explain or philosophise about it. We are reminded that the great majority of those who have been saved by the Cross have had no theory of the Atonement. The penitent thief, for example, knew nothing of the theory, but he was content simply to trust in Christ. Yet, this statement is not as clear as it seems to be. Probably everyone who trusts in the sacrifice of Christ has his own theory, if it is only the very simple and bare one that Christ suffered in his stead. The simplest of our Evangelistic Hymns express this theory. It is wise for us to seek a theory—first, because, as we have hinted, the human mind cannot rest in an unexplained fact; again, because there are many mistaken and unscriptural theories floating about in the theological atmosphere which we ought to be able to answer and repel; and, again, because we need a theory to equip us for the active service of life. To go to men with the message that Christ died a martyr, or as an innocent victim, or as a witness to the Truth, only adds to the general sadness and hopelessness of life. Experience shows that only when men have the message that Christ bore their sins and made an offering on their behalf are their consciences cleansed and they have peace with God. Let us seek to build up the Doctrine of the Cross.

1. No doctrine can be satisfactory which does not give to Christ a unique, a solitary, a necessary place in human redemption.

If He was only a teacher, then He may be the greatest, but He belongs to the same class as Plato and Paul. If He was only a prophet, He was of the same order as Isaiah, Ezekiel, and John the Baptist. If He was only a martyr, then He may have been the most innocent, but He was of the same class as St. James and John Huss. Now, no one of these, nor all of them put together, can be necessary to human redemption; they may be helpful, but they are not indispensable; their work may be of great value, but it cannot be described as the one divinely appointed means of Salvation. We may, therefore, absolutely repudiate any explanation which makes Christ one of a class. No one else could be called the Saviour; of no one else could it be said "the Lord hath laid upon Him the iniquity of us all"; to no one else could John have said: "Behold the Lamb of God, which taketh away the sins of the world"; of no one else could Peter have said: "Neither is there salvation in any other."

We cannot unduly emphasise the fact that without Christ there would be no way of salvation. No amount of teaching or pure example, or witnessing to Divine love or suffering, would have made the Gospel for humanity. This is why, whenever the essential work of Christ's nature is misconceived or lowered, He is always placed side by side with others. In the halls of secularism the busts of St. Paul, Dante, Swedenborg are ranged round the walls. We do not disparage others, but in the Christian temple Christ is alone, and we see Jesus only.

2. Let us go a step further: if Christ is solitary and necessary in redemption, we naturally ask, What is it in Him which gives Him this peculiar place? When we attempt to separate in thought the double nature of Christ, we find that each is necessary to the work. It is as a man that He was nailed to the cross, that He could die, that He could exhibit perfect obedience amid human conditions; it is as a man that He could enter into our race as its representative and head. As an angel, and even as God Himself, He would have been too remote to be the head of our race in the redemption as Adam was in the fall. We must lay most stress, however, on the Divine elements—those which separate and

distinguish Him from us. It was His sinlessness which made it possible for Him, in the Scriptural sense, to suffer for sins not His own. "He who knew no sin was made sin for us." It was because, being in the form of God, He thought it not robbery to be equal with God. It was because He had power to escape death, and rendered an absolutely voluntary sacrifice which was accepted of the Father: "I have power to lay it down, and I have power to take it again." In one word, it was because He was the only begotten Son of God that He could be the Saviour of the world.

3. Further, what was the saving element in the work of Christ? Of every other worker it is profoundly true that he does his work by his life, by his teaching, influence, and courage. The soldier, thinker, poet, reformer—these live for men; but the remarkable and unambiguous testimony of the inspired writers is that Christ died for men. The rest of the story is of incalculable beauty and interest; but if Christ, like others, had simply left us His example and words, there would have been no redemption or salvation for the world. The inspired writers single out the death as that which He wrought out for man. As Dr. Dale has pointed out, it is at least remarkable that the Apostles never said that Christ lived for us, hungered, thirsted, was wearied, tempted for us, but only that He suffered, died, laid down His life for us. All the apostolic band were at one in the unvarying declaration that Christ died for us. Paul claims that he had first of all delivered this to the Corinthians, that Christ died for our sins according to the Scriptures. This is the substance of the New Testament teaching, but it is also the conception of Christ's work which the simplest Christian consciousness lays hold of. The most highly educated and the most simple, the savage who has been brought into the kingdom, they all say as the heart of their gospel, "Christ died for me."

4. We need scarcely linger to point out that there is the closest possible relation between Christ's death and the sin of the world. It is always spoken of as the means by which sin is put away, the remedy for a fallen world and for the cleansing of the conscience. But we do take a further step when we say that on the cross Christ bore our sin. In that death which He endured the full weight

and curse of sin came upon Him. There are some aspects of sin which Christ could never know, and with which He could have nothing to do. He could not know its stain, its burden of remorse or penitence, its depraving power. He was precluded by His own absolute goodness from feeling Himself to be a sinner. The Scriptures always represent the darkest element in sin as being the Divine condemnation, the separation from the Father and the loss of communion with God. It is difficult to interpret the words "He was made sin" in any other sense than that He bore its consequences, endured that death which is the penalty of sin. This impression is confirmed when we read that One died for all, that is, on behalf of all.

Again, we are told that Christ became accursed for us; that is, the curse which was coming upon us was arrested by Him and endured by Him. Peter said, "He bore our sin in His own body." These are the passages in the Epistles which declare the relation of Christ's death to human sin. Is there anything in the Gospel story answering to them? We find that as Christ drew near to the Cross a strange burden, an awful dread and sorrow came upon Him. This crushing weight was most terrible in the Garden of Gethsemane—the sweat fell from Him, as it were, in great drops of blood. It is not conceivable that it was the fear of dying. He was passing through the dark valley, through the darkness of desolation in the shadow of the world's sin—on the Cross it reached its lowest depth—that awful condemnation had come upon Him when He cried, "My God! my God! why hast Thou forsaken Me?" Death, physical and spiritual, the whole storm of death had broken upon Him.

The Scriptures in many places declare this to be on our behalf, and I think that we may be content with this. The Scriptures do not use the term substitution, they repeatedly come very near to the idea, but they do not declare it in set terms. The term itself may mislead us; it may lead us into that hard and mechanical theory of the Atonement which regards sin as involving so much suffering. These mathematical considerations are out of place in this matter. It is enough for us to say with Scripture that He did this on behalf of man, that He did something without which God could not have forgiven man.

5. At once we are met with the objection that there is no reason why God should not forgive sin without the death of Christ. It is said the Cross may be a tremendous help to produce penitence, an exhibition of what a cruel and awful thing sin is, it may have great power to work upon the heart of man, but it is unnecessary to God. It is not needful to work upon the heart of God, the love of God does not require it. This is the Socinian position. It is said God can forgive man if He likes, and since He is infinitely good He does like. Why should He insist on suffering being borne before He can forgive? If a man has wronged me, if I am what God wishes me to be, I forgive him when he repents. A father does not insist upon someone bearing the penalty before he will forgive his wandering son. These are the considerations which have induced many to accept Socinianism in one of its many forms. I think it may be replied:—

1. Such a doctrine is unscriptural. It is out of harmony with the passages we have quoted, and it puts a forced interpretation upon them. It is not a scriptural doctrine, if we have to force aside the plain meaning of chief passages. It is not the key, if we can only open the lock with violence. The calm and deliberate Christian reason has always rejected this as an explanation of Scripture, nor can we pretend to know what God will or will not do apart from His own revelation of His will.

2. Socinianism makes Christ unnecessary to His own religion. He is a help and an ornament, but if God can and will forgive men without His death, neither He nor His death are absolutely indispensable.

3. The Gospel is made by a fact, not by a simple declaration. It is the announcement that the sin of man has been borne, its curse endured; but if God is willing to forgive without any sacrifice of His Son, why not make the simple declaration? why this enormous expenditure of Divine agony, this talk about bearing sin, draining the cup, enduring the Cross, which, to say the least, is calculated to convey a wrong impression?

4. Is it wise for us to dogmatise as to what God can do in relation to sin? Has He no obligation to public righteousness, to law, and to the whole moral universe? If He declares that sin can be at once forgiven without penalty, upon repentance, He

contradicts the verdict of conscience, and what we know of the order of the world. It ceases to be a moral universe, and He a moral Governor. Human experience does not tell us forgiveness costs nothing, and our forgiveness must have cost God a great deal. Even man cannot always forgive without inflicting suffering. Moreover, when we say that Divine love can so easily forgive, do we understand love? The Bible declares that it is the love of God which requires the death of Christ, and which makes Him the propitiation of our sins. It is love which lays this burden upon Christ.

Perhaps it is not for us to dogmatise as to what it was which Christ rendered to God, and which the Father accepted as sufficient atonement. Part of the secret is surely to be found in the close union between God and man in the Incarnation. Christ is the Divine Sufferer, therefore His death is the most tremendous witness to the claim of righteousness. As man, He is the ideal man, and the head of the race, not simply a man among men, but He is *the* man, and in that sense, in His suffering and death, He represents humanity.

THE LATE REV. DR. CULROSS.

I.—BIOGRAPHICAL.

OUR denomination has sustained a very heavy loss in the death of Dr. James Culross, a man known and loved by the Church of Christ at large. More than ordinary notice must be taken of the event in the pages of this magazine, which Dr. Culross often enriched by his contributions. He was born in the parish of Bendochy, Strathmore, in November, 1824, not very far from the district over which Ian Maclaren has thrown the spell of his genius, and abounding in characters such as are so vividly depicted in "The Bonnie Brier Bush" and "Auld Lang Syne." His father was, we believe, a farmer. Both his parents were devout, God-fearing people, members of the United Presbyterian Church, and we have often heard Dr. Culross say how much he owed to his early home training. After his school days were over he entered the University of St. Andrews, where, at the close of his fourth

year, he took the degree of M.A., and gained the respect of both his professors and fellow-students, among the latter of whom were Dr. Balfour Stewart, one of the authors of "The Unseen Universe," and the Syriac scholar, Dr. W. Wright. While he was at St. Andrews he came into contact with several Baptists, and as the result of his conversations with them, and of his examination of the Scriptures, he changed his views as to the lawfulness of infant baptism, and shortly after joined the denomination of which, for so many years, he was a distinguished ornament. We have the impression that his theological training was conducted, partly at least, by the Rev. Francis Johnstone, of Edinburgh. For some time he laboured as an evangelist in connection with the Baptist Home Mission for Scotland, and was brought into close contact with Mr. Blair, Dr. Landels, and other well-known ministers. He acted as pastor for twelve months in Rothesay. In 1851 he began his work at Stirling, a place with which his name will be long and lovingly associated. The church there was small, and met in an upper room, but shortly afterwards a new Free Church was erected, and its old building came into the market. This was purchased by the Baptists, and until 1870 it was the scene of our friend's labours. It may be mentioned as an interesting fact that one of Dr. Culross's predecessors at Stirling was Malcolm Macmillan, a brother of Daniel and Alexander Macmillan, the founders of the well-known publishing house in London. Daniel himself lived for some time in Stirling, and attended the services of the Baptist Church there, and ever after retained a kindly interest in the place. Dr. Culross's rare power as a preacher was universally recognised in the neighbourhood, and though his congregation was not large, it contained many of the finest and most cultured minds in the city. He was an unwearied student, keeping up his familiarity with the classics, studying his Hebrew Bible and the best aids to its interpretation, and reading widely in theology. He was no less diligent as a pastor, and conscientiously devoted a certain proportion of his time to visitation, and his people loved him as their friend. Children were fond of him, and his sermons were such that even the youngest could follow them. In fact, his simplicity was sometimes so great that the depth and vigour of his thought ere scarcely suspected by any except "the initiated."

In 1870 Dr. Culross was invited to take charge of the new London Baptist Association Church at Highbury Hill, where he remained for seven or eight years, returning in 1878 to Scotland as pastor of the Adelaide Place Church, which had been a little time before vacated by the late Rev. Samuel Chapman, of Melbourne. While there Dr. Culross had supervision of the students, who were being trained for the ministry in connection with the Baptist Union of Scotland. In 1883 he entered upon his duties as President of Bristol College, in succession to Dr. Gotch, a position which he retained until 1896. A presentation was made to him shortly after his retirement during the meetings of the Baptist Union, Dr. Glover remarking at the time, "We feel grateful to Dr. Culross, and grateful to God for him."

It was not only in the pulpit that Dr. Culross exercised his ministry. A succession of volumes came from his pen which are among the choicest treasures of our theological literature. The first of these, "Lazarus Revived," appeared in 1858, and was afterwards expanded and published under the title of "The Home at Bethany." In 1860 appeared "The Memoir of John Mackay, Missionary Martyr of Delhi," Dr. Culross having known Mackay in his youth, and having frequently met him at St. Andrews. In 1864, "Divine Compassion; or, Jesus' Showing Mercy," was published, and in 1868, "Emmanuel; or, the Father Revealed in Jesus." Afterwards were published "John, whom Jesus Loved," "Behold, I Stand at the Door and Knock," and "Thy First Love." For the Baptist Union Manuals Dr. Culross wrote "Hansard Knollys," and later published "The Man of Sorrows," an exposition on Isaiah liii., and "The Three Rylands," which was originally intended to appear in our own pages, but which proved somewhat too long for the purpose. Only a few days before Dr. Culross's death there came out another choice and characteristic work, "God's Shepherd Care," the re-issue of a series of papers on Psalm xxiii. from the *Family Treasury*.

II.—REMINISCENCES BY THE EDITOR.

In the BAPTIST MAGAZINE for October, 1896, a note was written on the eve of the presentation to Dr. Culross, from which we take the following sentences: "For more than thirty years the friendship

of Dr. Culross has been to the writer one of his choicest privileges. It is a pure delight to recall the occasional exchange of pulpits in the old days, the holiday rambles at the seaside, the mountain climbing, and many a helpful conversation on themes of highest moment. Dr. Culross is a man of absolute simplicity and rare beauty of character, gentle, and sympathetic, of fearless integrity and courageous adherence to principle. He has the eye of a seer, the erudition of a scholar, and the fervour of an evangelist. He has shown himself 'apt to teach' and wise to direct. Who, then, could fail to esteem and love him?" Those words contain the substance of all that can be said, and yet a few details, especially in the way of personal reminiscence, may be neither inappropriate nor unwelcome.

My acquaintance with Dr. Culross dates from a meeting of the Baptist Union of Scotland, which was held in Glasgow during my student days at the University. I had spent four months of my vacation at Anstruther, and attended the meetings of the Union as pastor *pro tem*. As a Rawdon man, I was anxious to know the biographer of Mackay, to whose saintly and heroic memory a window had been erected in the staircase of the college hall at Rawdon, and this slight association was a special passport to Dr. Culross's friendship. Our intimacy began a year or two after this, shortly after my settlement at Anstruther. I had promised to collect the Scotch subscriptions to Rawdon, and before going to Stirling wrote to Dr. Culross for the addresses of one or two friends on whom I was anxious to call, and saying that I should stay at such-and-such an hotel. I had a note by return of post to the effect that if I would send word by what train I expected to reach Stirling I should be met at the station, and that I must consider myself during the daytime Dr. Culross's guest. And so I spent some hours under his hospitable roof. After my business was done I was told that I must stop and see the neighbourhood. We climbed together the Castle Rock to go through the Castle and see the windings of the Forth; we went through the beautiful cemetery and looked at the monuments which commemorate "the noble army of martyrs"; we went through the Greyfriars Church, and I then learnt for the first time the story of Ebenezer Erskine, who, in his pre-secession days, was minister there, and of James

Guthrie, the martyr. Dr. Culross took me to the Wallace Monument, which had been recently erected on the Abbey Craig, and to the field of Bannockburn. Three years after this, Dr. and Mrs. Culross, with their family, spent their holidays at Elie, in the East of Fife, some six miles from Anstruther. I knew they were there, but had not had time to call on them. On the Sunday evening after their arrival I was surprised, just before I began the sermon, to see in my congregation, very near the door, and keeping as far as possible out of sight, Dr. Culross, and I remember how unnerved I felt at the thought of having to preach before one whom I profoundly admired for his scholarly attainments and revered for his saintliness of character. The text of the sermon was "A light to lighten the Gentiles," and its general line of thought tended to show that it was Christ who had awakened men to the true significance of Nature, and that He had revealed truths which, though transcending Nature, were indispensable for the culture and satisfaction of the spiritual life. Immediately after the service was over Dr. Culross came round to the vestry, and I walked out with him some two or three miles towards Elie. I had lately read a good deal of Wordsworth, and was delighted to find how thoroughly Dr. Culross had mastered him. With what fine insight and sober judgment he pointed out the services which Wordsworth, amid many drawbacks, had rendered us! He strongly advised me to continue my study of the poets, and added: "I am so glad that you showed to-night that in Christ we have the best of everything—in poetry, philosophy, and theology alike. He is first and last."

During the three or four weeks of the holiday we saw a good deal of our friends. What a delightful time that summer was—one day we had a quiet walk along the seashore and a scramble over the rocks; then we attempted to reach McDuff's Cave, which we could do only at low tide, and to climb the steep cliffs. Another day we went out in a boat "to give the children a treat," or again we walked to Largo Law, to see the country as it can be seen only from a hill-top.

During one of these rambles Dr. Culross told me a curious story of plagiarism. I happened in quite an unexpected way to have had given to me an advance copy of a volume of sermons,

one of which, both in its general outline and detailed illustration, strongly resembled a fine exposition of his own, of which Dr. Culross had previously told me, and I mentioned the fact to him. "Yes," was his reply, "I met Mr. — about the time I saw you. He had heard of this sermon and asked me to tell him about it. He not only preached it, but has published it, and has even sent me a copy of it. It is really about the most impertinent thing I know." I asked whether he would not expose the man, more especially as some of his own people, who, as I knew, had been greatly impressed with the sermon, might be perplexed by so startling a resemblance. "No," he said, "I have no wish to injure Mr. —, and shall do nothing in the matter, though, of course, if anyone speaks to me about it I shall be compelled to own that I am not the plagiarist."

When Dr. Culross was invited to Highbury he was painfully perplexed as to the course he should pursue—so much so that those who did not know him intimately could not understand his hesitancy. It was long before he came to a decision. I received several letters from him about that time, and one Friday night by the last post there came a short note, saying: "My dear Friend, I shall be with you early to-morrow, and I want you, if you will, to let me take your services on Sunday while you come here to take mine. I cannot write, but will explain to-morrow." His first, or almost his first, words, which he uttered with evident pain, were: "I have made up my mind to go. I cannot bear to face my congregation to-morrow, when my letter of resignation will be read. Will you help me?" I would, of course, have done anything for *him*, but felt that an older man, and one of better standing in the denomination, could render the service more fittingly. But my plea was not accepted, and I went. The reason of my being at Stirling was suspected by a good many in the congregation, and though the people were very kind—the deacons especially so—I question whether the services were at all enjoyed that day. At Anstruther there was certainly one happy house. Dr. Culross was a child among children, and what a royal time my children had, romping, hiding, and playing at all sorts of games! They have never forgotten it.

For many years before he left Scotland, Dr. Culross had "the pen of a ready writer." He made valued contributions to the pages of this Magazine, and to the *Freeman*, and was one of the most constant contributors to the *Edinburgh Daily Review*, for some time under the editorship of Henry Kingsley. Dr. Culross was kind enough to mention my name to Mr. Kingsley as one to whom he might entrust theological and certain other works for review. And among the first books which were sent to me for this purpose was the Doctor's own delightful volume, "Emmanuel: Jesus Revealing the Father." Dr. Culross did not, I believe, know that the book was to be sent to me, but when he heard that the review was mine he wrote to acknowledge the accuracy with which the purpose of the book had been indicated, though he feared that my estimate of its merits had been determined "by the partiality of friendship." Many years after this, Dr. Culross was asked by a large firm of publishers in London to undertake some special work for them, and being unable to do so referred them to me as the likeliest man he knew for the work. Unfortunately my hands were full, and I had before then determined to devote whatever time I could spare for literary work to the service of the denomination, so that I could not undertake the task. But the Doctor's thoughtful remembrance greatly touched me. I know, of course, that his too kindly estimate of my fitness for the task was due to the "partiality of friendship."

After I left Scotland and settled at Wolverhampton, Dr. Culross asked me to take a service for him at Highbury on Mission Sunday, and I had a very pleasant time at his house. It was always a pleasure to come across him at the May Meetings. Some years later we met during the holiday season in North Wales. He and his family were staying at Penmaenmawr, while we were at Old Colwyn. We several times interchanged visits, and the Doctor and I had rambles among the hills and through the valleys. One day we walked through the Pass of Llanberis: we climbed Snowdon together and came down by the Capel Curig side. Again, as in the old days, the Doctor poured out a wealth of thought, which made the world seem more beautiful in itself, and richer in its spiritual symbolism. We next met, after the Doctor's return to Scotland, in the old haunts in Fifeshire, whither we had again gone for our

summer holidays. Sitting among the rocks at Anstruther, I was surprised one day to see my old friend (along with the Rev. E. Henderson, of Wandsworth, who was staying at Largo) coming towards me with the vivacity of a schoolboy, and the familiar genial smile. He had heard that I had just been invited to my present pastorate, and how sympathetically he entered into my perplexities as to whether I should accept the invitation! I could not make up my mind either one way or the other, and Dr. Culross wisely advised me not to be in a hurry to decide. "Think it over quietly, and place yourself unreservedly in God's hands, and light will be sure to come." He referred to his own perplexities ten years before, and how God had led him aright. He did not at that time know Watford, but he had heard a good deal about it. He had, when in London, acted as examiner for the Sunday School Union, and told me how well several of the Watford teachers had acquitted themselves in the examination, and how once or twice the first prize had come to Watford quietly adding: "I think you will find there the sort of people you will like." A few years afterwards Dr. Culross honoured us by preaching our Anniversary Sermons on the Sunday and on the week-night, and not a few speak gratefully of those services yet. In connection with the settlement of the Rev. James Pringle (one of his old students) at Chipperfield, and on two of Mr. Pringle's anniversaries, Dr. Culross was in the neighbourhood, and found time to call on us. When the Baptist Union meetings were held in Bristol, in 1886, I promised to call and spend an hour or so at the College. But when I got to the College I found that Dr. Landels was there also, and knowing how closely these two had been associated in their early life, and what a treat it would be for them to be together, I prepared, after a very short time, to leave. "No, you will just spend the evening with us. You came later on the scene, but you are one of us, and can talk as we can about the dear old places." Dr. Landels was that night in his best form, and what a noble, what a magnificent man he was! It was to me a rare pleasure to listen to the talk of the two old friends about men whom I had known but slightly or only by name, and to hear of the brave and self-denying efforts in far-off days to which the present standing of our denomination in Scotland is largely due.

During the last few years I had but few opportunities of meeting the Doctor. I saw him for the last time on the night of the presentation, amid circumstances which admitted of no prolonged conversation. I was to have called again a day or two later, but had unexpectedly to leave Bristol the day following, and so I saw my dear friend no more. Occasional letters passed between us—his were written with a frail and shaky hand, and latterly were written, at his dictation, by Mrs. Culross. In one of them he expressed his gratification that at our new branch church at Callow Land we had had the services of three Bristol students for three successive years (my friends Horlick, Hogan and Ayres). He loved his students deeply and strongly, and they, as I can testify, loved him. Having occasion to write on another matter to the Rev. R. G. Fairbairn, of Cheltenham, I referred in a line or so to the Doctor's death. "Thank you," he wrote in his reply, "for your kind expression of sympathy respecting our dear old Dr. Culross. We loved him very much, and it is a personal blow to each of his former students, I am sure."

In addition to occasional articles, Dr. Culross contributed to this Magazine a series of papers on "Paul at Athens" (1892), and another series entitled "Is Death the Extinction of Man's Being?" He wrote biographical sketches of various friends, and to his kindness we were indebted for the transcription of the valuable "Outlines of Sermons" from the MSS. of the late John Foster. Frequently Dr. Culross would have declined all pecuniary acknowledgment of this work, and when he was told that this could not be, he wrote asking if he might send the amount to So-and-so—naming a needy minister or some orphan children. A more unselfish and generous man I have never known. To know him was indeed to love him, with a love deep and abiding. For many of us life has been made richer and nobler by our acquaintance with Dr. Culross, and the prospect of reunion with him hereafter is not the least welcome and attractive element in our hope of the perfect life above!

III.—ADDRESS BY DR. GLOVER.*

I think that I speak for all that suffer most when I say that

* Delivered at the Funeral Service at Arno's Vale, November 2nd.

amidst all our grief a great joy fills our hearts to-day. We rejoice in having had in our friend the gifts of grace with which he was so richly dowered, and in having enjoyed them for so long. There are many tests of life and character. It is hard to find a test that Dr. Culross would not stand most worthily. One has said that life is just our chance of learning love. If so, how well Dr. Culross fulfilled the meaning and purpose of his life. The blending of contrasted qualities is another test of manhood. How beautifully diverse and contrasted qualities blended in him! He was well born, of a stock and from a home pervaded with the sanctities of saintly life, and learnt there godliness and manliness and how to endure hardness. There was in his character great strength—strength of understanding, strength of knowledge, strength of resolution, strength that would follow the path of duty through any obstacles, strength that would avow conviction against any odds, and yet there was a gentleness beyond that of woman, and I suppose that no one here has known a man more delicately regardful of the feelings of his fellow men. How exquisite was his gentleness! He had great authority. The less he sought the more he had—much more than he knew he had—and it would not be easy to find any amongst the leaders of his own community who would be followed more reverently, implicitly, and lovingly than our friend, and yet with that authority there was the lowliness which always took the humblest place, which sought to be unknown. None were more intense. What he did he did with his might and in enthusiasm for right, and in the more rare but still real instances of indignation against wrong, in his zeal for truth and mercy, we felt there were few so intense, so kindled and glowing. And yet what love there was! A shadow of self seemed never to chill his heart nor thought of self to pre-occupy his mind, but a delightful effluence and outpouring of affection to little bird, to favourite dog, to student, friend, sufferer—all men. An effluence of love streamed from his life, eliciting love, so that he was the well beloved amongst his brethren. We have to be thankful for seventy-five years of that sort of life—a beam from the Father of lights that brightened the world so long. It is nearly forty years since first I knew him, and these qualities were radiant then. They grew more so, and all here will bear me out when I

say that the nearer we came to him the deeper was the reverence and the love with which we were constrained to regard him. We thank God for a life so rich in love, that kindled such love, and that was so beautiful in the likeness of his Master. We rejoice in the work our friend has done. For his ministerial work we have to be thankful. Who could measure his usefulness? To plead with the young, to heal the broken-hearted, how rich was his anointing! To inspire honour, duty, pity for the lost, service, love—there are few who have been such masters in the power of inspiring these things. As an author we recognise his work, full of double originality, that of genius and that of integrity, which measured its every word and verified whatever he uttered. His books have been leaves from the tree of life for the healing of multitudes; and then we remember especially his work as a teacher. He was the brother of those he taught, inviting their companionship to explore and to discover, to gather the lilies in God's garden, not severe on the faltering of youth, ever expecting that the faith that was traditional must die down to produce the faith that was direct and vital; with none of the severity that timidity and shallowness gave to some who taught; always knowing that light was sent to the upright, and that it would dawn at last on every honest heart, however troubled; so that he had the wisdom and patience which could cherish faith and inspire it. He did not give men his thoughts; he made them think for themselves. Whatever fervour any man brought into the College it was increased by contact with him, and for a generation of ministerial students there, and in the North, he gave impulses that would never die, but which on the mission-field and at home would continue to operate in producing in distant fields and in ever extending dimensions character of worth and glory. We bless God for his work and for his reward. It has been already great and ample; according to God's Word, exceeding abundant, above what our friend ever dared to hope for. Yet it was but the beginning. We rejoice to-day that death has healed all diseases, and that God has satisfied all longings—the ruler over many things, not shelved but enthroned, not weakened but enriched with power. He has the reward that he would choose of richer usefulness than even that which rewarded him below. We

sympathise with those that mourn, but we bid them be thankful; and for ourselves, grateful to Jesus Christ that died for us and took away the sting of death, Who uses us and will bless us still. Our part is to look up and to follow on. May God make us followers of those who through faith and patience inherit the promises, and gather us all to the gladness and the bliss of the eternal rest.

IN MEMORIAM.

JAMES CULROSS, D.D., DIED OCTOBER 29, 1899.

“Lord Thou wast here ; our brother is not dead. In Thy presence we lay him down.”—From a funeral sermon preached in London by Dr. Donne, Dean of St. Paul's, 1621-1631.

“Lord, Thou wast here, our brother is not dead” ;
But, having slept, awaketh still with Thee ;
All sleep for ever from his eyelids fled,
With tireless vision he Thy face shall see.

With Thee he walked through life, and in the vale
That bounds our pilgrimage he knew no fear ;
Thy light reflected from his features pale
Was given us for a sign his Lord was near.

Lord, Thou art here to comfort those who mourn,
Life-Bringer, Health-Restorer, Friend Divine ;
We bear no crosses which Thou hast not borne,
Our sorrows, Lord, are yet more surely Thine.

Bereft, befriended ; poorer, richer made ;
Thou drawest near to bless, he goes to dwell
Where the best treasure of our heart is laid
In store for ever : who the gain shall tell ?

Yes, Thou art here to teach us what is meant
By life, by death, by resurrection power.
O bid us learn the gracious, wise intent
Of all we suffer in our darkest hour.

Lord Jesus, Thou art here ; we shall not die,
But in Thy presence sleep, and so awake
To find the night of this brief life gone by,
To see with joy eternal morning break.

November, 1899.

W. E. WINKS (V.D.M.).

DENOMINATIONAL LOYALTY.

LOYALTY TO OUR LEADERS AND LITERATURE.

A SHORT while since, I had the pleasant occupation of looking through the numbers, for a dozen years or so, of the BAPTIST MAGAZINE. I wanted to bring together, within small compass, the portraits of our leaders, and to retain the live articles out of our denominational monthly. 'Twas a happy, enticing task. It brought mental quickening, for some of the articles were from finest minds; it warmed and thrilled the heart, as valiant after valiant appeared on the page; it moved the spirit within, as teachers not a few, some now among the living-dead, were seen and heard. As I looked and read, the conviction was wrought within me, as ne'er before, that God worked within our denomination to produce the highest type of manhood. Our President has said: "The final test of a denomination is: 'What sort of a man does it make?' Denominations will live or die according to their contribution to the manhood of the world." How stand we in the present century by this test? Its most eloquent preacher was Robert Hall; its most colossal missionary, William Carey; its most consummate prose stylist, John Foster; its mightiest proclaimer of the Gospel, Charles Haddon Spurgeon. Dr. McLaren is acknowledged, even by those of other bodies who might claim to be his peers, to be the prince of preachers and the king of expositors; Dr. Clifford is declared by the *British Weekly* to be the greatest leader of the Free Churches of the day; while Dr. Glover, by his reading of an address during the Queen's visit to Bristol, could not help charming the Queen! "Render thanks to the Giver."

OUR DISTINCTIVE NOTE.

In our Union gatherings from time to time we hear, and always with pleasure and profit, the voice of other denominations through their premier speakers. 'Tis always music to us—music that strengthens while it stirs. Each one has its own specific spell. One strikes the clarion note of aggressiveness; another the soothing

string of self-esteem ; another the stately note of order. With us, the strong, basal note of *truth* is ever the prevailing, dominant note. For this there is a root-reason. We accept absolutely the supremacy of Scripture as none of our sister denominations does. In the ordinance which divides them from us, we put into act the plain, first meaning of our Lord's words, and are thus sure of the truth in the matter. They claim the right to draw inferences anent the rite ; and, in the process of inferring, error creeps in. They observe it in a way for which there is not a shred of Scripture warrant ; while we, both as to its subject and method, adhere to the very letter and full significance of the command which our Supreme Master has issued to His followers. If, when face to face with our brethren, we say that the difference between us is that we are on the *right* side of the water and they are on the *other*, they acquiesce, and appear grateful if the theme is no further pursued ; while some of their number volunteer the confession that they feel the time has come for them to reconsider their stand in this matter. They have certainly at this point their feet on the sandy foundation of tradition. We take our stand, and with no lurking fear at the heart, on the impregnable rock of the Word. Implicitly we receive "the truth, the whole truth, and nothing but the truth," in the words of our Lord concerning the initial act of obedience which He enjoins upon His disciples. The clear command of Christ we obey ; His example we follow.

To start upon the Christian career with such jealousy for the truth even in regard to a rite must be of incalculable advantage. It follows that the baptized believer holds that truth, and utter truth is to have the prime prestige. It also follows that he will apply this standard of truth to his own growing life and to every department and detail in the whole sphere of human experience. It further and inevitably follows that the consistent Baptist, fully developed in the whole of his faculties and being, must be the highest, most all-round, completest type of Christian manhood.

SHOWING THE TRUTH.

Bearing this in mind, we scarcely expect to attain the most *rapid* outward success. Our fidelity as to the form and subject of baptism is a barrier with many against uniting with us at all ;

while in harmony with our primal conviction and practice, we want the truth to lay hold of the whole of man's being and activities. And truth takes time to transform. Principles permeate by slow progress. The chrysalis of character requires seasons to mature. But, given equal talent, equal education, equal opportunity, the Baptist in the very nature of the case must more than hold his own. The denomination has ever held a high proportion of strong, sterling, great men in the first rank of Christian character and service. It should contain the highest quota of such men. With equal advantages of co-operation and education, it will—it must—produce the largest proportion.

Our danger lies in resting too exclusively upon the assurance we have that we are in possession of the truth. With some mixture of indolence and pharisaism, we say in feeling and behaviour: Let others make a show and push forward if they will, we will be real—and remain stationary! The result may be seen in proud isolation and terrific independence. All our churches have not been welded together by adequate organisation, and any special effort on a large scale has to be carried on in its earlier stages at great and disproportionate cost of time and strength to a very few. We may think that some other bodies are over-organised; but at present we have of such much to learn. It will be a greater triumph for us, with our slack denominational machinery, to have raised the quarter of a million for which we are pledged than for the Wesleyan body to raise their million. That effort is to us a clear God-send. It is stirring the churches as a whole in a noble and united achievement. It is binding them together to more systematic working and giving. It imparts to them the sense that they are advancing, and it brings with it a vitalising air that gives buoyancy and hope to all. To be genuine we need not stand still. Real, full life is not stationary, but ever advancing. "Herein is My Father glorified, that ye bear much fruit," says our Lord. We have hesitated to let men see the best that is in us. W. L. Watkinson points a lesson from a book, entitled *How to Grow Roses and How to Show Them*. Our denomination knows how to grow the roses of Christian characters. It is open to question whether it has learnt the divine art of showing them. Our Lord again says: "Let your light so shine before men,

that they may see your good works, and glorify your Father who is in heaven."

LOYALTY TO OUR LITERATURE.

A part of this duty of showing was admirably done at the Leeds meetings by Mr. Greenhough's speech. Preaching should be followed by practice. The power of the truth heard should be seen in subsequent, all-round labours. Our Secretary said there could be no denominational loyalty apart from loyalty to the Twentieth Century Fund. That declaration is none the less true when applied to our Baptist publications; and I plead for LOYALTY TO OUR LITERATURE. Apart from this, the raising of a quarter of a million of money and the building of a hundred new churches will be but a qualified success. To become livingly interested in our denominational efforts, the people must read, and read constantly about them. To win the intelligence of our young people, we must lead them to read what should capture their minds. To insure a growing and potent influence in and through the churches in the coming century, Baptists must know more about themselves, and be united in mind and effort by earnestly reading our literature.

What are the facts as to the support we give to our publications? What is the circulation among the "half a million" of us of our leading journals, the *Baptist Times* and *Freeman*, the *Baptist*, the BAPTIST MAGAZINE? I am not in a position definitely to answer these queries; and at this time of writing, I confess, I scarcely desire to be. I have no inner knowledge of what the circulation of the above may be; but, judging from outward observations, *it must be wretchedly meagre in comparison with what it might be.* I speak here as "a reformed character." Some time ago I felt the need of getting the people, and especially the church members, to read about the Alpine ascent we are making up the slopes of "the Fund"; and I further felt that I should personally try and get someone in each family to take in the first-named journal. I found that it was not taken by either deacon or member of the church. A lamentable indifference prevailed, which had the only redeeming virtue of impartiality, for the other journals were equally left out in the cold! As a result of a personal canvass,

nearly thirty copies weekly were ordered; and it is gratifying to hear some of the young people tell of their growing interest in the meetings and speeches concerning the main matter now in hand. About the time this was done, I was at the house of an esteemed brother minister connected with a poor Primitive Methodist cause. To "make ends meet" with the claims of his family cannot be with him an easy matter; and yet I found that he took in regularly six of his denominational journals for himself and family—one at two shillings per quarter, one each at sixpence, twopence, a penny, a halfpenny per month, and one at a penny per week; and he had sent to him one weekly undenominational in addition. All this put me to sheer shame, and, along some lines, I forthwith began to mend my ways! There is need that our publications be earnestly commended to our people. Many will become subscribers if they are personally seen and appealed to. Apart from this loyalty to our literature—which should ever be of the quickening kind—the tree of our denominational effort will run short of nourishment at the roots, and will therefore lack the symmetry and strength that should be its crowning grace.

OUR PRESENT MAIN CHANCE.

Never, surely, in the history of our denomination was a more favourable opportunity given to meet the needs of the times than at present we have. Not only may we hold firmly by our convictions, but we can also make them known to the people in places large and small. We can show what, by the grace of God, we are. As I entered a town the other day, the church clock, which told the time for that community, indicated by the hands on the dial that it was seven minutes past five. The right time was ten in the morning, which hour the clock was correctly striking. A number of men were busy aloft setting aright the outward indicators of the hour, so that the internal works and the outward showing of the clock might correspond. This became to me a parable. The Baptist church clock should tell the correct time to the whole land. The internal works of doctrine are right, while the outward indicators of united church organisation show a much later hour. But our leaders are aloft. They are busy setting the indicators to rights, so that in the twentieth century there may be complete corres-

pondence between the inward truth and its outward manifestation. Then the people in town and hamlet, in city and village throughout our land shall both hear and see the correct Gospel time from the Baptist church tower! Such an enterprise is worthy of our united and most strenuous efforts through each department of our labours for our one Lord and Master Jesus Christ. Then:—

“This high yet humble enterprise of good
Contemplate; till it shall possess thy mind,
Become thy study, pastime, rest, and food
And kindle in thy heart a flame refined.
Pray to Heaven for firmness, thy whole soul to bind
To this thy purpose; to begin, pursue,
With thoughts all fixed and feelings purely kind;
Strength to complete, and with delight review,
And grace to give the praise where all is ever due.”

Sudbury, Suffolk.

ROBERT JONES.

MEDITATIONS IN AN EPISCOPAL CHURCH IN INDIA.

By REV. DAVID L. DONALD.

(Concluded from page 434.)

THE choir was composed of men and women. The singing was good. The chanting was accurate and the hymns sweet.

One lady complained that the singing was poor, inasmuch as it was the singing of women! There was no singing in church, she held, like the singing of boys. It is certainly strange that girls should never be allowed in the church choirs. . . . Another reflection suggests itself. Why do members of the choir wear surplices? Of course, it gives uniformity; but is such uniformity a thing to be desired? We are told that it is to hide the rags of the poor and the ostentation of the rich: to make all as one. These, surely, are reasons after the event. Again, if surplices be so necessary in the case of boys, whose garments are practically of one pattern and of the most demure character, how is it that the ladies of the choir are not required to wear surplices? Is there no variety discoverable in the quality or fashion of ladies' dresses, or are women unfit to wear the sacred vestments? The women of the Episcopal denomination are its staunchest supporters, yet do they

receive and bear without a murmur at the hands of their much-loved Church slights innumerable. When the Conformist Church appoints a man to read the service in the church the bishop is requisitioned to bestow upon him the Holy Ghost; but when a woman is called to seek out the poor, the sick, the perishing, no solicitude is expressed that she may have the gracious help of God's Holy Spirit, and the functionary who is believed to be able by the imposition of his hands to bestow that unspeakable gift will not lift his little finger for her sake. Women and men work side by side in the employ of the Episcopal Church, in the Foreign Mission field, in equal numbers and with equal devotion, but this Church which has sent them to their labour has professedly equipped the men with Holy Ghost power and left the women to their own resources. No wonder that the lady missionaries of the Church flock to those "conventions" where the bestowal of the Holy Spirit is taught for men and women both, and that without the assistance of a bishop's hands.

Our visits to the Episcopal Church are so few, that it always takes us a little time to get into the way of finding the places in the Prayer Book easily and without undue nervousness. When one should stand, when sit, when kneel, and when rise from kneeling—all these, after a long absence, become mysteries anew. One soon gets initiated. A single service full of hesitation and blunders, or one hour in a quiet corner at the back of the church spent in watching the movements, is sufficient for a fairly intelligent student. The proper performance of the service, however, is a little complicated by one or two little pieces of posturing which seem now to have become common to all State churches. Some of my neighbours made a curtsey at the repetition of the Doxology, others made special obeisance at the name of Jesus, and others, at the beginning of the Creed, neither bowed nor kneeled, but turned half round as they stood in their places. Some in the side wings of the church turned towards the dead wall at their side, others close by them turned only half round and looked at the corner of the wall behind the pulpit, while the people in the main body of the church made no sign. The reason of these various movements are, we believe, known to the educated clergy, and we have found ordinary members of the church who could give their suppositions

on the subject ; but while all seemed to know that it is right so to do, a general ignorance prevails as to the reason. Possibly the General's lady, who occupied a front seat, and who was attentive to the customs of the ritual, is more cognisant of reasons than the clergyman's daughter, whom we had consulted in vain.

Was it to the east the people turned? Why? Because there our blessed Lord opened Earth's door, and entered with the soft bare feet of a little child? Because the Church is hoping that on that same spot He will again appear in glory? Is it to that spot the expectant people daily turn? If that be so, then surely geography teaches us that same spot is to be found to the west of an Indian hill-station. China is east of us here, and what hope has the Church from China? No, surely we are misinformed. If only we could learn from those who certainly know.

But, on the other hand, we are told that it is not to the east the worshippers turn, but towards the altar. But many of our fellow-worshippers were in error as to the position of the altar. It was placed at the far end of the chancel, but the majority of our neighbours ignored it and faced directly into the blank wall, leaving the altar far to the left of the line of vision. But why in this part of the service turn to the altar? What in the Creed demands the faces of the people to be set in any special direction? The Creed is a confession. Did the people in making this confession turn towards their spiritual teacher and thus declare to him their acquiescence in his teaching one could more readily understand the matter, but the teacher, like the taught, turned in the charmed direction. It cannot be that the members of the Established Church think that God is situated to the east of them during their worship. If they thought thus, then would they address their psalms and prayers in that direction also. The great promise does not read, "Where two or three are gathered together in My name, there am I to the east of them." The blessed word is, "in the midst of them." We can in some measure understand why a member of the Roman Church when he finds himself in the line of the altar bows his knee. To his mind, within the sacred doors of that little tabernacle on the altar lies the Body of his Lord. But in the Episcopal Church there is nothing on the altar or within it. The Church may demand that its ministers shall move from place

to place during the progress of the service; they may order that he shall recite the prayers from the choir, that he shall read the lessons from the desk and preach his sermon from the other side of the building; but God is under no such thralldom. All we know and care to know of His location is that He is in the hearts of His people and in the midst of their sacred assemblies.

SUNDAY MORNINGS WITH THE CHILDREN.

XII.—CHRISTMAS ALL THE YEAR, AND BETHLEHEM EVERYWHERE.

CHRISTMAS comes," as a well-known proverb tells us, "but once a year," and literally that is true. So far as the almanac is concerned, Christmas Day is on December 25th. It is but a single day, which soon passes, and, however eagerly we may anticipate it, because of the "good cheer" which it brings and the happiness it diffuses, we have to wait twelve months for another Christmas Day. All this is the merest matter of fact, but we should do well to remember that, while the day itself passes, its spirit may remain, and, just as every Sunday should be an Easter Sunday, because it reminds us of Christ's Resurrection, so every day should be a Christmas Day. Christmas is the season which celebrates in the most direct and striking form the greatest act of love the world has known—the coming into the world of our Lord and Saviour, Jesus Christ, to save us from sin and sorrow, to make our lives here bright and happy, and to prepare us for the better life of heaven. Christ, the King of Glory, left the stateliness and magnificence of His palace to live among the poorest and most needy of His subjects, as if He were really one of themselves, so lowly, so gracious, so helpful was He. The love that Christmas celebrates is one that for our own comfort we need always to remember, and in our own conduct ought always to imitate. We are weak and sinful, and need ever to bear in mind the fact of God's great love, and to cast ourselves on that Divine sympathy and helpfulness of which Christmas is so touching an expression. Duty also, duty to others, and especially to those who are less favoured than ourselves, is always present with us and always binding upon us. No day passes in which we have not an opportunity of doing good. We may always, if we wish it, do something to relieve the poor, to encourage the downcast, to raise the fallen, and to help those who are struggling to victory, and thus, in a sense, we may make every day a Christmas Day. Some of you may remember Mr. Whittier's poem, entitled "The Mystic's Christmas," and, if you do not know it, will like to hear it. I do not agree with the idea that it seems to urge—that we should never in any way

observe special days and seasons; but we have certainly no right to let what we call our sacred days and festivals stand out in sharp contrast to other days, as if they were not part of our ordinary life. Such seasons ought to be a ruling, commanding, and pervasive power. Christian people observe the Lord's Day, for example, not that they may be devout and holy on that day alone, but that they may carry their goodness and devoutness into all the work of every day and make all the week sacred to God; and so we must keep Christmas that the Christmas spirit may be diffused through the whole year; and this is the deepest meaning of the poem:

"All hail!" the bells of Christmas rang,
"All hail!" the monks at Christmas sang—
The merry monks who kept with cheer
The gladdest day of all their year.

But still apart, unmoved thereat,
A pious elder brother sat
Silent, in his accustomed place,
With God's sweet peace upon his face.

"Why sitt'st thou thus?" his brethren cried;
"It is the blessed Christmastide;
The Christmas lights are all aglow,
The sacred lilies bud and blow.

"Above our heads the joy bells ring,
Without, the happy children ring,
And all God's creatures hail the morn
On which the holy Christ was born!

"Rejoice with us; no more rebuke
Our gladness with thy quiet look."
The grey monk answered, "Keep, I pray,
Even as ye list, the Lord's birthday.

"Let heathen yule fires flicker red
Where thronged refectory feasts are spread;
With mystery play and masque and mime,
And wait-songs speed the holy time!

"The blindest faith may haply save;
The Lord accepts the things we have;
And reverence, howsoe'er it strays,
May find at last the shining ways.

"They needs must grope who cannot see,
The blade before the ear must be;
As ye are feeling I have felt,
And where ye dwell I too have dwelt.

“ But now, beyond the things of sense,
Beyond occasions and events,
I know, through God's exceeding grace,
Release from form and time and place.

“ I listen, from no mortal tongue
To hear the song the angels sung,
And wait within myself to know
The Christmas lilies bud and blow.

“ The outward symbols disappear
From him whose inward sight is clear ;
And small must be the choice of days
To him who fills them all with praise !

“ Keep, while you need it, brothers mine,
With honest zeal your Christmas sign,
But judge not him who every morn
Feels in his heart the Lord Christ born !”

Yes, that is it—“Feels in his heart the Lord Christ born.” Is not that idea both beautiful and wonderful? Christmas all the year, and Bethlehem everywhere. You remember how the angels sang on a starry night, when the heavens were aglow, and how the shepherds were awed and delighted by what they saw and heard. Afterwards they went to see the great sight of which the angels told them. We cannot literally follow them. We are not in the Holy Land, and have never stood beneath its marvellous skies or walked across its plains; but we need not go so far to see and to know the Lord Jesus. Our own hearts may become a Bethlehem. Christ may, as the Apostle Paul reminds us, be formed—that is, be born—in our hearts. He will dwell in us by faith, making our hearts His home. He will abide within us as the hope of glory. And if you think about Him and trust Him and seek ever to serve Him, He will dwell in you, the boys and girls who read this address. Take, then, as your motto: “Christmas all the year, and Bethlehem everywhere.”

This idea has been aptly expressed in a Christmas Hymn by the late Bishop Phillips Brooks, and with it I will close :

“ O little town of Bethlehem,
How still we see thee lie ?
Above thy deep and dreamless sleep
The silent stars go by ;
Yet in thy dark streets shineth
The everlasting light ;
The hopes and fears of all the years
Are met in thee to-night !

“ For Christ is born of Mary ;
 And gathered all above,
 While mortals sleep, the angels keep
 Their watch of wondering love.
 O morning stars ! together
 Proclaim the holy birth,
 And praises sing to God the King,
 And peace to men on earth !

“ How silently, how silently,
 The wondrous gift is given !
 So God imparts to human hearts
 The blessings of His heaven.
 No ear may hear His coming ;
 But in this world of sin,
 Where meek souls will receive Him, still
 The dear Christ enters in.

“ O Holy Child of Bethlehem !
 Descend to us, we pray ;
 Cast out our sin and enter in—
 Be born in us to-day !
 We hear the Christmas angels
 The great glad tidings tell ;
 Oh, come to us, abide with us,
 Our Lord Emanuel ! ”

JAMES STUART.

NOTES AND COMMENTS.

OUR VOLUME FOR 1900.—The arrangements which have been made for our next year's volume are—we feel confident—such as will conduce to the pleasure and edification of our readers, and promote the objects for which the *Magazine* exists. We shall have the assistance of writers whose contributions have for many years enriched our pages. The Revs. J. G. Greenhough, J. H. Shakespeare, John Thomas, J. E. Roberts, T. Phillips, G. Harry Morgan, George Gould, Dr. T. H. Pattison, Charles Brown, J. Hunt Cooke, and many others, have promised to help us. Several new writers have also promised assistance. During the past year we have received many unsolicited testimonies as to the value of the *Magazine*, and we can therefore most confidently ask our readers to assist us in our efforts to increase its circulation by every means in their power. May we also direct special attention to the article which appears in another part of this issue, by the Rev. Robert Jones, on “Denominational Loyalty.” The facts stated with regard to a Primitive Methodist minister might well be laid to heart by not a few of our own ministers, and Mr. Jones's example in securing so many new subscribers to the *Baptist Times*

and *Freeman* might surely be followed in regard to this *Magazine*. It is an old cry that Baptists are not alive to the need of supporting their own literature. We trust that the "Twentieth Century," of which presently we shall have much to say, will inaugurate a happier era.

THE IMPORTANCE OF THE SUPERNATURAL.—A Christian man accepts the miraculous in Christianity because it is true. The evidence in its favour is so strong and decisive that it is irrational to reject it. The rejection, moreover, is incalculably mischievous. In a dialogue published many years ago, Edmond Scherer, the great French critic, introduces two men, one of whom vividly attacks the supernatural, while the other defends it. The one thus speaks:—"When I feel my faith in miracles waver, I perceive also the image of God become fainter to my view; He ceases, little by little, to be to me the God of liberty, the living, the very God (the God free, living, the personal God). The God with whom the soul converses, as with a master and a friend, and this holy dialogue interrupted, what remains to us? How sad and disenchanted does life then appear! Reduced to eat, to sleep, to gain money, deprived of every higher prospect. How puerile our maturity appears, our old age how sad, our anxieties how senseless. No more mystery—that is to say, no longer anything unknown, no more of the infinite, no longer a heaven beyond us. No more mystery, no more poetry. Ah! be sure of this, the unbelief which rejects miracles tends to dispeople heaven, even while it disenchant earth. The supernatural is the natural sphere of the soul. It is the essence of its faith, of its hope, of its love. I know well that criticism is specious, that its arguments often appear victorious: but I know one thing more, and perhaps I might here appeal to your own testimony; in ceasing to believe in miracles the soul finds it has lost the secret of divine life; it is henceforth enticed into an abyss; a descent more and more rapid draws it away from God and the holy angels: it loses step by step, piety, uprightness, genius; soon it grovels on the earth and sometimes even wallows in the mire." The other replies, after a few words of objection: "I am in the main of your opinion. I know too well that the belief in miracles is the proper element of faith, and that with the denial of miracles we risk the disappearance of Heaven and Hell, Jesus Christ, and even God Himself, everything which elevates us above Paganism; yes, we must have a living, a present God, and the supernatural alone gives this. The God who cannot, or will not, descend to earth, to manifest His power and His glory here, this God is the God of deism, a machinist concealed in the Heavens, an abstraction of spirit, a dead God!"

"IAN MACLAREN" ON THE GRACE OF ORDERS.—The Metropolitan Free Church Council were happy in their choice of a preacher, and Dr. Watson was happy in his choice of a theme, although this deliverance also will be no more to Bishop Creighton's liking than the attacks on "purse-proud prelates" or the denunciation of the Bishop of London. It may be com-

ended also to the thoughtful consideration of Rev. Hugh Price Hughes and Dr. Lunn, who, with their appreciation of Episcopacy as a form of Church Government, are apt to wander perilously near to a rejection of the only true doctrine of Holy Orders. As Dr. Watson reminds us, there is no standing-ground between the thorough-going Papal position and the frank recognition of every man whom Christ has endued with power and called to His ministry. No doubt there are plenty of priests who are like the youthful specimen pilloried in "Francis Crosley's Life." A young curate left Frank, with whom he was walking, outside a cottage while he went in to baptize the baby. He was back very quickly and explained: "Oh! I hadn't much to do, I just baptized the child and read, 'Seeing now this child is regenerate.'" "But do you believe that?" urged his companion. "Well, no," was the reply; "but that is what we have to say." And the ecclesiastic has to say that the youth's unbelief and his dishonesty make no difference to the efficacy of his ministry. But who can think of such things as being according to Jesus Christ? Dr. Watson's closing word-touched a lofty and a memorable note when he contrasted a Brazilian priest, ignorant, dirty, evil-living, not intelligent enough either to believe or not believe, with John Bunyan, preaching sermons wherein he took sinners in his arms and carried them up to the mercy-seat so that they could not escape the salvation of God. "And when I hear that *that* creature is a minister of Christ, and *this* great prophet is an impostor, then I go down on my knees and implore God that from this debasing error and superstition He would be pleased to save us and our children after us."

LORD ROSEBERY'S APPRECIATION OF CROMWELL. — Westminster now possesses a statue of her greatest son, not by the grace of Parliament, but by the patriotic munificence—it is generally supposed—of Lord Rosebery. It was only fitting that Lord Rosebery should pronounce the eulogium, and to answer the question, What kind of a man was this Cromwell that we seek to honour? He confessed that his own admiration sprang from the fact that Cromwell was a great soldier, a great ruler, and a great maintainer of British influence and British power abroad. This is just. But he might have been all this without being a great man, and it is in his statements concerning Cromwell's inner self that Lord Rosebery shows his insight and gives us his real message. He need not have been so afraid of uttering the greatest of all words, God; but, apart from his euphemism, nothing could be truer than this, that Cromwell combined "the inspiration derived from communion with the supernatural and the celestial with the energy of a mighty man of action," and "such a man as that lives in communion on a Sinai of his own and appears to come down to this world below armed with no less than the terrors and the decrees of the Almighty Himself." Nor could anything have been finer than the way in which he defended Cromwell from the charge of hypocrisy. After saying that it could not be answered satisfactorily till the secrets of all hearts were revealed, he

appealed to those simple earnest letters of his to his children, and to the well-known account of the interview with that man of God, George Fox, which ended with wet eyes and the words: "Come again to my house, for if thou and I were but an hour a day together we should be nearer one to the other," and he added a new story, of which he gave the genealogy, of how the Protector, the day before Marston Moor, was found at Knaresborough, after a search of two hours, locked in a lonely room on his knees before an open Bible, wrestling in prayer. If Cromwell had been a hypocrite he would not have succeeded, and he would have been found out. It is not more Cromwells we need, for God has every man for his own time, but more of God in our own lives, whether we be leaders or followers in the work and conflict of to-day.

DR. PARKER ON THE CHURCH ESTABLISHED.—Dr. Parker must be taken seriously, but not too seriously. With him there is black and white but no grey. It seems a great simplifying of the matter, but it has this unfortunate disadvantage, that sometimes the greys are classified as white and sometimes as black, and, besides, it really doesn't help Christian people to understand and appreciate one another any better. At the Liberation Society autumnal meeting of the Council the Doctor was no doubt in fine form, and there was enough truth in what he said to carry a certain amount of conviction to his audience, but surely no good is done by saying there are no Protestant clergymen in the Church of England, and that in studying the Book of Common Prayer he is infinitely more struck by its Popery than by its Protestantism. This is sheer rhetoric. The Prayer Book is what the Englishman with opinions but no convictions dearly loves, a compromise, but a compromise which leans strongly to the Protestant side. It crystallised the type of religion which was a development towards evangelical religion from the much less clearly marked Protestantism of Luther, and it remains, no doubt, a burden to the conscience of the out and out Evangelical as well as a stumbling-block to his so-called Catholic brother. Dr. Parker is on much surer ground in affirming that the best answer to sacerdotalism is disestablishment; indeed it is the only answer. If the Church of England is to be a real church it must have room to live; its ministers must not be tied down to a compromise, but must be free to follow Christ whichever way He seems to call them; and to learn through failure and success, through the will to do the will of God, the true doctrine of the Lord Jesus Christ.

SAMOA.—We venture to express our hearty sympathy with our friends of the London Missionary Society in the transfer of the sphere of influence from British and American hands to the sole control of Germany. Though our own Society had a similar experience at the Cameroons, this is the second recent trouble that the L.M.S. has had to face, and we can only hope that it will not in any way be as damaging a change as the passing of

Madagascar under the French flag. It was in 1838 that John Williams of immortal fame visited Samoa and arranged for the reception of Christian teachers, and began the work of civilisation, a work which moved so rapidly that by 1866 goods were being imported at the rate of £35,000 a year. The late years of unrest and uncertainty have been trying years for the missionaries; but we may hope that seed planted so carefully, and watered with blood as well as with tears, will not be unfruitful, and will survive the tares that superstition and worldliness have already cast into the soil. For the rest we may hope that, if some measure of goodwill accrues to this country at the present time from Germany, it will be more than worth what has been lost in the bargain in which we have parted with Samoa and the grave of Robert Louis Stevenson.

THE WAR IN SOUTH AFRICA.—The eyes of the whole nation have been anxiously turned towards South Africa, and the progress of events has been watched with painful interest. It was not to be expected that the British Army could achieve immediate success. The conditions of the war at so great a distance from home renders such success impossible, and gives the Boers great temporary advantage. Our troops have, with superb courage, held their own better than could have been anticipated, in view of the overwhelming numbers arrayed against them, and so far Ladysmith, Kimberley, and Mafeking are reported to be safe. God grant that this safety may continue until relief arrives! We trust that before the issue of our next number can be in the hands of our readers the tide will have turned and victory be within sight. It is as yet premature to speak of the terms of settlement, but naturally it will be the aim of our Government to prevent a recurrence of the events which have led to the present war, and to ensure that which we believe to be essential to the welfare of South Africa—the predominance of British power. This necessarily carries with it equality between white races and a just and kindly treatment of the natives. The British nation has no other desire than the establishment of justice, righteousness, and brotherhood.

ROOM TO LIVE.—The problem of the housing of the poor is no new one. What is new is the awakening of the social conscience, and an earnest desire to discover and apply remedies to the disease which shall not in turn create other diseases only less severe in the body politic. The first report on the sanitary condition of the working classes was not presented to Parliament till 1842, and ever since experiments have been made and efforts put forth to deal with the necessities of the case. Yet how much remains to be done in all our large centres of population, in rural districts which have suffered from the prevailing decay of agriculture, and in the small towns which, bordering on great cities, have begun to grow rapidly as residential resorts without making any proper provision for the necessary

labour population. The London County Council, with all its progressive spirit, has been a great sinner in the matter, but has at last turned over a new leaf, with the resolution to rehouse all who are disturbed by their improvements or new undertakings, though it means at once facing a cost of £600,000. At the present time there is an immense amount of property which is absolutely pestilential, and yet to condemn it, and at once remove it would only intensify the present distress. The problem seems to have provided the pulpit with a common theme for Citizen Sunday, and there were a good many amateur suggestions. Mr. Hughes' suggestion seems to be a good and practical one, that unoccupied lands round London that are being held for a rise should be rated, not at their agricultural but at their building value. More drastic is the proposal of Dr. Clifford, that the rent of the land should go in all its advantage to the whole of the people. That, he knows, is a counsel of perfection, and, till then, there is the way of the Incarnation, going ourselves to the slums and doing what Spirit-filled men may to help their brothers and sisters to live as the children of God. The fact is that the pace of reform needs to be vastly quickened, or modern civilisation will earn the rebuke that it creates more evils than it remedies; and the one bright spot is that so many, including one who has shown great insight into municipal needs and may yet again hold the reins of Empire, Lord Rosebery, are facing the problem fairly and with a deep sense of its importance.

OBITUARY.—During the month several who have occupied a large place in the eye of the public have been called home. We may mention JACOB BRIGHT, who has passed away at the same age as his brother John, leaving behind him an unsullied name in public and in private life. He was no mere echo of his brother, and his advocacy of the Women's Suffrage, and still more of Gladstonian Home Rule for Ireland, was a cause of permanent difference between them. Less of an orator, a much better man of business than John, he was withal thoroughly disinterested in his fidelity to principle and thoroughly modest.—GRANT ALLEN's busy pen is for ever still. He was a most rapid, and in popular scientific matters a most fascinating writer, in private life a gentle and genial comrade, but he held views on morals that he knew the common sense, to say nothing of the moral sense, of the community would not permit him to publish.—MISS ANNA SWANWICK, LL.D., has passed away at the advanced age of eighty-six. She was of the builders of empire—woman's empire, in the world of thought and fuller, richer life, opening the long-closed doors of culture and leading as a pioneer in the cause of the higher education of girls.—And last of all, we learn as we go to press of the decease, which has come somewhat unexpectedly, of LADY SALISBURY. The nation, as one man, will deeply sympathise with the Premier in this sore blow. He would have felt it keenly at any time, but it must be inconceivably trying at this season of national distress, when grave affairs of State make altogether exceptional demands on time, thought,

and energy. Lord Salisbury's burden is very great. His home life has always had about it an idyllic charm, and Lady Salisbury—who has been for long a patient and heroic sufferer—will be sorely missed. To-day, men recall not her brilliant gifts, but her kindly and beneficent helpfulness. Without distinction of party, Englishmen will remember the illustrious statesman and pray that the consolations of Christ may abound towards him.

LITERARY REVIEW.

ENCYCLOPÆDIA BIBLICA: A Critical Dictionary of the Literary, Political, and Religious History, the Archæology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. Cheyne, M.A., D.D., and J. Sutherland Black, M.A., LL.D. Volume I., A to D. London: Adam & Charles Black. 20s.

It is evident that in the space at our disposal we can give but a general idea of the contents and quality of these 1144 closely-printed quarto pages; nor is it necessary that we should, in an ordinary review, attempt more. The "Encyclopædia Biblica" is intended by its projectors to occupy in theological literature a place corresponding to that of the "Encyclopædia Britannica" in general literature, and, in a sense, it is an out-growth of that remarkable and unique work. It is dedicated to the memory of William Robertson Smith, whose Biblical articles in the larger work suggested the idea of the present undertaking. His long illness and untimely death prevented his active participation in the work, which, however—along with various materials he had collected—he committed to the hands of Professor Cheyne, and his older and more intimate friend, Dr. Sutherland Black, who had acted as assistant editor of the "Encyclopædia Britannica." The standpoint of the editors is familiar to all observant students. Their sympathies are, on the whole, with what is commonly known as 'advanced' criticism, not simply because it is advanced, but because such criticism in the hands of a resourceful scholar takes account of facts both literary and archæological which the criticism of a former generation over-looked or treated superficially." The editors possess all the qualifications which scholarship, honesty, courage, and industry can give them. They present in many respects a contrast to the critics of a former generation, and have done their utmost to put us in possession of the very latest theories which, in their view, hold the field. This is certainly commendable. The timidity which shrinks from knowing all that can be said in any direction whatever is unworthy in itself and destructive to a robust faith. No one who understands the trend of present day criticism, and has made himself familiar with the facts which so many of the foremost minds claim to have brought to light, will blame the editors for fearless and unshrinking fidelity. We have, however, been compelled to ask ourselves more than once whether they have not been in no small degree the slaves of a "tenency,"

and whether their anxiety "to carry the subjects a little beyond the point hitherto reached in print" has not taken them outside the solid ground of fact and placed them among shifting sands? A charge of one-sidedness is not necessarily, or under all circumstances, a reproach. It may indicate clearness of vision and strength of conviction. But it is generally well to remember that there is another side, and that is what in many instances the writers here have failed to show that they do.

Very little attention has been given to Bible words as such and as distinct from subjects. And the subjects elucidated are Biblical rather than theological and ethical. There is, *e.g.*, no adequate discussion of the doctrine of the Atonement, though there is an elaborate article on the Jewish "Day of Atonement"; neither is there anything on such subjects as Conscience. This limitation is, of course, intentional, and much may be said for it, both because theology takes us into the region of abstract ideas and of semi-philosophical speculation, and because conversance with the purely Biblical is an adequate foundation for all else. In such articles as Adam and Eve, Abraham, Amos, Ark of the Covenant, Balaam, Creation, Chronology, David, we are confronted by the positions of the most advanced criticism. Canon Cheyne himself writes many of the most important articles, and, indeed, his presence pervades the work throughout. In the generality of his positions he has "advanced" on his previous works. His view of David is practically that which he propounds in his "Aids to Devout Criticism," but he now tells us that none of the Psalms in the Psalter can with any probability be ascribed to David. We are fully sensible of the great debt which Biblical students owe to the Canon's fearless and undaunted researches, but we are equally pained by an element of arbitrariness, and a determination utterly to discredit traditional views. The article on the Acts of the Apostles, by Professor Schmiedel, of Zürich, is another instance of going to extremes. The idea that the "we" sections of the Acts—the sections in which the writer, as an eye witness, gives his narrative in the first person plural—are not by the same writer as other parts of the book, and are inherently less trustworthy, is capricious and misleading. No sufficient attempt is made to grapple with the arguments for the early date of the Acts, as advanced, *e.g.*, by Professor Ramsay, whose invaluable researches are, so far as this article is concerned, absolutely ignored. In the "Biblical Introduction" noticed elsewhere, Professor Adeney places the Acts between A.D. 70 and 80, and says there is no necessity to place the date much later, though here it is fixed from twenty to fifty years later. Schmiedel's article on the Apocalypse, while not free from arbitrary assumptions, is unquestionably an able and brilliant piece of work. The article on Baptism, by Canon Armitage Robinson, is miserably thin and poor, and contrasts unfavourably with Dr. Sanday's treatment of the subject in another dictionary. We cannot but regret that all the contributions of this High Church dignitary are marked by a one-sidedness which renders them of comparatively little value when we are

brought face to face with the issues at stake. More glaring instances of underrating the strength of opponents, and taking for granted what you wish to believe, we have rarely seen. It is certainly not here that the last word has been spoken on the controversies which gather around the words Bishop, Baptism, Church, and Deacon. We should also have liked a somewhat fuller treatment of the Epistles to the Colossians and Ephesians, and even of 1 and 2 Corinthians, than we here find. The various geographical articles by Dr. George Adam Smith—*e.g.*, Bethlehem, Cesarea, and Damascus—are well-informed, concise, and luminous. Taken altogether, this Encyclopædia presents a mass of fresh and original material which will gratify every Bible student. It has a position of its own, and is in no danger of being neglected. No man with a regard for his reputation will care to write on any of the themes with which it deals without carefully consulting it. The publishers have done all in their power to make such consultation easy. The type, though small, is remarkably clear. We have never seen a finer triumph of the printer's art, and the illustrations, though not numerous, are particularly good.

THE LIFE OF FRANCIS WILLIAM CROSSLEY. Edited by J. Rendel Harris. Second Edition. London: James Nisbet & Co. 6s.

WE are not surprised to find that this admirable life speedily ran through its first edition, and that by the time this notice appears a third edition will have been issued. Dr. Rendel Harris is fortunate in having a subject of uncommon power, and he has treated it as we should expect a man of his great learning and fine feeling to do. As Dr. Maclaren remarks in his characteristic preface, "Frank Crossley was a nineteenth century saint, whom Francis of Assisi might have recognised as a brother in faith and spirit." Mr. Crossley's name is indissolubly associated with Manchester. It was there that he worked his way to one of the highest business positions in the city, and that he laboured with remarkable success as a philanthropist and Christian evangelist. The most notable feature of his life was his determination to follow Christ, not conventionally, or so far as it was convenient to do so, but in "the fierce light" of our Lord's requirements and commands. His was a case in which business and religion went hand-in-hand. When the first deed of partnership was signed, the brothers Crossley at once knelt in prayer and besought grace to carry on their business worthily. One pleasing instance is given on page 100 of his treating a man in difficulty as Jesus Christ would have done. Cases frequently occurred in which conscience and self-interest seemed to be at variance, but conscience invariably triumphed. Take the following illustration:—

"One of the earliest test cases with which I am acquainted belongs to the time when he and his brother were manufacturing india-rubber machinery. As we have said above, one of their best customers was the celebrated firm of Macintosh. From them they received one day an order for some iron moulds in which rubber goods were to be manufactured. In these moulds

the name of a certain London firm was to be so cut that the finished goods would bear their name instead of the name of the makers, Messrs. Charles Macintosh & Co. Nothing would induce Mr. Crossley to make those moulds: he looked upon it as conniving at a falsehood, and asked their friends to get the moulds elsewhere."

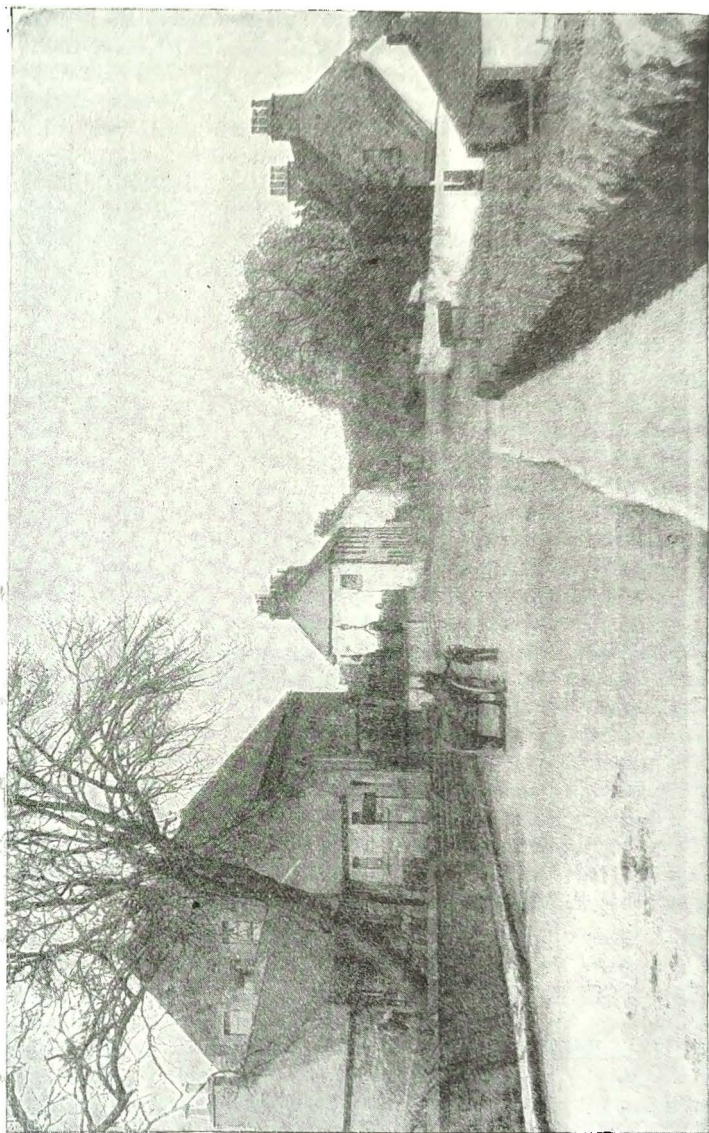
Another similar case was whether he, as an ardent teetotaler, could supply the engines to brewers, in regard to which Mr. Crossley sought the advice of his friend, Dr. Maclaren. He wrote to him: "There is another matter on which I want to consult you. It is a business point of the conscience kind, viz., Is it right to sell engines to brewers? Our business with them has largely been for engines to drive soda-water machines. They do a trade that way as well as in intoxicants. Still, we have probably sold a good many for the manufacture of alcoholic liquor of one sort or another. In my mind I draw a line between selling a brewer a loaf or a coat, and (selling him) an article which he wants for his moral-destroying trade. I am, therefore, against it, and vote to pull up."

Theologically, Mr. Crossley was influenced greatly by Maurice and Thomas Erskine. He was on various grounds drawn towards the Salvation Army, but never joined it, though he worked on lines which to some extent their work might have suggested.

For many years he lived in a large and beautiful house at Bowden; but after a while he felt that he was under an obligation to leave it with its comforts and refinements, and live in the very heart of the sinful, suffering people at Ancoats, where he built Star Hall and carried on a noble work. His vast fortune was used not for himself, but as a trust committed to him by Christ for the service of men. How generously he gave is shown by the following incident told by Dr. Mackennal:—"I once called on him to ask for a subscription to one of our denominational societies. He inquired how much he ought to give. I hesitated to assess another man's giving; and he said, 'Will a hundred pounds be enough?' adding, 'if you will tell me that the society is deserving of confidence to that or a larger amount, I will give it.' I replied that that was as much as he, in proportion to other givers, ought to give, and that the society did deserve that amount from him. He wrote out the cheque, and as he put it into my hand, he said, 'Don't be afraid of bleeding me. I am the possessor of a patent. I may, any morning, find that a new invention has been registered which may render mine worthless. While I am making money I ought to give it away.'" All of which proves that this is a life well worth reading, even if it brings to most of us grave questionings as to our duty as well as high inspiration.

TWELVE PIONEER MISSIONARIES. By George Smith, C.I.E., LL.D. With Portraits. Thomas Nelson & Sons. 7s. 6d.

No one has a better right, as no one is better qualified, to write on all missionary subjects than the biographer of Carey, Duff, Martyn, and Hebert, and of "Twelve Indian Statesmen." The names here selected show great impartiality and represent various divisions of the Christian Church, and

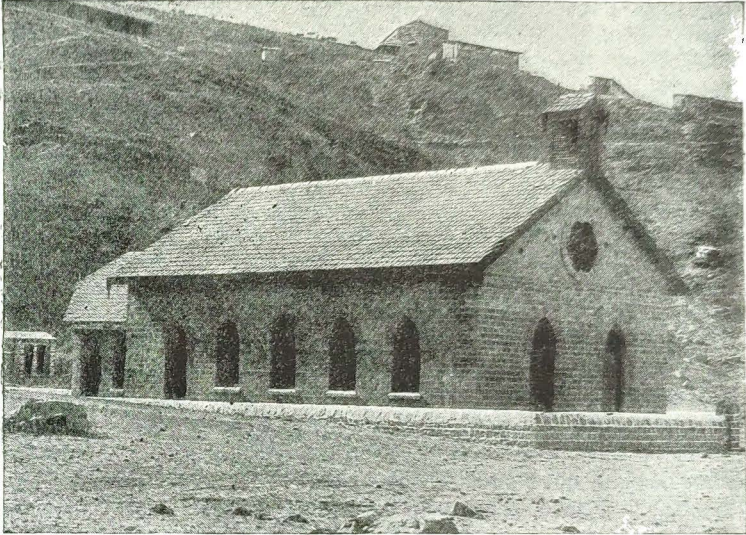


PETER GREIG'S CHURCH, INVERKEITHING.

many races, ranks, and nationalities. Thus, for instance, we have Raymond Lulli, Spanish Apostle of the Love of Christ to the Mohammedans; William Carey, English Founder of the Modern Missionary Enterprise; Hannah Marshman, the First Woman Missionary to Women; Captain James Wilson, Pioneer in the Pacific Ocean; Peter Greig, First Scottish Missionary Martyr; John Vanderkemp, the First Medical Missionary to Africa; Alexander Duff, the Christian Educator of Southern Asia; Alphonse François Lacroix, the Preaching Apostle of the Bengalis; Robert Caldwell, the First Coadjutor-Bishop of Madras, Tinnevely; the Hon. Ion G. N. Keith-Falconer, the First Modern Missionary to Arabia; Nilakantha Shastri Goreh, the First Brahman Apostle to Brahmans and Outcasts; Dhanjibhai Nauroji, the First Modern Parsi Convert and Apostle. The several biographies, though occupying small space, are models of compressed information, and friends of missions will be glad to possess in so compact a form facts of so salient importance. Many of our readers will be interested in hearing that the well-known hymn, "In the secret of His presence how my soul delights to hide" was written by a daughter of Nilakantha Shastri Goreh, and that it won the warm approval of Miss Havergal, whose letters on the subject are here reproduced. An interesting part of the volume is the epilogue, in which reference is made to Mr. Gladstone's interest in missions, and many striking instances given in proof thereof. Dr. Smith is amply justified in affirming that "Mr Gladstone ever recognised the true basis and justification of that Imperialism to be Missionary Christianity, active, zealous, and self-sacrificing, but tolerant and sympathetic. In this, as in so much else, he is an example to the wealthy and the governing classes of the British empire, who must no longer stand aloof from the missionary enterprise as it enters on another century. The salt of our empire is foreign missions." Of the illustrations which adorn the volume we are enabled to give two: PETER GREIG'S CHURCH, INVERKEITHING. Peter being a gardener on the Earl of Moray's estate, and a member of the Secession Congregation of the Rev. Ebenezer Brown. He was the first Scottish missionary martyr in Africa, in the Susoo country around Kondia. THE ION KEITH-FALCONER CHURCH AT ADEN has been raised to commemorate the work of the brilliant scholar and enthusiastic evangelist who gave his life for Arabia.

MESSRS. T. NELSON & SONS have a rich assortment of presentation books—*e.g.*, A DAUGHTER OF FRANCE: A Story of Acadia. By Eliza F. Pollard. 5s. Illustrated by W. Rainey, E.I. A story of the adventures of Charles de la Tour and his companions during the struggle in which they maintained the French possession against the English. Jacqueline, De la Tour's wife, is the heroine of the book, and is a noble character. Her defence of the fort in her husband's absence, until she was basely betrayed, is told with vivid power.—PRISCILLA: A story for girls. By E. Everett-Green and H. Louise Bedford. 3s. 6d. Illustrated by J. H. Bacon. Priscilla, the heroine, and Mallory Pym are a pair of happy lovers, the course of their love not in every way running smooth. Priscilla's love

and that of her sister—the gentle, self-sacrificing Ruth—are told with great charm and skill.—**BOBBY'S SURPRISES.** By E. L. Haverfield. 2s. Illustrated by H. P. C. Macgoun. Bobby is a little fellow of five summers, with a crippled sister three years his senior. To divert Cissie's thoughts from her affliction, Bobby saves his pocket-money in order to buy her a kitten. Bobby makes the acquaintance of Nurse Humphreys, who teaches him



ION KEITH-FALCONER MEMORIAL CHURCH, ADEN.

how to make baskets and other toys. Bobby goes away to visit his granny, and meets Uncle Archie, who gives him a real good time. Bobby's Nurse Humphreys turns out to be an old friend of Uncle Archie's whom she marries, and so becomes Aunt Dorothy.

MESSRS. T. & T. CLARK'S BOOKS.

CAN I BELIEVE IN GOD THE FATHER? By William Newton Clarke, D.D. A YEAR ago Dr. Newton Clarke was an almost unknown personality in Great Britain. To-day he is one of the most highly appreciated of American theological writers—one of the men whose books are sure of prompt and grateful recognition. His "Outline of Christian Theology," and his "What Shall we Think of Christianity?" possess a power of fascination which only genius can exercise. The four lectures comprised in the present volume discuss "The Practical Argument for there Being a God," "Divine Personality," "The Relation between God and Men," and "The Moral Effect of the Doctrine of God," and we have found in them the same charm carrying us on with unwearied attention from cover to cover, and surprising

us every now and again with some new thought or some fresh and pleasing aspect of a familiar thought. The manner in which Dr. Clarke proves that the refusal to believe in God stultifies our intelligence and lands us as rational beings in uttermost confusion is especially powerful. Intelligence and goodness necessarily involve personality, and the relation in which the personal God stands to men is that of a father to his children; and Dr. Clarke has an easy task in showing that the Christian's conception of God is not simply favourable to sound and strong ethics, but is essential to them. What a boon it would be if such books as this could be read by all thoughtful young men, especially by such as treat the Christian faith with indifference.

THE THEOLOGY OF MODERN LITERATURE. By Rev. S. Law Wilson, D.D.
7s. 6d.

BOOKS about books are an evident necessity. Modern literature, with all its drawbacks, is a powerful factor in the thought and life of people who devote comparatively little time to its study. It influences various circles of readers, who in their turn influence others; and many who have never read a page of Carlyle, Emerson, and Browning, or even writers of lesser rank still living, imbibe unconsciously the opinions they promulgate. We agree with Dr. Wilson in his assertion that modern literature has done much to propound a theology which empties the Scriptures of their meaning, and substitutes for the grace of God a sweet reasonableness in which the specific Christian doctrines are denied or ignored. Theology is thus emasculated, and by many popular writers the very foundations of morality are sapped. The fashionable realism, with its attendant pessimism, is an unhealthy sign of the times, and such writers as Marie Corelli, Sarah Grand, Thomas Hardy, and Olive Schreiner have wrought irreparable mischief. These and other novelists are here frankly reviewed from an orthodox Calvinistic standpoint, and Dr. Wilson also points out the weak and the strong points in the positions of Emerson, Carlyle, Browning, and George Eliot, for whom, as a writer, he has a much higher regard than for most of those whose works hold the field to-day. He censures George Macdonald for his sentimental and often hysterical attacks on Calvinism, and breaks a lance with Ian Maclaren, who, in not a few of his short sketches, has been unfair to the evangelical school, and shown, as our author thinks, undue tenderness to the old Scotch moderates. Whatever may be the extent of our agreement with Dr. Wilson's doctrinal position, his book is well worthy of close study, and raises a by no means unneeded warning against certain dominant tendencies. The style is a little diffuse, and there are certain errors in the spelling of names, &c., that should have been corrected.

THE RITSCHLIAN THEOLOGY. Critical and Constructive. An Exposition and an Estimate. By Alfred E. Garvie. 9s.

DURING the past few years a great deal has been heard of the Ritschlian theology, and more will yet be heard. Professor Orr subjected it to a somewhat severe handling in a small book on the subject a couple of years

ago. Mr. Garvie takes a decidedly more sympathetic attitude, and bespeaks for Ritschlianism a more kindly welcome, as being with all its imperfections an honest attempt to meet the perplexities of men who cannot unreservedly accept the Christian faith. The work here published is based upon lectures delivered by the writer at Mansfield College, Oxford, and will, to a large extent, carry the judgment of the bulk of our readers. The two distinctive features of Ritschlianism, as we understand it, are its determination to exclude metaphysics from theology, and its insistence upon "value judgments"—that is to say, making the subjective or practical value of Christian doctrines the test of their truth, to the exclusion of what we commonly understand by the evidences of Christianity and the findings of historical criticism. Mr. Garvie, while alive to the importance of these contentions, is also alive to the fact that Ritschlianism has a metaphysic of its own, and that it is difficult, if not impossible, for a true theology to dispense with the supernatural, and still less with speculative theism. The book seems to us a thoughtful, candid, and wise contribution to the discussion of theological principles and methods which are destined to exercise a wide influence upon the thought of the younger men among us, and from whom even those who cannot unreservedly accept it have much to learn.

THE SOCIAL LIFE OF SCOTLAND IN THE EIGHTEENTH CENTURY. By Henry Gray Graham. Two Volumes. Adam & Charles Black. 24s.

TWO substantial volumes of this order imply a vast amount of reading and painstaking research in out-of-the-way places. Mr. Graham is a conscientious and diligent student, who has consulted every available source of information, in local records of Kirk Sessions, Presbytery, and Council, in letters and memoirs, State papers, and Acts of Parliament, and the information gathered from these sources has been skilfully woven into a connected and fascinating narrative, dealing with country life, society, and manners; with town life and society; with religious and ecclesiastical life, theological opinions, education in its various phases; the land and the people; the poor laws; crimes and punishments, &c. It will be seen at a glance that the work covers a wide area, but Mr. Graham traverses every inch of it with a firm and nimble step. We propose to give his volumes a more minute examination than is possible at present, assured that they will amply repay it. In the meantime our readers may go to Mr. Graham's pages with the expectation of a rare treat. Light is thrown in an altogether unusual degree upon the religious and ecclesiastical life of Scotland. There are many facts whose bare recital will awaken surprise in most readers. Mr. Graham has, perhaps, an undue bias against the evangelical party, but for the most part his criticisms are as fair as they are incisive. He writes also with lucidity and force, and has produced a narrative which holds the reader's attention from the first page to the last. He has all the aptitudes of a fine literary artist.

BIBLICAL INTRODUCTION. Old Testament, by W. H. Bennett, M.A. New Testament, by Walter F. Adeney, M.A. Methuen & Co. 7s. 6d.

SOME time ago Professor Bennett published a small primer of the Bible, which we were able to commend for its clear and concise statements; but here, in conjunction with Professor Adeney, he has produced a more substantial volume, in which an attempt is made to give an account of the popularly accepted results among scholars of the latest research on all such questions as the date, the authorship, the composition, and analysis and contents of the several books. The position taken by the writers is practically the same as that of which Cheyne, Driver, and George Adam Smith are the best known representatives. The Pentateuch, *e.g.*, is said to be Mosaic, as it rests on the authority of Moses, though there is no appreciable evidence that it was written by him. If only as a safe and reliable guide to the findings of this school of critics, which is much superior to all its predecessors, the present work will be welcome. It is the result of wide knowledge, and is happily free from the extravagances in which the critical school have often indulged. It is in effect, and in its own conclusions, a maintenance of the *via media*, and aims to avoid the "falsehood of extremes." It will, no doubt, find wide acceptance among Biblical students who wish to know what the conclusions of criticism are, and the principal grounds on which they are based. We are far from accepting them all. Some of them are painfully wide of the mark; but no teacher who claims to guide others can afford to be ignorant of them.

NEW TESTAMENT GREEK. A Course for Beginners. With an Introduction. By Walter Lock, D.D. Methuen & Co. 3s. 6d.

IT has long been recognised that New Testament Greek is distinct from classical, and may therefore be advantageously studied by those who have no time to devote to the classics. Several works have already appeared to meet the needs of the New Testament students. Dr. Green's "Companion to the Greek Testament," and his small primer, are well known. Mr. Hall's "First Introduction" has also gained wide recognition, and Mr. Rodwell's "Course for Beginners" is not less worthy of commendation. Detailed criticism would here be out of place. The arrangement of the work generally is good, and any student may, by placing himself under Mr. Rodwell's guidance, become soundly cognisant with the language, and put himself in a position to understand at first hand the greatest of all books.

SERMONS AND ADDRESSES. By Robert Flint, D.D., LL.D. William Blackwood & Sons, Edinburgh and London. 7s. 6d.

PROFESSOR FLINT is probably well known to our readers as the author of several volumes dealing with the theistic and anti-theistic theories, and other works relating to the philosophy of religion. He is an able theologian, whose work in the divinity chair at Edinburgh University has had much to do in forming the character and tastes of the younger generation

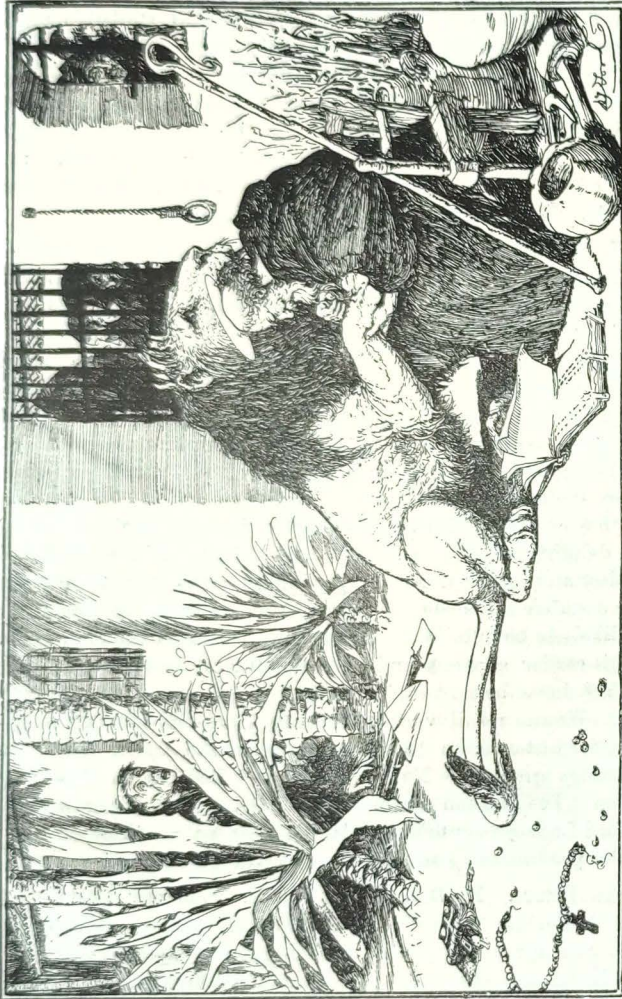
of preachers in the Established Church of Scotland. The sermons of such a man are sure to be of a high type; and although they are not exactly of the popular order, they will interest all intelligent readers. They are marked by a thoughtfulness of spirit, a breadth of intellectual grasp, and a force of statement which give to them undoubted distinction. Practical common-sense is here allied with a reverential acceptance of Christian truth, and every paragraph impresses us with the idea that it has been carefully pondered, and embodies the deepest thought and most intense feeling of a richly cultivated mind. Such discourses as those on Christian Unity, Claims of Divine Wisdom on Young Men, Rest in Christ, Christ made unto us Wisdom, &c., effectively illustrate the estimation we have here expressed. This is one of the volumes that no wise man would be content to read once and set aside. He will return to it again and again.

MESSRS. J. MACLEHOSE & SONS, of Glasgow, have sent out *THE FUNDAMENTAL IDEAS OF CHRISTIANITY*. By John Caird, D.D., LL.D., late Principal and Vice-Chancellor of the University. With a Memoir by Edward Caird, D.C.L., LL.D., Master of Balliol. In two volumes. 12s. These are the Gifford Lectures delivered by the late Principal before the University of Glasgow. We cannot this month attempt to deal with them adequately, but later on we hope to devote considerable space to them. Their purpose is to show the reasonableness of religion as against materialism and scientific agnosticism, and the harmony of the Christian doctrines with the clearest dictates of the reason. They form one of the most welcome additions to the philosophical and theological literature of the present season. There is a delightful sketch of Principal Caird by the Master of Balliol, one of the noblest and justest tributes ever paid by one brother to another. We infer from a statement in the Memoir that no other of the late Principal's MSS. are likely to be published. If this is so, we regret the fact, as there are many of his earlier sermons and later theological lectures which, though they may not have been specially revised for the press, would be widely welcomed. We can recall various sermons which we should like to see in print; one, for instance, on "The Conversion of the Apostle Paul," another on "All Things are become New," a third on "The Barren Fig-Tree," and a sermon on "The Mission of the Pulpit," delivered in Glasgow Cathedral. These Gifford Lectures contain Dr. Caird's most mature thinking, but many of his earlier productions also possess an unrivalled charm.

UNFAMILIAR TEXTS. By Dinsdale T. Young. London: Hodder. 3s. 6d. THIS is a volume that is sure to arrest attention and awaken the interest of all who can appreciate lively preaching. The sermons are not by any means profound, but they have a decided freshness, and move on lines of their own. Occasionally Mr. Young strains his text for the sake of a good point, but for the most part the use he makes of it, even when fanciful, is perfectly legitimate. The method exemplified in such sermons as "Suppositions," "Ignorance Deprecated," "The Inability of God," and "The Refusals of the Bible," is much to be commended, and anyone who has command

of a good concordance can employ it to no less advantage than does Mr. Young in these pleasant though not otherwise remarkable discourses.

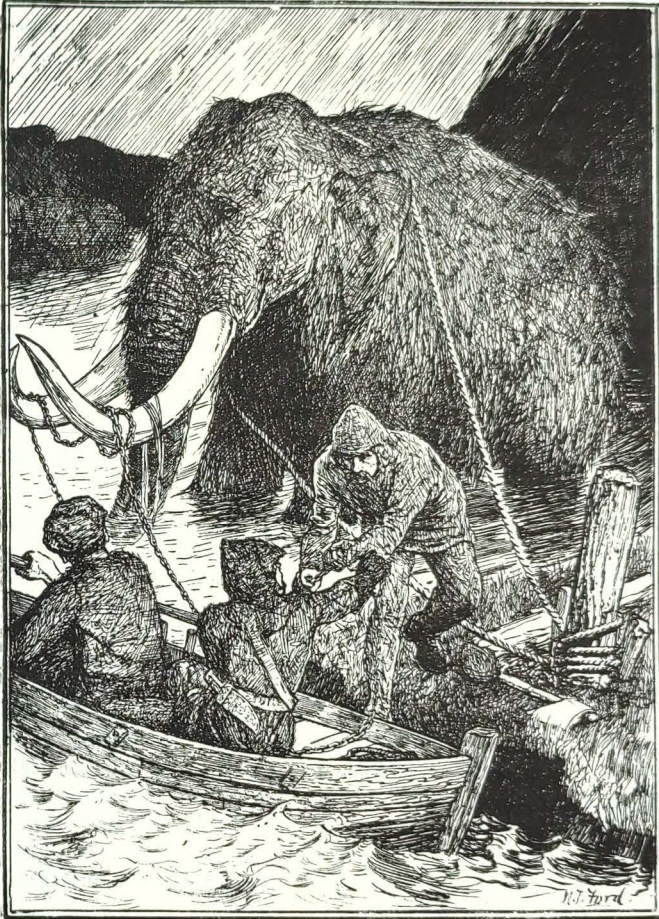
THE RED BOOK OF ANIMAL STORIES. Selected and edited by Andrew Lang.
With Numerous Illustrations by H. J. Ford. Longmans, Green & Co. 6s.



ST. JEROME DRAWS OUT THE THORN.

REGULARLY as Christmas comes round we look for a children's Christmas book edited by Mr. Andrew Lang. His "Fairy Books" and "True Story Books" have proved to be universal favourites, and this Book of Animal Stories will be not less popular. There are stories of lions and bears,

foxes, horses, cats and dogs, reindeers, &c., many of which are, of course, well known, but all are placed here in a delightful setting. Mr. Ford's illustrations are well conceived and well drawn, so that this should be a specially acceptable Christmas volume, and many a materfamilias will hail



SECURING A MAMMOTH.

it as a veritable gift of Santa Claus. The first illustration is of the well-known story of **ST. JEROME AND THE LION** as he drew out the thorn from its paw. The story is one which all young people would do well to read, as illustrating the power of kindness to animals. The other illustration is **SECURING A MAMMOTH**, found in a frozen state in one of the marshes of North-Eastern Siberia, and the body of which began, when exposed to rain, to fall away.

THE APOSTLE PAUL'S REPLY TO LORD HALIFAX. By Rev. Walter Wynn. MR. WYNN has thrown his exposition of the Epistle to the Galatians into the form of a paraphrase, speaking throughout in the first person. He has caught the spirit of the great Epistle and brings its teachings to bear upon the present ecclesiastical crisis with trenchant power. The only point of the book about which we are in doubt is the title, for, whatever may be the prominence of Lord Halifax at the present time, he is not likely to retain it long, and there are other ceremonialists and ritualists to whom the arguments of this Epistle are not less applicable. Elliot Stock. 5s.

MR. JAMES BOWDEN, of 10, Henrietta Street, Covent Garden, W.C., has published in book form "For Christ and the Church," by Charles M. Sheldon, in which this popular writer shows the dangers to which the best and most effective Christian agencies are exposed, by the bold experiment of introducing the devil to the study of a minister, with whom he has several remarkable conversations. If there is safety in seeing ourselves as others see us, this book can scarcely fail to be effective in its warnings.

MESSRS. RAPHAEL, TUCK & SONS' productions for Christmas and the New Year are out in good time, and will easily retain the position which the public has long accorded to them. The Christmas cards are varied, to suit the taste of all; and they must, indeed, be strange people who cannot find something on which they will at once eagerly fix. The calendars display good taste, while the platinum panels are masterly works of art. The children's volume, "Father Tuck's Annual," contains stories by E. Nesbit, Nora Hopper, and other writers, and is profusely and cleverly illustrated.

MESSRS. ISBISTER & Co. are to be congratulated on the annual volumes of *Good Words*, edited by Dr. Donald Macleod, and the *Sunday Magazine*, for 1899, each in its own department an almost perfect magazine. It is, of course, impossible even to indicate the wealth of their contents, so varied, so rich in interest are they, whether in literature, art, science, philanthropy, or religion. The illustrations are excellent. In *Good Words*, the Editor's papers on "A Run to the Cape" are specially notable, and in the same serial, "The Paymaster's Boy," by Mr. Neil Munro, is a welcome feature. The Sunday Readings are contributed by our friend, Dr. Maclaren, and nothing further need be said of them. The *Sunday Magazine* contains David Lyall's serial, "At the Eleventh Hour," and "The Touchstone," by Helen Shipton, and it also abounds in all the qualities which make such a magazine so welcome a companion.

THE CHRISTIAN USE OF THE PSALMS. With Essays on the Proper Psalms in the Anglican Prayer Book. By the Rev. T. K. Cheyne, M.A., D.D. London: Isbister & Co. 6s.

CANON CHEYNE has devoted to the Psalms an amount of study which few ordinary men can give to them, and has reached conclusions which few of us can accept. His translations and his notes are often of the highest value, and no man with any pretensions to scholarship will neglect them. His

views as to the origin of the Psalms, their date and authorship, are so different from ours, that we can scarcely expect to agree in our ideas as to what their Christian use is. He writes here as an Anglican for Anglicans, in relation to the custom of saying or singing portions of the Psalms at morning and evening service. No doubt many of these ancient words can be adopted by us only in a very modified sense; and some of them, and those not necessarily the imprecatory passages, might well be omitted from the Church's worship. We cannot accept Dr. Cheyne's suggestions as to the origin of, *e.g.*, Psalms xlv. and cx. We should regard both as psalms of the Messiah, but in a more direct and emphatic manner. We can often go with Dr. Cheyne as far as he goes, but, in many cases, he stops short when he ought to go further. We are glad that he has shown us the positive side of his teaching, though those who are familiar with Delitzsch, Perowne, and Maclaren on the Psalms will regard that teaching as thin. He is throughout generous to those who differ from him. Referring to Scotland, he says: "There we still find a greater love for the Psalter than we, with all our daily services, are able to boast of. Of course this is partly connected with the greater love of the Scottish Protestants for the book of which the Psalter forms a part. Anglicans are but half-hearted lovers of the Bible. No wonder, then, that they do not appreciate the Psalms as much as Scottish Presbyterians. But the inferiority of England to Scotland as regards the Psalter is certainly due in part to the mechanical use of the Psalms which prevails south of the Tweed." Dr. Cheyne's subjectivity often misleads him.

THE BOOKS OF CHRONICLES, with Maps, Notes, and Introductions by William Emery Barnes, D.D. 4s. THE PROVERBS, With Introduction and Notes by the Ven. T. T. Perowne, B.D. 3s. (Cambridge Bible for Schools and Colleges.) London: C. J. Clay & Sons.

UPWARDS of forty volumes have already been contributed to the invaluable "Cambridge Bible for Schools and Colleges," and the two latest will well sustain the high character of the series. The books of Chronicles are generally voted dry and profitless reading (though only by those who have not thoroughly studied them), and they have suffered much from the hands of the critics. That they illustrated a tendency, and are remarkable for what they omit, as well as for what they alone record, is indisputable. But that they are true and trustworthy is equally plain. Dr. Barnes points out the sources of the books in family or tribal songs, local traditions, and prophetic or priestly writings now lost to us. The books were written for the restored community of exiles, who looked to the Temple as their centre, and needed for their consolidation just such institutions as are here described. Dr. Barnes's notes, which are largely critical and exegetical, are solid and helpful. Archdeacon Perowne always writes so well that we have often wished he would write more. His introduction to the Proverbs is an exquisite piece of work, compact and well informed, sober in judgment, and alive to the spiritual side of Hebrew ethicalism. The authorship of the book he assigns mainly to Solomon, and secondarily to other and

later collectors. His explanatory notes are hermeneutically as well as critically valuable, and he has given us a model handbook.

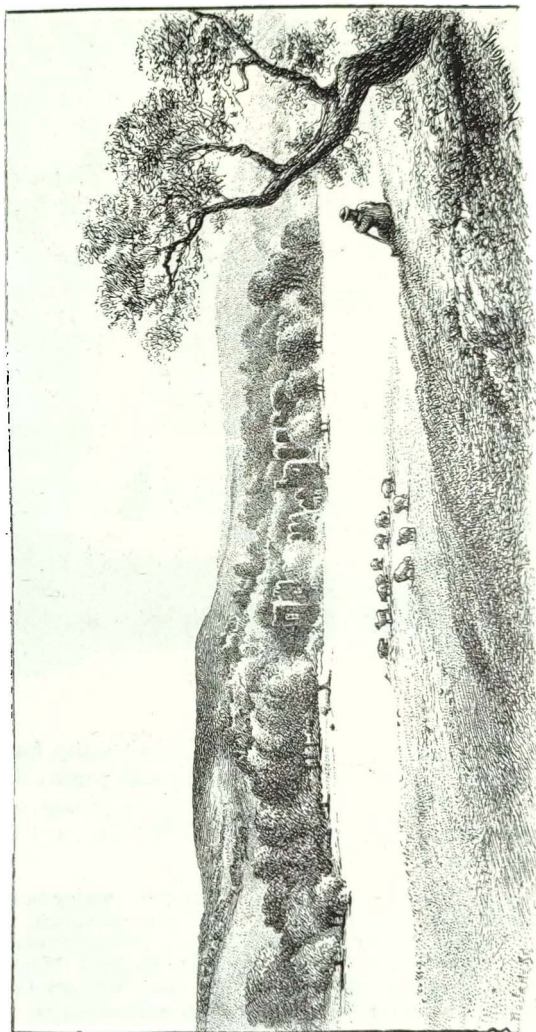
IMPRESSIONS OF SOUTH AFRICA. By James Bryce. Third Edition, Revised throughout, with a Prefatory Chapter, and with the Transvaal Conventions of 1881 and 1884. London: Macmillan & Co. 6s.

WE are glad that Mr. Bryce has issued his invaluable book in a cheaper form, at the present acute crisis in our national life. It is, on the whole, the most sober and best informed survey of the whole situation with which we are acquainted. The facts stated in it cannot be questioned, and furnish abundant evidence of the injustice to which the Uitlanders were subjected in the Transvaal and of the imperative need of reform. Mr. Bryce censures the method in which Mr. Chamberlain has conducted recent negotiations, and thinks that with greater tact and patience the war would have been avoided. Whether this is so is, however, very doubtful. There is great significance in the fact stated by Mr. Bryce himself that the Boers saw neither generosity nor humanity, but only fear, in the conduct of Great Britain in the retrocession of their country in 1881. They imagined, as he says, that they were entitled to add contempt to their former dislike of the English, and we are afraid that this has influenced them all along and that there has been something like a determination, however it may have been brought about, to destroy the British supremacy. But the situation was entirely changed by Mr. Kruger's insolent ultimatum. We are fully with Mr. Bryce in pleading for a wise policy which will use with moderation the opportunities, which the conclusion of the present war will afford, for resettling the political arrangements of the country. The Dutch and British races have to live together, and our statesmen are bound to employ "all the natural and human forces which make for peace, and render the prosperity of each the prosperity of both."

MESSRS. MACMILLAN & Co. are the publishers of **THE JOURNAL OF THEOLOGICAL STUDIES**, the first number of which is just out. It has been projected by a committee of Oxford and Cambridge divines under the editorship of Mr. C. H. Turner, of Magdalen College, Oxford. It will easily make a place for itself, especially among students and teachers of theology, and among those educated people interested in Biblical and theological problems. Its contents are throughout of a strong texture. Dr. Sanday writes on "Recent Research on the Origin of the Creed." The **Master of Balliol** examines Anselm's argument for the Being of God in an incisive and closely-reasoned paper. The Rev. J. A. Cross points out the problems relating to the Acts of the Apostles left unsolved by Bishop Lightfoot and Mr. Headlam in their Biblical Dictionary articles (Smith's and Hasting's). In another line Mr. Robert Bridges supplies a practical discourse on "Some Principles of Hymn Singing," a subject to which we may recur again. Mr. Bridges favours the versions of ancient Latin hymns as among the very best possessed by the Church. There are various notes, documents, &c., which constitute this a valuable assemblage of essays.

"THE CHRISTIAN PICTORIAL." A Religious Illustrated Weekly. Edited by the Rev. David Davies. Vol. XIII. London: 21, Farnival Street.

MANY of our readers are doubtless familiar with the *Christian Pictorial*, and



RUINS OF COWDRAY CASTLE.

regularly read it. It combines some of the best qualities of a newspaper with those of a magazine, and the weekly sermon and talk to the young folks would of themselves more than repay the cost of purchase, for Mr.

Davies is as fresh and vigorous as ever. Very good, also, are the notes on the International Lessons, by the Rev. Michael Eastwood. There are descriptions of meetings and services, of conferences and congresses, of scenes in nature, of great buildings, of prominent men in every department



HADLEY CHURCH.

of life. The illustrations are, as usual, a specially attractive feature. Mr. Davies was the pioneer of a fully illustrated Christian paper. These illustrations are as varied as the articles. We are able to present our readers with two good pictures, THE PARISH CHURCH OF HADLEY, and THE RUINS OF COWDRAY CASTLE.

MR. ERNEST NISTER has forwarded us a descriptive catalogue of his fine art colour books, children's toy-books, fine art calendars, devotional booklets, &c., with one or two specimens which are certainly very beautiful. NISTER'S HOLIDAY ANNUAL FOR 1900 contains stories by G. Manville Fenn, L. T. Meade, with delightful illustrations. In the CHIMNEY CORNER is a volume of original pictures, stories, and verses, written by G. A. Henty, L. T. Meade, Evelyn Everett-Green, &c. Both volumes are edited by Alfred J. Fuller, and charming editorial work he must have found it. JESUS OF NAZARETH is a short and simple *résumé* of the life of our Lord for children by L. L. Weedon. The Chrysanthemum Calendar and the Fine Art Calendar, the Season's Gems, and the Dickens Calendar will appeal to purchasers of every taste.